

234706



Devoted to Practical Christianity:

Preach the Gospel; Heal the Sick; Cleanse the Lepers; Raise the Dead; Cast out Devils.

July, 1899.

## Contents.

---

Poem—"Progress."	Ella Wheeler Willcox.
Primary Lessons.	Annie Rix Millitz.
Wrong Opinions.	
Unity Bible Lessons.	Leo Virgo.
The Class Thought.	
Report of Midweek Services.	C. A. Shafer
The Signs That Follow.	
Publishers' Department.	
Book Reviews.	

The N Y Public Library  
Feb 15 99  
Astor Library Bldg  
40 Lafayette Place

## Booklets by Leo Virgo.

Philosophy of Denial.....	.15
Directions for Beginners, with Six Days Course of Treatment.....	.10
Points for Members of Silent Unity.....	.10
The Church of Christ.....	.10
Talks on Truth.....	.25
Flesh Eating Metaphysically Considered.....	.05
Jesus Christ's Atonement.....	.05
Giving and Receiving.....	.05
The Unreality of Matter.....	.05
Truths of Being.....	.05

FOR SALE BY

**UNITY TRACT SOCIETY,**

1315 McGee St.,  
KANSAS CITY, MISSOURI.

## Scientific Lessons in Being.

BY EDITH A. MARTIN.

clear-cut lessons in the Truth of Being  
that appeal especially to literary  
people and those who want  
the logic of metaphysics.

*Two Booklets, 25 cents each.*

**UNITY TRACT SOCIETY,**

1315 McGee St.,  
KANSAS CITY, MISSOURI.

## Booklets

by H. Emilie Cady.

Finding the Christ in Ourselves.....	.15
Oneness with God, Neither Do I Condemn Thee, { .....	.15
Trusting and Resting.....	.10
Loose Him and Let Him Go, { .....	.10
God's Hand.	

Address orders to

**UNITY TRACT SOCIETY,**

1315 McGee St.,  
KANSAS CITY, MISSOURI.

## Love: The Supreme Gift.

BY HENRY DRUMMOND.

This is a souvenir edition of this always  
acceptable work, and we commend it to  
everybody.

*Price, 15 cents.*

**UNITY TRACT SOCIETY,**

1315 McGee Street, Kansas City, Mo.

## SOME DESIRABLE BOOKS.

### IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY.

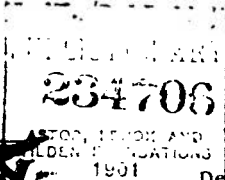
Henry Wood, - - - - -	\$1.25
GOD'S IMAGE IN MAN. Henry Wood - - - - -	1.00
THE POLITICAL ECONOMY OF NATURAL LAW. Henry Wood, - - - - -	1.25
STUDIES IN THE THOUGHT WORLD. Henry Wood, - - - - -	1.25
IN TUNE WITH THE INFINITE. Ralph Waldo Trine, - - - - -	1.25
WHAT ALL THE WORLD'S A-SEEKING. Ralph Waldo Trine, - - - - -	1.25
THE POWER OF SILENCE. Horatio W. Dresser, - - - - -	1.25
IN SEARCH OF A SOUL. Horatio W. Dresser, - - - - -	1.25
VOICES OF HOPE. Horatio W. Dresser, - - - - -	1.25
FATE OR LAW. The Story of an Optimist. W. A. Rodman, - - - - -	1.00
ALL'S RIGHT WITH THE WORLD. Chas. B. Newcomb, - - - - -	1.50
THE LIVING CHRIST. Paul Tyner, - - - - -	1.25
THE SERMON ON THE MOUNT. Annie Rix Miltitz, - - - - -	.50
BETWEEN THE LINES. Hannah More Kohaus, - - - - -	.50

ORDERS FILLED BY

**UNITY TRACT SOCIETY,**

1315 McGee Street, - - - KANSAS CITY, MO.





Devoted to

Practical Christianity.

VOL. XII.

KANSAS CITY, MO., JULY, 1899.

No. 1.

## Progress.

Let there be many windows to your soul,  
That all the glory of the universe  
May beautify it. Not the narrow pane  
Of one poor creed can catch the radiant rays .  
That shine from countless sources. Tear away  
The blinds of superstition; let the light  
Pour through fair windows broad as Truth itself  
And high as God.

Why should the spirit peer  
Through some priest-curtained orifice, and grope  
Along dim corridors of doubt, when all  
The splendor from unfathomed seas of space  
Might bathe it with the golden waves of Love?  
Sweep up the debris of decaying faiths;  
Sweep down the cobwebs of worn-out beliefs,  
And throw your soul wide open to the light  
Of Reason and of Knowledge. Turn your ear  
To all the wordless music of the stars,  
And to the voice of Nature, and your heart  
Shall turn to truth and goodness; as the plant  
Turns to the sun. A thousand unseen hands  
Reach down to help you to their peace-crowned heights,  
And all the forces of the firmament  
Shall fortify your strength. Be not afraid  
To thrust aside half-truths and grasp the whole.

—ELLA WHEELER WILCOX.

Watch narrowly  
The demonstration of a truth, its birth,  
And you trace back the influence to its spring  
And source within us, where broods a radiance vast,  
To be elicited ray by ray as chance shall favor.

—ROBERT BROWNING.

Who trusts in God's unchanging love,  
Builds on the rock that naught can move.

—G. NEWMARCK.

## PRIMARY LESSONS

### In Christian Living and Healing.

ANNIE RIX MILITZ.

#### Lesson 11. Divine Understanding our Strength.

**DISCOURAGEMENT.** The well-balanced mind manifests as evenness in temperament, wherein are no seasons of moodiness or moments of discouragement, down-heartedness, or gloom in any form. Students who have times when they feel melancholy — have a "fit of the blues," hearts that are heavy when days are grey, bodies that feel themselves cumbersome and weary, all these are the effects of believing oneself subject to ignorance and liable to foolishness. Such minds must be set free from self-depreciation which rises from believing in superiority and inferiority. Contentment and self-sufficiency must be manifest through realizing the Lord to be our very Self.

Divine understanding gives strength and independence. Who turns to the secret place in his own nature for all knowledge will walk with God and not be lame or halt in his mental going. "Stand upright on thy feet!" Learn to stand upon your own power of knowing truth and interpreting life and scripture, then your mental feet can walk, run, skip, dance and go through every other performance and yet keep their grace and self-mastery, for "the center of gravity will not fall without the base," the mind become unbalanced, or the feelings grow stolid and glum.

Discontent and the sense of uselessness are overcome by the power of Self-centering and ceasing to look outside for satisfaction and knowledge.

"Be strong and of a good courage," said Jehovah again and again to the children of Israel as they were preparing to enter into the promised land of Canaan.—Deut. 31:6, 7, 23, and Josh. 1:6, 9, 18. "Be strong and of a good courage, fear not nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

Learn to associate Understanding with Strength, and, conversely, see that discouragement, weakness and weariness are to be associated with ignorance and foolishness, and realize that the healing of depression and inefficiency lies in spiritual understanding.

TRUE SELF-SUFFICIENCY. Perfect freedom, that comes through *knowing*, manifests as divine, non-resistant *independence* of all earthly authority and all earthly forms, ceremonies, dogmas and creeds. All knowledge must be looked for within oneself; and no matter who or what says a thing, when that authority is outside our own heart and mind we are only to accept it as the Spirit in us bears witness to it that it is true. Jesus says, "I receive not testimony from man" (John 5:34); and he also says, "Follow me."—Luke 9:59. So, since he receives not the testimony of man, and we would follow him, neither are we to receive the testimony of man, but listen to the Father within, just as Jesus did.

"All thy children shall be taught of God."—Isa. 54:13. "Every man therefore that hath heard and hath *learned of the Father*, cometh unto me," says Jesus.—John 6:45.

The day is now here, prophesied by Jeremiah, in which a man may say, "I know of myself that this is true, and I do not believe it because of what any good man or any good book says, but because of the Christ in myself." "After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God, and they

shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."—Jer. 31: 33, 34.

\* \* \* \*

Divine understanding gives one power to discern all teachings and ability to divide the wheat from the chaff and keep only that which is true and spiritually profitable. You must trust to the "Inspiration of the Almighty" (Job 32:8) in you in reading all books and in listening to all men. Trust in the omnipresent and omnipotent Truth makes us fearless and tolerant towards every claim to knowledge, and we cannot be deceived by sophistry nor misled by strange doctrines, for were we even to drink of most poisonous teaching we would receive only the innocent part of it, thus spiritually fulfilling the Christ-promise, "If they drink any deadly thing it shall not hurt them."—Mark 16:18.

\* \* \* \*

**BIBLE STUDY.** The two greatest aids to an understanding of scriptural texts are (1) the practice of applying Truth to all the common experiences of daily life and interpreting events from the standpoint of mental causation, and (2) listening to the Holy Spirit within you. Thus you can have every passage in the scriptures explained, and you will see how all the apparently contradictory passages can be reconciled.

The Spirit of Truth is with you now, that Spirit that was promised by Jesus and of which he said, "He dwelleth with you and shall be in you" (John 14:17), "he will guide you into all truth" (John 16:13), and "he shall teach you all things" (John 14:26), and will "abide with you forever."—John 14:16. This Spirit tells you the meaning of all Scripture, and whenever

a text or story is interpreted truly through any other student, this Spirit will corroborate it, filling your heart with warm harmonious assurances of its trueness.

How does the Spirit reconcile, "God is angry with the wicked every day" (Ps. 7:11) with the Christ-thought, "God is kind unto the unthankful and the evil."—Luke 6:35? In this way: As long as people think they can act wickedly and contrary to the will of God, just so long will they believe that God is a God of wrath and punishment, or as John the Baptist preached, "He that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36. But Christ came to change men's beliefs about God and show them *the loving Father* instead of the angry God and whoever believes the Christ-self, and follows his direction, will know God to be pure Love in which there is no anger ever.

The Spirit of understanding shows us that all scriptural passages which represent God as having passions like mortal men and doing as men do are an account of God's Being and Action as it *appears* to them—men's idea about God. When men repent, then God seems to repent, as in the case of Nineveh.—Jonah 3:10. When men are tempted of their own lusts they, ascribing evil to God, say they are tempted of God.—Jas. 1:13, 14. When men are hard and severe, rigid in discipline, and revengeful, their God is the same character to them. He that is loving and forgiving himself has a loving and forgiving father as his God.

\* \* \* \*

GOD KNOWS NO EVIL and therefore does not permit evil. For God to recognize evil would be for God to think an evil thought, and *to think* with God is to give life and reality to the thought and to perpetuate it forever, for no thought of God's could ever be destroyed. God's mind is too pure to behold iniquity.

"Thou art of purer eyes than to behold evil and canst not look on iniquity."—Hab. 1:13. God does not see the evil and imperfection in you, but only that which is the Good and the True in your being. Therefore it is with joy that we know, "Thou God seest me," and not with fear and shame.

It is because you are continually in the Mind and Heart of God that you are immortal. Your life is perpetually sustained by God loving you all the time. To recognize this is to be reconciled to God, spoken of so much in the Bible. To be reconciled to God is to see God and love Him, even as He sees us and loves us. Since God does not recognize sin and evil, therefore it is not true to say, "God permits these things to be." Such is the right view of God and it stops all that useless questioning as to "why God lets so much sin and suffering be in the world." It is because God is not recognizing these things that their time is short and their apparent power temporal.

**PREDESTINATION.** Can God ever be sorrowful or helpless in the presence of evil? No. Yet one of these would be true if the good God were to behold evil and not annihilate it. "To the pure all things are pure."—Titus 1:15. Who is so pure as God? God sees you as you really are—pure, holy, true, sinless—and this seeing is your salvation. God sees all things working together for His glory and honor, and His predestination and fore-ordination is, that He has ordained that the Divine in each shall prove itself of His nature and being, and that the false and the untrue shall be proven pure nothingness, without place or power in the realm of appearances even as in the realm of The Real. God knows all things that were and are and are to be, and He knows and has always known that the Real in us would triumph and be glorified, and that the false would finally take its place in "outer darkness," in nothingness.

THE ELECT and the "chosen" spoken of in Scripture is that One in each of us that came from God and returns to God and is in God now. It is the only One that enters into heaven. "No man ascendeth up to heaven, but he that came down from heaven, even the Son of man, *which is in heaven.*"—John 3:13.

The son of perdition (John 17:12) is the false one of each of us, the personality, the man of flesh, the carnal. This one is cast away in Peter and in John just as much as in Judas. It was the son of perdition in Peter that Jesus spoke to when he said, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men," (Matt. 16:23), and it was the Son of God in Peter to whom Jesus spoke words the very opposite in kind just previously, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. 16:17.

Other names for "that man of sin" (II Thes. 2:3) are sons of Belial (Judges 20:12, 13), which the children of Israel were called when in error; children of the devil (John 8:44); and children of the wicked one (Matt. 13:38), spoken of by Jesus in the parable of the wheat and the tares. God sows the Divine Self, the children of the Kingdom, and apparently right beside this Real One is sown the *false self*, whose father is a lie (deception). These both grow together until the harvest, when the wheat (all the Truth in each) is gathered into His barns (the Kingdom of heaven), and the false (the tares) in each of us is gathered together and burned in Love, the everlasting fires of God. This judgment is being passed continually, and ever the True, the Good, is being separated from the false, the evil, and the Lord God in you is saying to the false, "Depart from me, I know you not whence you are" (Luke 13:25-27), and to the

true, "Enter thou into the joy of the Lord."—Matt. 25:23. In the parable of the shepherd and his flock (Matt. 25:32) the sheep represent the pure, innocent, meek, gentle, peaceful thoughts; the goats, the wild, unruly, aggressive, willful thoughts.

In the outer darkness (the nothing) and the bottomless pit (the nothing) are cast (Rev. 21:8) all fearful thoughts, all doubts (the unbelieving), all angry thoughts, all lies, and everything that "loveth and maketh a lie."—Rev. 22:15. Who is not glad to see this carried out in himself? "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."—Ps. 51:7.

\* \* \* \*

THERE IS NO SUPERIORITY and inferiority in God, we are all One, we are all equal, the first is as the last, and the greatest as the least. It is only when we look at ourselves as separate personalities that we see some one superior or inferior. All that was in Jesus is in you now, and all that is in you is in every Magdalene that walks the land. The One that is equal in us all is the Christ, the only One.

Self-depreciation has no place in the true Self. Do not compare yourself with others nor contrast the followers of Truth. Speak the truth each man to his neighbor and of his neighbor, which is: "There is only One in you that knows, and that One is the same in me and in all, and that One knows all things."

\* \* \* \*

THE CROSS. When the disciples went out upon their first ministry they had no dogma or creed to preach. Their first sending forth was by Jesus while he was yet with them, so they could not preach about a crucifixion upon Golgotha, nor the necessity of believing in such an event in order to be saved. Then what was their "preaching of the cross," as Paul expressed it in I Cor. 1:18? What was Paul's



preaching of it? Was it an historical event he was talking about, or did he see that the crucifixion of Jesus was a symbol, just as he saw that the Jewish sacrifices of rams and bullocks was a symbol?

The "preaching of the cross" with all the true disciples of Jesus was just the same as that of Jesus himself. And that preaching is found embodied in his words, "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24. The preaching of the cross is the teaching the denial of the personality, the material universe, and the principle of evil, or in ecclesiastical language it is the denial of "the world, the flesh, and the devil." That which is the means by which you deny is called *the cross*. To "cross out" is to cancel, and as long as there seems to be anything to be cancelled we must have our *cross* with us, which Paul calls *the power of God*.

When you successfully deny yourself by right mental practice and *a selfless life*, you reach that place where you can lay down your body, at will, and you can take it up again. "I have power to lay it down, and I have power to take it again."—John 10:18. Then "take up your cross"—in this case your personality (the body is often called the cross), that by which you are visible to mortals and by which you can deny in the hearing and sight of men—"and follow Me," that is, "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. I must walk today and to-morrow, and the day following."—Luke 13:32, 33. To follow Christ we must "walk" until we realize the word of the Father, "I have finished the work which thou gavest me to do."—John 17:4. This is to know, in the flesh, our perfection, the glory which we had with the Father before the world was. To take up the cross *daily* is to deny something of the world, the personality, and evil every day.

It is well not to have any preference between denial and affirmation, but to see that these each and both be used. Cross and crown they are. If one does not deny the false self, its world, and its evil, then one cannot effectually affirm the True Self, its kingdom, and its righteousness. The wise have said, "No cross, no crown."

\* \* \* \*

**DEATH OVERCOME.** Dominion over disease and decay, and freedom from sinning ultimate in victory over death. Dying is no part of life, and according to the Genesis account, was not in the experience of men until men were disobedient to the divine instruction: "The tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. 2:17.

The greatest work of Jesus' ministry was the triumph over death, his other works, such as healing diseases and emancipating from sin, being subservient to that end and necessary first-steps in the great demonstration.

When asked to give a sign, peculiar to his teaching (Matt. 12:38-41), Jesus gave Jonah's deliverance from hell and death as an example of the one sign that should be given by him to mankind. He allowed himself to be murdered, dying the most disgraceful death a criminal can suffer. "No man taketh it [my life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John 10:18. This he did that there might be a recorded proof of man's dominion over death. So that even if a spiritually-instructed man for any cause became hypnotized into death, he there might remember himself and break the mesmeric spell and resuscitate himself by the power of God in him.

Through unfaith the professors of christianity during these many centuries have lost or

obscured this masterly teaching of the Lord Christ, by attributing his promises of life eternal to a future world. If one reads his words upon this divine gift and power of everlasting life (John 6:31-63) with the true light upon them, they will see that he did not mean "spiritual death" at all. He says, "Your fathers did eat manna in the wilderness and are dead." Did he mean that Moses, Joshua, Caleb, Aaron, and many other righteous Israelites were spiritually dead? No. He referred to their physical death. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." He said to Martha, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"—John 11:25, 26. Yet Martha, type of christian stolidity, did not understand. Instead of grasping his great teaching about victory over death, she but reiterated her convictions of his Christhood.

PUTTING ON INCORRUPTION is the term with which Paul describes the divine alchemy that takes place in the human body which is going through the regeneration and transmuting each cell from a center of change and decay to one of purity and life. All the tissues, fluids and elements of the physical body are subject to every thought of mind. As the mind realizes the unsubstantiality of matter, and the readiness of flesh to obey thought, ideas will be held that will beautify even the earthly form, causing it to express grace, youthfulness, strength, purity, according to the individual desire of the one it represents. It can be retained in the sight of men and function in the midst of humanity as long as its possessor wishes, and when its master wills, disappear as the mirage withdraws with the setting of the sun.

Figuratively speaking, you are the sun, and

the physical body is but one of the many pictures your imaging power is forming, revealing, and causing to disappear.

It is the "man of sin" of whom it is said that his years are three-score and ten.—Ps. 90: 9, 10. As we journey back to our Eden—"and truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned" (Heb. 11:15),—we shall return to the great age of the patriarchs as it is promised, "For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."—Isa. 65: 22.

The apostle Paul taught the transmutation of the body, and that we rise from the dead while still in the garment of flesh. "We shall not all sleep, but we shall all be changed."—I Cor. 15: 47-58. "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—II Cor. 5:1-4. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II Cor. 5:17. "Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit *the redemption of our body*."—Rom. 8: 23. "And I pray God your whole spirit and soul *and body* be preserved blameless unto the coming of our Lord Jesus Christ."—I Thes. 5: 23.

Those who have "passed away" from the physical plane, the so-called dead, are not barred from the teachings of Truth thereby. They have simply retired into the mental regions of the world. Yet they are not in advance of the rest of humanity because of their experience. If they will but receive the Truth as it is given in their own realm of thinking, they, too, can identify themselves with the

Highest, overcome mortality's errors and await in peaceful trust the consummation of the healing of the whole world, when the veil that separates the psychic realm from the physical shall be rent in twain and the two become as one, in the age to come, called the *Second Coming of Christ*, when each shall be God's Christ even as Jesus was and is.

\* \* \* \*

THE FORMS AND CEREMONIES of the church are all symbolical of interior processes. As external forms they are nothing at all and have no power in themselves. Taken alone, they are "the letter that killeth." The reality is in the heart and mind. Ceremonies without accompanying heart correspondences are like words without thought, and of them the assassin-king in Hamlet says when trying to pray:

"My words fly up,  
My thoughts remain below.  
Words without thoughts  
Never to heaven go."

The real Baptism is within, and no rite of baptism is effectual that is not one with the same process performed in the heart (Lesson 2). No one need to be externally baptized unless he be led of the Holy Spirit so to do. Nevertheless if one wishes to be baptized, let no one stand in that one's way. So also with every other ordinance and form of the church.

The true Communion of the Lord's Supper is eating the words of Truth and drinking the words of Life. To eat and drink of the flesh and blood of Jesus Christ is to let his Spirit fill you, and to lead his Life by keeping his sayings in thought, word, and deed.

In the great lesson which he gave upon the Communion (John 6:47-63) Jesus plainly reveals his mystic statement, "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you," by the closing words of his discourse, "It is the Spirit that quickeneth;

the flesh profiteth nothing: the words that I speak unto you, they are Spirit and they are Life."

He who eats and drinks the Words of Christ partakes of the Communion daily. Every time he eats and drinks outwardly, he can sup with the Lord, by realizing he does not eat material food, but in spirit and in truth is receiving and incorporating into his very being the Substance of God.

Every act of the life can be holy. 'Whatsoever ye do, do it from the soul, as unto the Lord, and not unto men.'—Col. 3:23. He that realizes the cleansing of the word of Truth is baptized every time he washes his hands or enters his bath. The true "grace" to breathe before each meal is the consciousness that in reality one is identifying himself with the Substance (spirit) and Creative Power (life) of God.

The fasting of the saints arose from their continual denial of the world, the flesh, and the devil. When filled with the bread and wine of the Spirit, the devotee often finds himself having no appetite for material food and so does not eat nor care to eat. Then the world sees him fasting. He is not fasting to become spiritual, but because he has become spiritual he is fasting.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

"Is it not to deal thy bread to the hungry, to bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"—Isa. 58: 6, 7.

\* \* \* \*

PRACTICE. It is divine understanding that enables us to see all things in their true light, and to rely upon ourselves for all teaching and interpretation. As we look within for all our

instruction we shall see that all the world is contributing to us of its wealth of knowledge without our seeking it or asking for it, for outward teachers, whether they are persons or books, are symbols of certain thoughts held in the mind. Say to yourself, "God reveals that to me," and soon some person comes along and speaks the very word you are to hear—it may be a sentence, or a course of lectures. Say to yourself, "God reveals that to me," and you pick up just the book you should, or read the very article in magazine or newspaper that you should. It is wisdom not to ascribe any of your learning to an earthly teacher or an earthly book, but continue in the thought forever, "I am taught only of God."

There are no burdens in the spiritual consciousness. "Cast thy burden on the Lord" (Ps. 55:22) and know that by so doing you make nothing of it, for God is not burdened with heavy cares and weary work. To cast your burden upon the Lord is as though it were dropped into the bottomless pit. When you have thus thrown off this sense of weighty responsibility see that you do not take it again.

"Bear ye one another's burdens" by making nothing of them.

If at times you find yourself in the "slough of despond" and cannot account for your state of mind, you may be reflecting someone's despondency, and you can come quickly out by sending the word of Courage, Strength and Knowledge to some one who appears to be under the cloud of sorrow or misfortune. If you know no such one, then radiate quickening, invigorating beams of wisdom to the whole world, and some drooping heart will receive refreshment and return an answering chord of relief that will set you free.

If you ever feel discouraged over a case, treat your patient for secret discouragement, or yourself for the belief of the lack of knowledge and of power.

In the regular order of six-day course of treatment this is the fifth stage of unfoldment, generally an appearance of weakness, weariness and discouragement, and therefore the especial Word is that which brings realization of the Inner Source of strength and knowledge, the inexhaustible supply of life, health and goodness, the freedom from every burden.

“Be not weary in well doing.”—II Thes. 3:13.

---

The following lines came to me after reading Bible Lesson 13 in June UNIT, and express our sentiments as well as our prayer.

He stood before the angry throng,  
The perfect Son of Man.  
‘The judge had found in Him no wrong,  
And yet God’s righteous plan  
Demanded that the Son should die,  
His well beloved Son;  
And to the cry of “Crucify!”  
Christ said, “Thy will be done.”

O Jesus, type of every man,  
The body manifest,  
Help us to understand God’s plan  
And know that it is best.  
And though our body daily die,  
Its passions one by one,  
May we to every “Crucify!”  
Respond “Thy will be done.”

— C. E. CHASE.

---

I pray for faith. I long to trust.  
I listen with my heart, and hear  
A voice without a sound, Be just,  
Be true, be merciful; revere  
The word within thee. God is near.

O joy supreme! I know the voice,  
Like none beside in earth or sea,  
Yea, more. O soul of mine, rejoice  
By all that He requires of me;  
I know what God Himself must be.

— JOHN GREENLEAF WHITTIER.



## Wrong Opinions.

Whoever is in erroneous thoughts or beliefs has come to believe truly and sincerely that those wrong opinions are right. Holding them to be right, how is he to find out they are wrong? Never by argument or by being told. He has got to suffer the consequences in his purse, in his body or in his feelings. Do not argue with him. That is the mission of sickness and poverty. Don't try to stop his poverty or sickness except by aiding him in such way as he will permit to correct his thoughts. Error always asserts loudly in us: "I am the truth." Your views which you are sure are the truth and which cause all your "misfortunes" will stick to you and fool your mind in spite of all your personality can do. One wrong opinion adopted, all your thought goes in a channel you think right but which is wrong because it brings disease and what the world commonly calls "evil."

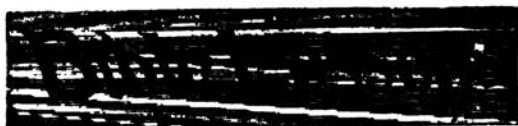
If you can but one hour lose your little self in contemplating the inner breath which is your real self, all disease, delusion, and undesirable conditions will pack their baggage and silently sneak away to go to visit those people who, wise in their petty conceits, choose to live in the delusions of their personal minds and hearts. Personality is the giant delusion. Its intensification is selfishness. Rise above personality in order to rise out of delusion.—*Occult Truths.*

---

Each soul must do its own thinking, and must be saved by its own power to think, in consonance with the law, from its present negative condition to that high and positive condition where it perceives its own creativeness, and recognizes the fact that inherent beliefs do not save, but that the unfettered power to create new thought, or new ideals, and to project them into the world of effects alone can build each distinct individuality as he desires to build.—*Expression.*

---

To him who knowingly does me wrong will I return the protection of my ungrudging love; the more evil comes from him, the more good shall go from me. Hatred does not cease by hatred at any time; hatred ceases only by love.—*Buddha.*



BY LEO VIRGO.

### Lesson 3. July 16.

The Hebrews in the Fiery Furnace. Daniel 3:14-28.

The Book of Daniel has always been presumed to be a history of events that actually occurred about 535 B. C., and written by Daniel himself at the time, but there are certain things in the book that make this quite improbable, and the theory most prevalent among scholars is that it was not written earlier than 300 B. C., probably under the supervision of Antiochus Epiphanes, B. C. 168, and that it is not history, but an imaginative story based upon facts. This view is now generally accepted by biblical scholars of the orthodox church. Pelonbet says, "Like the story of the Prodigal Son, or 'Ben Hur,' or 'Uncle Tom's Cabin,' it was written to impress great lessons of encouragement and hope upon the Jews during their terrible persecutions."

We go farther than these and say that the book of Daniel is a history of every soul in its struggle to free itself from sense. The Hebrew meaning of Shadrach is meekness; Meshach, love; Abednego, light; Nebuchadnezzar, accusing judgment; Babylon, confusion or mixture.

There are times when we find ourselves in the confusion of the sense consciousness, and its thoughts are so strong that they seem to have us in complete captivity. We have so taken up this sense state that we gradually accept its conditions, and like these three Hebrew children, become rulers in Babylon. We accept the testimony of sense in one thing after another until Human Judgment (Nebuchadnezzar) sets up the "Golden Image" and demands that we fall down and worship it. Then it is that we come to ourselves and declare our loyalty to God instead of Mammon. But we are in the realm of "confusion," and it holds sway over us until we demonstrate out of it. This realm of mind worships *Gold*, and unless you accept its commercial customs it will put you in the fiery furnace of persecution. But if you are true to the Highest and refuse to bow down to this idol of the world, and meet its fiery persecutions with meekness, love and understanding, you will come out unscathed. The fourth man in the fiery furnace, "like the Son of God," is the realization of your I AM in its unity with God.

Then Human Judgment recognizes the power of the true God, who is Spirit, and reinstates Meekness, Love, and Understanding with greater power than ever.

---

#### Lesson 4. July 23.

The Handwriting on the Wall. Daniel 5:17-31.

Belshazzar means one who lays up treasures in secret, and refers to that tendency of the mind to possess itself of the things of this world. It then fortifies itself and its treasures with material safeguards, and gives itself up to sense indulgence. It is the "rich man" of Luke XXII, who said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee."

Daniel means Divine Judgment, who has superceded Nebuchadnezzar, or human judgment. The shadowy hand of Conscience writes upon the walls of mortal thought, "Thou art weighed in the balance and found wanting. Thy kingdom is divided," and "that night," or in that phase of ignorance, "Belshazzar the King" was slain. "And Darius the Median (one who informs himself) took the kingdom."

The lesson here taught is the futility of acquiring earthly possessions and powers for the purpose of sense gratification. Instead of conserving the life and consecrating it to the use of the Spirit, the foolish one wastes it in transitory sensations that finally end in bodily disintegration, and the "kingdom" is divided.

---

#### Lesson 5. July 30.

Daniel in the Den of Lions. Daniel 6:10-23.

There is a universal law that requires us to prove ourselves—character is another name for self. The faculties make the character. So a man is weak or strong in character according to the success he has had in developing his faculties. There are two ways of developing these faculties: through the evolutionary law of experience and trial—the school of the twelve sons of Jacob; or the direct power of the Word of the I AM—the purifying of the twelve disciples of Jesus. The law of Moses and the experiences of the children of Israel under the old dispensation represent the first, and the transforming power of the True Word, or Gospel of Jesus the Christ, as set forth in the New Testament, the second. "For sin shall not have dominion over you: for ye are not under the law, but under grace (power)."—Rom. 6:14.

The experience of Daniel in the den of lions is of the Old Testament dispensation, and illustrates one phase of character development under trial. Daniel represents Divine Judgment, a faculty of the mind Universal, which may be appropriated by the man consciousness through proving his ability to use it. Judgment without courage is of non-effect, and the lion typifies courage. We must not only be able to judge righteously, but we must also have the courage to carry out our convictions in the face of all opposition. Daniel, before his judgment had been tested along the line of courage, was a ruler with other rulers, but afterward he was *exalted*. So this faculty of Judgment will come out bright and clear in us after we have demonstrated our courage in carrying out its highest ideals.

Judgment is spiritual discernment, and we all have it in larger degree than we are conscious of. We perceive the difference between right and wrong, the true and the false, the high and the low, much clearer than we even admit to ourselves. The demands of sense are ever clamoring for instant fulfillment, and the judgment is set aside for a temporary satisfaction based upon fleeting shadow. This one does not openly worship the true God, but trims his religion to suit popular thought. His God-given Judgment is not strengthened by the lion's courage, because he has not had human courage enough to attempt the trial. But the zeal of the true initiate is fired by opposition, and he boldly turns his face toward Jerusalem (the Holy place within) and asks; then gives thanks (the true prayer of fulfillment), and all fear of consequences vanishes. Then when fear is cast out of mind and courage affirmed, it is found that the den of lions is within your own consciousness, and that they symbolize your own spiritual courage, which was hidden from you through human fear. "So this Daniel prospered in the reign of Darius (one who knows for himself)."

---

### Lesson 6. August 6.

The New Heart. Ezekiel 36:25-36.

Under the law of mental evolution, as set forth in the Old Testament, man comes into understanding of what he is in Principle through a process or apparent growth from without *in*. But under the grace or I AM power of the Christ he attains this realization from within *out*. In the former the Lord God, the Prophet, and the Children of Israel are outside of man. In the latter they are all within man. We live under the new, and we accept the truth as expounded by Jesus, "Behold, the kingdom of God is within you." When this is clearly understood the process of renovating the man is greatly simplified.

"Water" is symbolical of cleansing, or applied from the within, of mental denial. "Idols" are ideas that have been cultivated in thought and act until they have taken form in the mind and become part of the body consciousness. Selfishness is built up in the mind by thinking, "how will this move effect me, or how much money or pleasure can I get out of this act." This line of thought shuts out all sympathy and love and the "stony heart" results.

However, there is a door in the mind that opens within, and when we press against it with unselfish desire it gently lets out the light and love for which we have so longed. It is the "Spirit of the Lord within you." It has always been there. "Knock and it shall be opened unto you."

When just a little of this inner glory is admitted to the outer consciousness great changes begin to come to the man. There is an understanding that is not of the intellect and can not be translated into language. It can only be expressed in symbols. The "land" is the body, and when one dwells in it from this inner place the body takes on an entirely new aspect. It is a thing of beauty and a laboratory of riches. The "corn" is the vitalizing substance, which is "increased" and shall not fail—"no famine shall be upon you." The "tree" is the great nervous organism, and its "fruit" is the capacity to enjoy all the pleasures of life. To "dwell in cities" is to become conscious of the ganglion centres in the organism and their use in regulating the health of the body; then "the wastes shall be built up."

It is revealed to those who assiduously cultivate this Spirit of the Lord within that the body is a most wonderful thing, the very "temple of the living God," and that it is this body which is referred to in the second chapter of Genesis as "the garden planted eastward in Eden in which he put the man whom he had formed." Then is literally fulfilled the 35th verse of this lesson: "And they shall say, this land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited."

One thing seems evident, namely, that the man who goes forth "without purse or scrip" is provided for, yet he seems to have no "purse." and perhaps should not expect any, for he is not an "hireling" but a "son." It is enough to be a "Son" with a Son's reward. "When I sent you without purse or scrip, lack ye anything?" They said, "Nothing." So far this has been my experience, and my faith looks for its continuance.  
—R. C. Douglass.

---

"There is no wealth like the heart's wealth — content."



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,  
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt. 18:19-20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us to-day as fully and with as great power as He ever was, and He manifests Himself to all those who spiritually apprehend Him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection: after which, "ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render. The Father answers our prayer for supply through you.

This society has been in existence about eight years and has over 6,300 registered members. Hundreds have been healed mentally and physically, and its power grows stronger day by day.

The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady, price 75 cents.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance (nor any payment whatever from those who have no means of support), but will supply you with these helps to spiritual understanding upon your terms. We want you to be healed mentally and physically, and are giving everything we have to this end.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. A brief mention of your needs will help in the spiritual co-operation; but do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee St., Kansas City, Mo.

## THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

July 20th to August 20th.

I have faith in the sustaining power of the Spirit of God within me to provide for every need.

### Noon Thought.

"I know that God is, and that he is a rewarder of them that diligently seek him."—Heb. 11:6.

# Report of Midweek Services.

Unity Headquarters, Kansas City, Mo.

Wednesday, June 7th. Leader: MRS. JENNIE H. CROFT.  
Subject: "The Indwelling Spirit."

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"—Job 11:7.

"Believe that I am in the Father, and the Father in me."—John 14:11.

Silent Thought: "I am Spirit, and the inspiration of the Almighty giveth me understanding."

"We know that there has always been that within man which caused him to look for something, somewhere, which would somehow help him in his need, and which, if he would but worship and propitiate it, would respond to his petitions. With some people this power was manifest in multiplied forms and bore many names; with others it was concentrated in one form under one name. We call this being God, and that which impels us to search for him a Divine Impulse. But we must admit that with all the search there has been dissatisfaction and discontent, and we come to the conclusion that the right clew which leads to God has not been found. We look around upon the universe—the constellations of the heavens, the diversified forms of life in nature—and we perceive that the eternal Spirit of Life is literally present, and that all life, human life as well, is its Divine manifestation. Jesus' words, 'Believe that I am in the Father, and the Father in me,' show us where the mistake has been. We have been looking outside of ourselves for God when He is *within* the soul of man. This God reveals himself in proportion to our ability to receive the revelations. We may open the door—that is, make ourselves receptive to the Truth; or we may lock the door, refusing to listen to the promptings of the Spirit, thus repulsing God who does not reveal himself uninvited. When we have thus made ourselves receptive and are conscious of this indwelling spirit, what moments of exaltation we enjoy! Then it is that the word of teaching and of healing is spoken with power and the works which Jesus did we do also, because the same Spirit animates both. Can we conceive of what the result would be if *all* were thus in accord with the Spirit *all* of the time? We have isolated cases which are now becoming much more common where one soul calls to another receiving direct response. This even some ministers of the orthodox church say is the Christ in one soul calling to the Christ in the other, and only possible where both are attuned with Love. This is the spiritual definition of telepathy, or mental telegraphy, possible only



to those who are 'In Tune with the Infinite,' who realize the indwelling spirit of Love and Life, which is God. Because I find this power, this Spirit, in my own soul, do I know that God is, and that his dwelling is with (within) man. This fact is the corner-stone of our religion, and is the answer to Job's inquiry. 'I in the Father, and the Father in me.' Theology has given to the world dogmatic definitions of God which have rent the church with dissensions and caused many cruelties. True religion gives us a close, warm relation to God in which we are co-existent with Love."

Singing, by congregation, No. 67, in "Truth in Song."

Mr. Gilruth: "We sing about eternal life, but what is it? 'To know God and Jesus Christ, his Son.' Those who know God know Jesus Christ. I thank God that I am free from my old beliefs in limitation, and from their necessary and legitimate fruit—sickness, dis-ease, trouble, and unhappiness. It was all the result of sin—missing the mark. I wanted to hit the mark and tried to, but I didn't know God. But when I was healed I set to work to find God, and I found him. I used to think my mother's voice the sweetest ever heard, but when I heard my Father speak to me I became conscious of a joy I never realized before. I knew then what Jesus meant when he said, 'That my joy might remain in you, and your joy be full.'"

Mrs. Rhoades: "I never can say enough about the joys of knowing God and knowing myself, and that these old beliefs in sickness and trouble will vanish before our true word. Nothing can disturb me when I know that 'I and my Father are one.' Nothing can overcome me when I know that I am the light of my world. I can make my world as pure and holy, as happy and beautiful as I wish."

Singing, by congregation, No 12.

Mr. Hull: "That passage (Job 11:7) was always a challenge to me. From the mortal side it said, 'you can never find God,' while from the spiritual it said, 'search diligently and you shall find me.' I do rejoice that I believed, and have found God within me, and I can go on and realize his presence as Love and Wisdom and Power more and more unto perfection."

Mr. Yockey: "I have had a wonderful experience since I came into right understanding. I had before lived a consistent church life and was a class-leader in the Methodist Church, but I was not satisfied. I felt that the church fell far short of realizing the true teachings of Jesus Christ. I came here to learn and I am glad to know that I have been thinking, since I came into the Truth, just as you express yourselves here."



Mr. Bennett: "We are being prepared for a new era. People used to think of God as a person without body, parts or passions. Now we know Him as impersonal spirit, or principle. When we are in ignorance we manifest error—sin, sickness, trouble, poverty, unhappiness—but when we are enlightened we manifest the good, for the truth has made us free."

Mrs. Fillmore then held a healing service, and No. 4 was sung. Service closed with silent thought given at the opening.

---

Wednesday, June 14th. Leader: MRS. T. B. H. BROWN.  
Subject: "Personality and Individuality."

Thought (held in the silence): "I am that I am."

Scripture reading, Psalms 8:1-9.

Thought: "Be still and know that I am God."

Singing, by congregation, No. 8.

The leader said: "The resultant of the false doctrine taught by the serpent to Eve, namely, that man was to become something, has no foundation in Truth, hence cannot be real. The Truth is, that man from the beginning is created Good and given dominion. Individuality is the Divine Ego in man that has always existed. There is nothing in it that can perceive the unreal, neither can it conceive, or bring into Being, anything not of itself. Because it is the Real, its thoughts must create true conditions. It is man's highest ideal of himself. It is that of man that has never fallen short of the perfect. 'Man, know thyself,' has been thought to mean, 'Man, get acquainted with thy personality,' but the more the limited personality is studied the more formidable it becomes, until self seems an unknown quantity. The greatest knowledge is that of self—know that I AM THAT I AM. This knowing is often spoken of as the recognition of the *true* self. There is but One self. Get acquainted with yourself. Let go all thoughts of false selves and all false thoughts of thyself. 'Be still and know that I am God.' The overcoming each must make is in the recognition of himself. When I know myself, all my ideas are adjusted in divine harmony. No good thing is withheld from me. The key that unlocks the door to this realization is the recognition of 'I AM THAT I AM.' This is the Christ. This is the way to all good. In this recognition of ourself, error drops into its pit of nothingness, and we arise on the buoyant wings of Spirit into our native mountain air, and there with unlimited vision we judge our world of Truth in the light of Divine Understanding."

Mrs. Fillmore: "This is always an interesting subject. Of course, like other children I was told that I was God's child,

and I tried to be good, but what does that amount to while we are under the belief of heredity. How glorious comes the saying, 'Call no man on earth your father,' and my first teacher told us that if we would believe in our heavenly Father we would become like him. I liked that, for there was something in me that protested against the declaration that I was by nature evil and sinful. Our great difficulty lies in not recognizing that we are born of the spirit and not of flesh."

No. 19 was then sung three times as a self-treatment.

Mrs. Croft: "Glorious thought that within myself the living Christ I find! Mrs. Brown says it is time to be done with quibbling. But we come in contact with others who do not know the truth and the tendency is to limit ourselves in expression for their sakes. We should then realize that personality and individuality must be one. We must claim that the personality is the perfect manifestation of the individuality, for only by so doing can we ever expect to show forth the perfect."

Song No. 70. Thought: "The Father and I are one."

Mr. Hull: "Ever since I came into this understanding I have been holding some special thought that expressed substance, understanding, health, or something I wished to bring into manifestation, and I have held on till I realized. And thus I have put away the mask of personality in one way and another as I have felt the need and let the truth of my being appear."

Mr. Bennett: "This is a knotty question, this matter of individuality and personality. By individuality I understand the principle, the true man, as he is in God, perfect, with nothing to add to or take from, while personality is the imperfect expression of the ideal man, and it is our business to bring into manifestation this ideal, by holding in mind the truth, that we are this ideal or image and likeness, and hence perfect."

Mrs. Newton: "We can't express it all at once. We have believed we were born of the flesh. Now we know that we are spiritual beings. We can change our bodies, but we don't want to do it too quickly. Let it be gradual. We can hold the thought that 'I and the Father are one,' and thus gradually bring forth the perfect expression of the Father."

Dr. Witt: "I should say that the recognition might be instantaneous. I know children who have grasped the truth instantly, and the more child-like we become, the more readily we grasp it, and then we can let our manifestation, or physical expression, be a steady growth, like the child's."

Several names were then presented for treatment, after which No. 23 was sung.

Closing thought: "I am that I am."

---

Wednesday, June 21st. Leader: MR. JACOB WELKER.

Subject: "The Birth of Christ"

Scripture reading, Luke 2:7-18.

Singing, No. 44.

Thought: "I am the Light that lighteth every man that cometh into the world."

Singing, No. 5.

Mr. Welker said: "Oh, sweetest of sweet old stories, thou tale of the Christ! How great grows the charm that has made thee dear to the hearts of the lovers of God when I find thou art written on my own book of life. Now each movement can be known as a shining letter in the glorious alphabet of Truth. To know how to move, combine, and use these letters of light is to have had the spiritual birth, with divine right to know God aright. It is to be illumined with spiritual understanding. It is the birth of Christ. It is a transformation from fear of sin, sickness, death, to a knowledge of truth, health, life; from a sense of mortality to a consciousness of immortality. But who among us, the younger brothers and sisters of the 'first begotten of the Father,' can as yet speak the new tongue, or read from his own book of life the birth of Christ, with its inconceivable possibilities of power, freedom in truth, and fullness of joy in conscious acknowledgment of Omnipresence, Omnipotence, Omniscience? Beloved, the birth of Christ is heavenly mindedness, and the shining out of this heavenly mindedness in you and in me marks the prophetic coming of the Christ. Only the fervent lover of God, the Good, the ardent believer in Christ, the Savior, with the Mary crystalline purity of thought can receive the Holy Ghost, be overshadowed with the power of the Highest, and bring forth that Holy Thing which shall be called the Son of God. The eye must be single to the light if the whole body would receive light to bring forth the Christ: the holy inception and the perfect conception of the true union of Life and its manifestation, Truth and its expression, Love and its power of demonstration. This harmonious state of mind marks the birth of Christ, the son of God, whose way ever after is a shining path of triumph through the surrounding gloom of the world; whose truth spoken is almighty power to free captives from fear and doubt; whose lowly life is made magnificent by the real victories of the Prince of Peace—to such an one, willingly born

again, the Kingdom of Spirit has open gates—to such an one there are celestial revelations. \* \* \* Meek and lowly are now the ways of doing; hearing each call with gentle patience and answering it with gracious helpfulness, giving the cup of cold water, protecting the lambs, feeding the sheep, faltering not under clouds of doubt or storms of anger, but shining on in a loveliness fresh from a heart in tune with Infinite Love. \* \* \* The mandate of the law of the perfect way says, 'Acknowledge me in all thy ways,' and the beauty of wholeness can be invoked only by fulfilling the jots and tittles of the perfect way. Thus only is the unity of divine purpose learned."

Mrs. Brown: "We have been listening to a poem of light," and she told of the joy she had in carrying the light to them that are in great darkness.

Singing, by congregation, No. 59.

Mrs. Rhoades: "I thank God that we can now hear these messages of Light, for the children of men are becoming the children of Light. I am so glad to be free from that old burden of having to die to go to heaven. The kingdom of heaven is here and now. But we ought to be just as anxious to tell of the joys of this heaven as we used to be to tell of the heaven beyond the clouds."

Singing: "Nearer my God to Thee."

Mrs. Yancy: "That song always fills my heart with joy. To be nearer to God is to be in clearer understanding, and the clearer our understanding the brighter becomes our light."

Mr. Bennett: "The world is seeking satisfaction, but all who are looking without will tell you when they have reached their goal that they are as far from real satisfaction as when they started. Real satisfaction is the kingdom of heaven, and is within."

Mrs. Graham: "I have entered upon a new realization. I know I am given immortal life. If God is good and omnipresent, where is there room for evil? It is a delusion. It is not real."

Mr. Hull: "That old hymn, 'Nearer My God to Thee,' carries a sentiment that is apt to be harmful. We must eliminate from our minds the old orthodox idea of getting near to a god, or falling down before a god. God is not away off, neither does He get angry, and if we should fall on our faces before Him He wouldn't know anything about it or care. God is in us, and we in Him, and He can't get out of us nor we out of Him. We must get rid of the old idea of separation, if we are ever to realize freedom."

Mr. Rippe: "To us the Christ is born, a Son is given, and we are to realize what that means. Like Paul, I 'know no man after the flesh.' When we speak with the understanding we are supreme, but without understanding we are nothing."

No. 70 was sung, after which Mrs. Fillmore conducted a healing service.

A lady told of a little girl who had been sick a long time, but was treated at the last meeting and now she is well.

No. 23 was sung, and service closed with the opening thought.

---

Wednesday, June 28th. Leader: MRS. M. A. GRAHAM.

Meeting was opened with singing Nos. 78 and 19.

Thought: "My peace I give unto thee."

Mrs. Graham said: "Now, I am going to let God lead this meeting. We will think His thoughts after Him. So there is no one to speak but God." She then read the Lord's prayer in the form of an affirmation, and continuing said: "Our prayer is always in the form of an affirmation, because we know the Father has already given us all things, and as we believe, so we receive. \* \* \* Jesus never claimed to do anything of himself—'The Father in me, He doeth the works'—so we lose this personality, lose ourselves in God, and let Him work in us and through us. Thus we work the works of God. Let us hold in the silence, 'Our Father, who art in Heaven.'"

Singing No. 1.

"What a beautiful thought that God is everywhere. What a missing of the mark (sin) to look for another presence, an evil one. There is only the One Presence, and we are in that Presence. We must let the mind which was in Christ Jesus be in us, and as we do this we ask what we will; we don't have to beg." She then told of a demonstration a friend made over finances.

Mrs. Newton: "It is all very simple if we have faith." She then gave an account of a demonstration she had made over finances. "If we are in understanding we get just what we want, and get it now. Jesus taught the doctrine of the now."

Mrs. Fillmore: "On all sides we are tempted to take advantage of bargains, and in all such things we see that what is one man's gain is another's loss. We find on the bargain counters, and in all departments of trade, things being sold for less than it cost to produce them, and here is a work for us to do. We can never take advantage of another's necessity, for it always reacts—'with what measure ye meet,' etc. So we say, 'No, sir. No one can deprive you of your own, the law is just recompense for all effort.' We must continually send them

the thought of supply and that what is theirs does come to them. We must have no congestion, but set up the law of equilibrium, and thus we liberate both parties from their thralldom. There is abundance everywhere, and we have the key that will open the door."

Singing No. 16.

Mr. Gilruth: "Under the old Jewish teaching God had one and only one name. It was so sacred that even the High Priest was permitted to utter it but once a year, and that in the Holy of Holies. The common people never spoke it. It is 'I AM THAT I AM.' The High Priest entering the Temple and the Holy of Holies is typical of the Christ in us. 'Know ye not that ye are the temple of the living God?' When we enter in, or concentrate, which is turning within, we find the High Priest—the Christ of God—and He says, 'I am that I am.' The I AM speaks and you hear His voice. Jesus speaks of himself as a shepherd who led his sheep. My thoughts are my sheep, and if I lead them to the Holy of Holies, can the wolf come and scatter them? Can the low thoughts take possession? No. 'My sheep know my voice and a stranger will they not follow.' When each one can say, 'I dwell in the secret place of the Most High,' I abound in understanding, then all power is given unto us."

Singing No. 70.

Mr. Bennett then told of a lady who was sick and wanted the preachers to pray over her, but they thought the days of miracles were past. But she said she would furnish the faith if they could furnish the prayers, and the result was she was healed.

Mrs. Rhoades: "We must get on the other side of the line where the good is. If we believe in limitation, if we believe we are to have only a little, we get only a little, and can pay only a little. But we must demonstrate money as well as health. Too many of us believe in 'lack' and 'I can't,' but I tell you we want to get right out of the rut, and as for me, I am going to stay on the side of plenty, plenty for every one, here and now, and I am going to prove it."

Mrs. Graham: "Who am I? I AM. Make your affirmation once and forever. We will keep our eye (I) single. We will see no evil; only the good. I am the Son ever in the bosom of the Father."

The service closed by singing No. 35.

C. A. SHAFER, Secretary.

Holiness does not consist in doing uncommon things, but in doing everything with purity of heart.—*H. E. Manning.*

## The Signs that Follow.

---

\* \* \* Now I will give you this testimonial for the UNITY. I had a fall when I was eight years old which caused concussion of the brain and made me unconscious for several hours. As a result there was a sore spot on the top of my head, and I had a great deal of headache and loss of memory. Several doctors examined my head afterwards and said that I ought to have an operation performed to remove the pressure on the brain, but we were afraid to have it done. As I grew older I did not suffer so acutely from my head, but there was always the sore spot and a dull headache there. Mr. ———, at Unity Headquarters, gave me two treatments for it and entirely removed all the pressure and soreness, so that I am sure it is entirely healed. I praise God every day for this beautiful Truth which teaches us how to grow well and whole physically, morally and spiritually.—*M. E. H., Table Rock, Neb.*

---

DEAR UNITY:—I have read in UNITY that it is not good to forget a benefit. Now I have received one that I think ought not to be forgotten or kept to myself. I have a son eleven years old. He has been the source of much annoyance to his teachers by inattention to his lessons and by laughing and talking. The last time I was called to see the principal I was almost hopeless of changing him, and felt as if the teachers were surely to blame; so I spoke in such a hurt way and with tears that the principal thought I had better take him out of that school. I said, "No, I want him to go here to school;" so he was given another trial. I took my troubles to Mrs. T. B. H. Brown and had her treat him. She named him *Concentration, Attention, Obedience*, and the change was wonderful. I have never heard a word since from his school except in his favor. His reports were given to him daily in a little book to encourage him, and when school closed the principal and his teacher both told me that they had had no more trouble with him, and he was promoted with his class. So, dear mothers, place your children in the care of God, and you will find that His love is full enough to take the erring and bring forth bright and beautiful results. Mrs. Brown has been a blessing to me, the first to lead me to the Truth with her kind and loving words. I will add that she also treated my little son, 4½ years old, for a broken leg (fracture of both bones). He has not felt one pain or inconvenience from it, doing away with the old belief that knitting bones are painful.—*A Mother, St. Louis, Mo.*



DEAR SILENT UNITY:—I am happy to tell you that you have shown me the very thing I needed to know about my little Alec. His health is perfect, and he is growing fast. I have not had any trouble in keeping him well since I wrote to you about him. People who have known him for the last seven years remark about his looking so well and growing so fast. Oh! how I do rejoice and praise God that the spirit directed me to call on you. It seems as if what you showed me caused me to understand many things that have helped me out so much. I don't have any trouble now with anything.—*M. L. Robey, Ford, Ga.*

---

\* \* \* While reading UNITY April Bible Lessons this sentence, "The I AM says, 'I am the resurrection and the life,'" I felt a great uplifting, and I knew that I had never understood that passage of Scripture. Something within seemed to say, I am the resurrection (the awakening), and the life (the quickening) of every dominant faculty, and if ye believe in me, though it were *dead*, yet shall it *live*, and vitalized by the Spirit, it shall bud and blossom as the rose, it shall bear much fruit. It seemed as if the stir within was a response to the message, "Awake, thou that sleepest," and I felt like saying, "*I will 'arise and shine, for my light is come, and the glory of the Lord is risen upon me.*"—*E. M. B., Joliet, Ill.*

---

DR. MURRAY, 70 Gibbs St., Rochester, N. Y. Dear Friend:—I am glad to write you that George is much better; his cough has nearly all disappeared. He is bright and cheerful, and does a fair day's work nearly every day. He is quite thin in flesh, but seems quite like himself again. I am so thankful; words cannot express my gratitude to you for your loving kindness to us all. May God bless you and yours, and may you realize fully that blessed promise, "He that believeth on me, the works that I do shall he do also, and greater works shall he do." We are earnestly trying to know more of this blessed Truth, and to overcome all error. I have been thinking, dear friend, as George seems so much better, perhaps it would be well to discontinue the treatment. I will write you occasionally and tell you how he is, and send you the widow's mite or all I can as often as I can. "God is our abundant supply." I wish so much that I had even one-half the money to send you that we have paid the M.D.'s.; it would go freely indeed.—*Mrs. M. A. H.*

---

The life with a purpose conquers. When a person finds out God's will for him, and then says, "This I will do," he enters the royal road to victory and happiness.—*Success.*





Devoted to Practical Christianity.

---

\$1.00 per year.

Foreign Subscriptions, 5 shillings per year.

10 cents per copy.

---

Published on the 15th of every month by

UNITY TRACT SOCIETY, Kansas City, Mo.

---

Entered in the postoffice at Kansas City, Mo., as second-class matter.

---

CHARLES AND MYRTLE FILLMORE, Editors.

---

## Publishers' Department.

### Notice.

After August 1st the subscription price of **UNITY** and **WEE WISDOM** combined will be \$1.50 per year. But all who have paid up in advance, and all who will pay up back subscriptions, and all new subscriptions received between now and August 1st will be given both periodicals for the full time to which they pay, for \$1.00 per year. You can have **UNITY** sent to one address and **WEE WISDOM** to another.

Mrs. Jennie Croft, who has for the past two years led our Sunday Bible Class, returned the last of June to her New York home. Her instruction has been highly appreciated, and on her last Sunday the society presented her with a Teacher's Bible. Her ability eminently fits her for active work in the field, and we recommend her as prepared in every way to teach Practical Christianity.

This being the beginning of a new volume of **UNITY** we are revising our subscription lists. We find about 2,000 delinquents, and to each of them we enclose a subscription blank this month. So if you find such a blank in your magazine, please look at the yellow label and ascertain the date of your expiration; then kindly remit. Special inducements are offered to those who pay up by August 1st.

There will be no classes at the Unity Headquarters during August. The September classes will be announced later. The usual Sunday morning and Wednesday afternoon meetings will be held regularly.

Dr. D. L. Sullivan, of St. Louis, dropped in at Unity Headquarters July 4th, on his way to Topeka.

You are interested in seeing the Truth spread. Send us names, for sample copies, of those who might be interested.

Eliza Pittsinger, of San Francisco, is the author of the poem, "The Song of the Soul Victorious," which was published in March *UNITY*.

"I wish to express appreciation for the *UNITY* magazine. The lessons by Mrs. Militz have brought me many happy hours. Through these lessons I have been able to see and feel a spiritual life never before realized."—*J. S. M., Fulton, Ill.*

"Seven Sermons on the Science of the I Am," by C. S. Church, of Ohio, are worthy of perusal. They make a booklet of twenty-nine, good-size pages, and sell for 50 cents per copy. We will fill your order while the supply lasts for 15 cents each.

"The Logos of The New Dispensation of Time" is a new book of 1899, by Sara Thacker. It relates some illuminated experiences of the author, and also contains four powerful and inspiring lessons. Paper cover, 107 pp.; price, 75 cents. Address, Sara Thacker, Applegate, Placer Co., California.

*The New Church Independent*, of Chicago, the foremost and progressive magazine of the Swedenborgian faith, has the following complimentary words to say of *WEE WISDOM* in its last issue: "*WEE WISDOM* is one of the brightest, sweetest, purest and best papers for children we have ever seen. Every child who reads it will be better, sweeter and lovelier. Published by Unity Tract Society, 1315 McGee St., Kansas City, Mo. 50 cents a year; 5 cents a copy."

It has been stated in these columns, "subscriptions sent in at once will secure the back numbers of *UNITY*, beginning with September, 1898, containing the Primary Lessons in Christian Living and Healing, by Annie Rix Militz." Several have taken this to mean that we would send them the back numbers and also allow a full year's subscription in advance for \$1.00. This was not the intention of the notice. We have a few complete files, and the proposition was to send them to those wishing to secure the lessons and continue the subscription until the expiration of the year, September, 1899. However, as the lesson year is so near out, we will allow a full two years' subscription, September, 1898, to September, 1900, for \$1.75, while the back numbers last.

We will send you **UNITY** one year and a Teacher's Bible for \$2.00. Or, we will send you this Bible as a premium for five subscriptions.

---

Mrs. S. A. McMahon, 129 Powell Ave., Chicago, will both heal you and teach you how to heal others without your having to leave your own homes. She is successful, as many have testified in letters to us.

---

"What All the World's A Seeking" and "In Tune With the Infinite," by Ralph Waldo Trine, are books that ennoble and inspire all who read them. They are uniformly and handsomely bound in gray cloth, gilt top. We fill all orders on receipt of \$1.25 per copy. "The Greatest Thing Ever Known," by the same author, is an excellent book of fifty-five pages, bound in white, stamped in green and gold. Price, 35 cents.

---

### *WEE WISDOM'S WAY.*

This is one of the sweetest stories written from real life. The following letter indicates the kind of endorsements it is receiving from prominent teachers and healers:

"I have read about everything printed, but always go back to the simplicity of the truth as taught by this inspired book when I commence to teach new patients. It is *perfect* as a pioneer in leading souls into a knowledge of this God-life which is good-life."—*Esther Chapman, Morristown, N. J.*

---

From Mrs. Militz.

In a letter accompanying the lesson in this issue of **UNITY** Mrs. Militz writes: "My next lesson will be the last of the course, but I am thinking of adding a supplement, entitled 'Questions Answered,' and I would like to have you request the students to send me their questions immediately, that I may classify them and answer all that I can. Also, I would like those who are finding the lessons helpful to write to me and let me know, if possible, from what lesson they have realized the most benefit. By this I shall be able to judge somewhat how to prepare further courses of lessons, which I am contemplating doing. I am so glad to hear of the increase in the **UNITY** work, and I begin to have a very strong assurance that your work is now thoroughly established, a bulwark of righteousness, invulnerable to the enmities of 'mortal mind.' God has led me hitherto to mentally 'hold up your hands' while the heathen raged, but now I am feeling you well settled in spiritual prosperity—'may its shadow never grow less.' Have all letters addressed to Sierra Madre, Cal." ANNIE RIX MILITZ.

When writing us be sure to give in every letter your house number and street.

---

Dr. W. C. Gibbons, of LaCrosse, Wis., will spend several months at the Lake Geneva Conference.

---

"The Elixir of Life, or Robert's Pilgrimage," is a beautiful allegory in line of the New Thought, and is written by Eleve, the author of "Natural Law in the Spiritual World." 124 pp., paper. Send 15 cents for a copy.

---

Upon taking an invoice of our stock of books we found quite a supply of "Francis Schlatter, the Healer, with his Life, Works and Wanderings," a book of 206 pages, illustrated with several half-tone engravings, paper binding. Price, 50c a copy.

---

"Directions for Beginners," by Leo Virgo, is a condensed statement of Being, man's relation to the One Life, and how to conform to its laws. In addition there is a regular six days' course of mental treatment, based upon word formulas in general use by mental healers. Many people have testified that they were healed by using this course of treatment. Price, 10c.

---

"Scientific Lessons in Being," by Edith A. Martin. Published by Unity Tract Society, 1315 McGee St., Kansas City, Mo. Paper, booklet form, 50 cents. These lessons, in two booklets, each containing three lessons, are excellent in their lucid simplicity; are logical, and thoroughly scientific. There is a trend of unusual spirituality throughout them that makes them particularly desirable to place in the hands of those who are disposed to judge the infinite by the finite. All who are interested in studying the "Science of Being" will find ready aid in their research in these most helpful lessons.—*Universal Truth*.

---

"Some Experiences in Christian Healing," by Wm. T. Stead, the great London editor and critic, is the first chapter in a booklet of 30 pages containing an impartial review of the metaphysical movement in America, with personal interviews and testimonials of healing by Mark Twain, ex-Governor St. John, Prof. Waite, W. D. Howells, B. O. Flower, and others. It is the strongest kind of an endorsement by prominent people of christian healing. Another able chapter is entitled "Miracles and Laws of Nature" by Leo Virgo, followed by an exposition of "What is Practical Christianity." Healers are finding this booklet a great missionary help, and to them we make the rate of 80 cents per dozen. Regular price, 10 cents per copy.

We have a number of bound volumes of **UNITY** comprising the last half of the year 1896, making a book 1½ inches thick, containing excellent articles contributed by various writers. While they last they may be had for 50 cents per volume.

---

**"DEAR UNITY:**—I have read 'Talks on Truth' by Leo Virgo, and consider it one of the best publications in metaphysical literature. It is written in that clear, concise, logical and inspiring manner characteristic of all his writings."*C. E. P.*

The above booklet contains four interesting chapters: **How Microbes are Made**; **The I AM in Its Kingdom**; **How Shall the Dead be Raised?** and **The Development of Divine Love**. 47 pp.; price, 25 cents per copy.

---

The following is a partial program of the Geneva Lake Conferences: **Literature:** Mary H. Ford, Chairman, August 8th to 11th. **Ideal Education:** A. B. Stockham, Chairman, August 15th to 18th. **Mother's Conference:** Ella A. W. Hoswell, Chairman, August 22d to 24th. **Practical Metaphysics:** Sarah Wilder Pratt, Chairman, August 29th to September 3rd. Dr. T. Y. Kayne will give a course of lectures on **Metaphysical Healing** July 23rd to August 6th. Dr. Geo. E. Burnell, a course on **Meditation** later. Other classes will be organized as demanded. Geneva Lake is seventy-five miles northwest of Chicago on the Northwestern Railroad. Regular board can be secured at \$6.00 a week and upwards, or parties can rent furnished tents for \$5.00 a week.

---

**DEAR UNITY**—Will you kindly make it known through **UNITY** that there has been established at 59 Walnut Ave., Santa Cruz, California, a **Unity Home Mission** for the advancement of **Practical Christianity**. This **Unity Home** will be conducted upon a similar plan that the **Homes of Truth** have generally adopted—that is, we heal the sick, teach the same Truths, and make no charges for any of the work, all being done through the **Spirit of Love**, and free-will contributions only are received. As soon as finances will permit we shall have an **Industrial School** for women, where they can learn the different trades and professions suitable for their sex. This mission was founded in the name of **Love, Truth, and Freedom**, May 27, 1899, with Mr. T. M. Fuller speaker, and Mrs. A. E. Douglass manager. Friends of Truth who visit the delightful watering place of Santa Cruz will be cordially welcomed to the **Unity Home Mission**. All offerings and communications should be addressed to Mrs. A. E. Douglass, Manager **Unity Home Mission**, 59 Walnut Ave., Santa Cruz, California.

All books mentioned or reviewed in *UNITY* may be ordered through Unity Tract Society by remitting price stated.

Marion Austin informs us that she has changed her Healing Services from the 2nd and 4th Wednesdays to the 2nd and 4th Thursdays of each month, so as not to conflict with other meetings. Her address is 6238 Madison Ave., Chicago, Ill.

Mrs. Fannie B. James, author of "Studies in the Science of Divine Healing," will soon begin the revision and enlargement of this book for its second edition. Questions are invited upon science, healing, Bible verses, or of the bearing of science upon the vital points in daily living. Mrs. James feels that such questions will enable her to meet most practically the needs of students and asks this help of those interested. She is making a special offer of her publications as follows:

Studies in Divine Healing.....	.75
Bible Teaching About Healing.....	.20
The Redeemed Body.....	.15
Words Suggesting How to Heal.....	.10
What is Divine Science (article).....	.05

**\$1.25**

During July and August to anyone ordering these five the price for all will be 80 cents. Address Mrs. F. B. James, 1247 Clarkson St., Denver, Colo.

We are in receipt of the program of the Sixth Season of Summer Lectures, at Greenacre-on-the-Piscataqua, Eliot, York Co., Maine, July 1st to Sept. 2d. The program is a generous one, each day being supplied with a lecture or service. It is altogether too long for our space, but our readers will be especially interested in the following "Helps by the Way:"

July 2-8.—Rev. C. A. Young, of Canton, The Value of a Man.

July 9-15.—Miss Helen M. Cole, of Boston, Interpretation of the Bible.

July 16-22.—Mr. R. C. Douglass, of Wisconsin.

July 23-29.—Miss Emma Louise Nickerson, of Boston.

July 30-August 5.—Mrs. Alice May, of New York, A Psychological Study of the Ten Commandments.

August 6-12.—Mr. Charles Brodie Patterson, of New York.

August 13-19.—Mr. George E. Ricker, of Washington.

August 20-26.—Mrs. Sara Farwell, of St. Paul, Minn.

August 27-September 2.—Mr. Jean Du Buy, of New York, The Life of Jesus.

Meditation Hour, 7:30 p. m. on Sunday, Tuesday and Friday of of each week.

## Book Reviews.

---

LESSONS ON THE PHILOSOPHY OF LIFE, by Lucie G. Beckham, of the Home of Truth, Alameda, California. Cloth, 158 pp.; price, \$1.00.

There are twelve lessons in this course, viz : The Basic Principle—God; The Divine Self; The Unreality of Evil; The Power of the Word; Faith; Understanding; Freedom from Man-made Law; Cause of Disease, or Forgiveness of Sin; Unity; Divine Satisfaction; The Silence, or True Prayer; How to Heal. Each lesson is followed by a series of "Statements," which are a condensation of the points made and thus epitomized for daily use by the student. These lessons, as a whole, are characterized by a conciseness of expression that gives them unusual spiritual force when taken into the consciousness of the student. The salient points of Truth are presented in a few bold strokes and pronounced "finished." We spiritually recognize in this author one who heals by the power of the word—the swift penetrating Word of Truth, and the many instances of healing mentioned in the book carry out this idea. Her words carry conviction because she concentrates her ideas. She evidently practices the command of Krisna, "To whatever object the inconstant mind goeth out, he should subdue it, bring it back and place it upon the Spirit."

In the lesson on Faith are these incidents: "A physician of thirty-five years' practice once told me that the greatest cure he ever performed was of a woman to whom he gave bread pills as the only remedy. She was suffering the most intense pain. He impressed her mind with the fact that he thoroughly understood her case, taking great pains to gain her perfect confidence. He then told her that the medicine he would leave was very powerful and infallible; that she would feel it within fifteen minutes after taking it to the very extremities of her being. Leaving the bread pills, with explicit directions for taking them, he went his way. When he called again the woman said the medicine was most remarkable in its effect; that she had indeed felt it to her very finger-tips, and was entirely cured."

"A San Francisco drug clerk once gave this testimony to a teacher of the Truth: A man went into the shop where he was employed and asked him if he would put up a prescription for a certain physical ailment. The clerk, not knowing what to recommend, thought he would try an experiment. He filled a bottle with water, labeled it with a pretentious Latin name, recommended it highly, charged the man a dollar and sent him on his way. In a short time the man returned, declared him-



self much better, and wanted another bottle of that 'most excellent medicine.' "

In the lesson on Understanding some telling points are made. For instance: "If one believes it is God's will that he is sick, poor, or miserable, in order to be consistent he should not take medicine or try to better his circumstances. There are many dear ones chained to beds of sickness because they believe God wills it to be so. This thought alone is sufficient to hold them there, for God's will is, as they believe, unchangeable, immutable. It is unto man according to his belief, and if he perverts the idea of God's will he is held in bondage by it. When we learn, however, that God's will is unchangeably and immutably good, that it is incapable of working for anything but the Good, it means freedom. I know a woman who had been afflicted from childhood. She was reared in the church and devoutly believed that it was God's will that she should suffer. She had been given up to die by several different physicians, and had been prayed over by the clergy. She was finally prevailed upon to try divine healing, and was lifted out of her bed of suffering in a week's time by this declaration used understandingly: 'God's will be done in you.' Another woman was pronounced to be an incurable cripple. At a time when things seemed very dark to her, her minister came and prayed that she might have fortitude and patience to bear the burden that the gracious Lord had been pleased to put upon her. He told her that it was God's will that she was afflicted in this way, and that she must learn to bear it with resignation. A little later she turned to the Truth and was healed."

We have quoted at unusual length from this excellent book, and might continue to fill our pages with the apt illustrations of the practical application of Truth which it affords. We commend it to all our readers. It is full of healing both for soul and body.

---

The new edition of "Idols Dethroned and Dominion Over the Animal Kingdom," by Flora P. Howard, is revised, corrected and added to by the author. It also contains her picture. The former edition was in paper covers only, at 50 cents, but this revised edition is in both cloth and paper at \$1.00 and 50 cents respectively. We have reviewed at length in a former *UNITY* this very practical book. The author informs us that it is now being used as a text-book in several places. Henry Wood says, "From your well-known reputation as a metaphysical writer I am anticipating both pleasure and profit from your book." Warren A. Rodman, secretary of the Metaphysical Club, Boston, writes: "Your book speaks the Truth so fully.



We have heard of you and your beautiful life through your patients. We recommend your valuable book to our members." Another dealer writes: "Your book is the best and most practical I ever read or sold outside the Cady Lessons."

"Fate or Law, the Story of an Optimist," by Warren A. Rodman. This fascinating bit of metaphysical literature was so charming that the editor came near not getting it away from the office force long enough to call our readers' attention to it. It weaves into a story of love and every-day life some of the great truths of existence in such unobtrusive ways that you do not realize the height and depth of the lessons until they are finished. It is uplifting, sweet and fresh in every thought and word, and we are sure that all who read it will be bettered in every way. It is founded on facts. Cloth, 218 pp.; price, \$1 00. Lee & Shepard, Boston.

---

## Books Received.

---

"The Destiny of America, and the Future of the Anglo-Saxon, as Revealed to Jonathan Erskine Hollingsworth in a Trance, and by him Transcribed, November, 1892." Paper, 56 pp.; price, 25 cents. El Dorado Pub. Co., Indianapolis, Ind.

"The Logos of the New Dispensation of Time," by Sara Thacker, Applegate, Cal. Contents: Frontispiece; Some Experiences of the Author (These illuminated experiences will inspire you to open your eyes); Lesson 1, Diagram - Statement of Being; Lesson 2, Denial; Lesson 3, The Word and Its Power (In two parts); Lesson 4, The Six Sacred Centers of the Human Body and Their Functions; Extracts; Our Words; A Treatment; Zodiacal Signs; National Ownership and Co-Operation. Paper, 107 pp.; price, 75 cents. Published by the author.

"The Temple, Second Part of Science of the Book of Genesis," by Frank Wood Haviland. Cloth, 97 pp., price, \$1.00. Published by the author, 247 West 125th St., New York City.

"Descriptive Mentality from the Head, Face and Hand" is an exhaustive exposition of character as indicated by phrenology, physiognomy, and palmistry, by Holmes W. Merton. He argues that the stronger the mental faculty is, the more intense and marked will be its force upon the parts governed. The book is illustrated by over six hundred original drawings and is a most complete and accurate guide in the study of personality. Cloth, gilt top, 224 pp., price \$1.50. David McKay, Philadelphia, publisher.

## Metaphysical Publications.

---

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly.  
\$1.00 a year. 1315 McGee Street, Kansas City, Mo.
- WEE WISDOM.** (For Children.) Edited by Myrtle Fillmore.  
Monthly. 50c a year. 1315 McGee Street, Kansas City, Mo.
- MIND.** Edited by John E. McLean. Monthly. \$2.00 a year.  
Life Building, 19 West 31st Street, New York City.
- THE ARENA.** Edited by Paul Tyner. Monthly. \$2.50 a  
year. Copeley Square, Boston, Mass.
- UNIVERSAL TRUTH.** Edited by Fanny M. Harley. Monthly  
\$1.00 a year. 87 Washington Street, Chicago, Ill.
- THE BRAHMAVADIN.** (English.) Semi-Monthly. \$2.00 a  
year. Madras, India.
- THE LIFE.** Edited by A. P. and C. Josephine Barton.  
Weekly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly.  
\$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly.  
\$1.00 a year. 3360 17th Street, San Francisco, Cal.
- THE ABIDING TRUTH.** Edited by E. Elizabeth Russell.  
Monthly 50c a year. 6 Park Street, Peabody, Mass.
- THE EXODUS.** Edited by Ursula N. Gestefeld. Monthly.  
\$1.00 a year. Box 106, Madison Square Branch, N. Y. City.
- THE HEALER.** Edited by F. E. Mason. Monthly. \$1.00 a  
year. 424 Greene Ave., Brooklyn, N. Y.
- THE METAPHYSICAL MAGAZINE.** Edited by L. E.  
Whipple. Monthly. \$2.00 a year. 465 Fifth Ave., New  
York City.
- EXPRESSION.** Monthly. \$1.75 a year. 211 Edgeware Road,  
W., London, England.
- PSYCHIC DIGEST AND OCCULT REVIEW OF REVIEWS.** Edited  
by Robert Sheerin. Monthly \$1.00 a year. 178 Summit  
Street, Cleveland, Ohio.
- THE WORLD'S ADVANCE THOUGHT.** Edited by Lucy  
A. Mallory. 50c a year. Portland, Oregon.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie.  
Monthly. 75c a year. Oaklyn, N. J.

# Teachers' and Healers' Directory.

## HOME OF TRUTH,

322 Sixth Ave., Peoria, Illinois.

## MRS. FLORA P. HOWARD,

Teacher and Healer.

Los Angeles, California.

## ANNIE RIX MILITZ,

Christian Teacher and Healer.

Sierra Madre, California.

## C. A. SHAFER,

Christian Teacher and Healer.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## E. P. C. WEBSTER,

Teacher and Healer.

453 Lexington Ave., Chicago, Ill.

## MRS. THERESA B. H. BROWN,

Christian Teacher and Healer.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## H. LOUISE BURPEE,

Teacher and Healer.

4431 Prairie Ave., Chicago, Ill.

## R. C. DOUGLASS,

Christian Teacher and Healer.

9 Blackwood Street, Boston, Mass.

## H. MARTYN HULL,

Christian Teacher and Healer.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## CHARLES AND MYRTLE FILLMORE,

Christian Teachers and Healers.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## MRS. VIVIA A. LEEMAN,

Divine Truth Healer and Teacher.

717 Kansas Ave., Holton, Kansas.

## MARION AUSTIN,

Christian Teacher and Healer.

6238 Madison Ave., Chicago, Ill.

## MRS. S. A. McMAHON,

Christian Teacher and Healer.

129 Powell Ave., Chicago, Ill.

## MRS. K. E. B. GILLESPIE,

Christian Teacher and Healer.

From the Denver Home of Truth.

133 West Third Ave., Denver, Colo.

## HOME OF TRUTH,

Christian Teachers and Healers.

1231 Pine Street, San Francisco, Cal.

## HOME COLLEGE OF DIVINE SCIENCE

3360 17th St., San Francisco, Cal.

M. E. Cramer, Pres. C. L. Cramer, V. Pres.  
F. E. Cramer, Treas.

## TRACY GOULD,

Doctor of Divine Science.

1914 13th St., N. W., Washington, D. C.

## MISS JENNIE C. WAITE,

Teacher and Healer.

243 West 135th Street, New York City.

## Homes of Truth on the Pacific Coast.

Home of Truth, 71 Discovery St., Victoria, B. C.

Home of Truth, 1601 Sixth St., San Diego, Cal.

Home of Truth, 1231 Pine St., San Francisco, Cal.

Home of Truth, (Second) 2123 California St., San Francisco, Cal.

Home of Truth, 2527 Central Ave., Alameda, Cal.

Home of Truth for Children, 2241 Alameda Ave., Alameda, Cal.

Home of Truth, 320 14th St., Oakland, Cal.

Home of Truth, 127 Birch St., Walla Walla, Wash.

Home of Truth for Children, 1231 and 1233 South Olive St.  
Los Angeles, Cal.

Home of Truth, 108 Harrison St., Vancouver, B. C.

Home of Truth, 1315 Figueroa St., Los Angeles, Cal.

## *The Law of Correspondences Applied to Healing.*

• *By W. J. Colville.*

This book deals largely with the various types of people, giving their strong points and their special liability to weakness, showing always how to overcome the latter. It will bring in its wake health and harmony to all who study it. Leatherette, 50 cents.

## *Heilbroun; or, Drops from the Fountain of Health.*

*By Fanny M. Harley.*

This book is plain and simple, and exceedingly practical and helpful. It treats especially of self-healing for both soul and body. It takes for its keynote the words of the German mystic, Jacob Boehme: "By the activity of the word the sleeping germs of everything are awakened into life." Leatherette, 50 cents.

## *Sermonettes from Mother Goose for Big Folks.*

*By Fanny M. Harley.*

One critic wrote: "We have already had awakened souls who have found lessons in flowers, instruction in running brooks, sermons in stones; but here is an enlightened soul who has found veritable sermons containing life, light, love, wisdom, truth, health, and all the other good things of God, hidden in Mother Goose's nursery rhymes." This is a unique book, which will never outlive its usefulness. Cloth, \$1.00. Paper, 50 cents.

## *Out of Law into Gospel; or, God in Man.*

*By Sarah Elizabeth Griswold.*

This book is written with just enough of the romance of daily life to give its profound statements of abstract Truth an actual setting and a pleasing background, which cannot fail to interest and instruct any seeker for Truth. Paper, 50 cents.

## *Johnnie's Victory; or, Pictures Made Real.*

*By Sarah Elizabeth Griswold.*

All boys, both great and small, can learn something helpful from reading about Johnnie. He is a little newsboy who has the sole care of his younger sister, and his faithfulness to the principle of righteousness makes him a very devoted brother and guardian. Stiff Cover, 25 cents.

## *Springwood Tales.*

*By Helen Augusta Fussell.*

This is one of the best books for children that has ever come to our notice. It is beautiful, healthful and instructive. Miss Fussell uncovers the child nature and shows its little temptations, its desires, its aspirations, and its hopes, and in each story makes the good come off the victor over all error suggestions and temptations. Illustrated, \$1.00.

## *Practical Metaphysics for Healing and Self-Culture*

*By Annie W. Mills.*

This book shows the royal road to health of body through the intelligent and only process of permanent healing, viz., that of healing the mentality by cleansing it of uneasy imaginings, sense delusions, and false thinking concerning God, men, and things. One lady who was an invalid for 18 years writes that she was made perfectly well through reading this book and applying its teaching. Cloth, \$1.50.

For sale by

Unity Tract Society,

1315 McGee Street,

KANSAS CITY, MO.

## *Remedies of the Great Physician.*

*By Hannah More Kohaus.*

A pocket volume showing how scientifically to treat the average discomforts common to humanity. A most useful book for those desiring to learn how to heal by the use of "the Word." Leatherette, 40 cents.

## *Between the Lines.*

*By Hannah More Kohaus.*

A clear, comprehensive, and beautiful statement of the Science of Being. Invaluable to any student that desires to gain an understanding of the nature of God and man. Cloth, \$1.00. Leatherette, 50 cents.

## *Blossoms of Universal Truth.*

*By Hannah More Kohaus.*

This little book contains a statement for each day in the year. Nothing like it has heretofore been published. It is thoroughly unique. White illuminated cover, 50 cents.

## *Soul Fragrance.*

*By Hannah More Kohaus*

Every poem — every stanza of each poem — contains a spiritual thought-seed that will enrich the soul-garden of anyone who will plant it there. Illuminated cover, \$1.25.

## *A Spiritual Tour of the World.*

*By Otto A. De La Camp.*

Beginning at the world's foundation, the reader is led by easy steps to view the evolution of consciousness, from that of simple atom to that of the all-embracing Christ. Cloth, \$1.00. Paper, 50 cents.

## *Elizabeth: Christian Scientist.*

*By Matt Crim.*

The author has told her story in a sensible, wise, straightforward manner, clearly feeling that she had a mission to perform, and which she has performed well. Cloth, \$1.00.

## *The Cup Bearer.*

*Edited by Helen Van Anderson.*

Every boy and girl in the land should own a copy of this book. It is entertaining, instructive and healthful. A copy of "The Cup Bearer" will entertain a whole family of boys and girls for a year. Cloth, \$1.00.

## *Practical Healing for Mind and Body.*

*By Jane W. Yarnall.*

Is one of the most valuable books ever penned for sick and suffering humanity. From it you can learn how to heal yourself, and can also learn how to heal others. It is just what its name implies, and does really give what it claims to give, viz., Practical directions for healing both the sick mind and sick body. Cloth, \$2.00.

For sale by

Unity Tract Society,

1315 McGee Street,

KANSAS CITY, MO.



IT would take a large volume to contain the testimonials that have been freely given by those who have been mentally illuminated and physically healed by reading these inspired lessons. A teacher in New York says: "I want to thank you from a grateful heart for the new light you have thrown onto my mind by these wonderful lessons. They are the clearest, most practical, most comforting; and perfectly plain to my understanding. I feel a difference in even the atmosphere of my room as I study."

Another, a teacher of metaphysics in Saratoga Springs, N. Y., writes: "I use the Cady Lessons entirely for teaching beginners. This summer an old colored man, a preacher among his people, was healed of a six years' stomach trouble before he had finished the first Cady book."

#### FIRST BOOKLET:

- First Lesson. Statement of Being.*
- Second Lesson. Thinking.*
- Third Lesson. Denials.*
- Fourth Lesson. Affirmations.*

#### SECOND BOOKLET:

- Fifth Lesson. Faith.*
- Sixth Lesson. Definitions.*
- Seventh Lesson. Spiritual Understanding.*
- Eighth Lesson. The Secret Place of the Most High.*

#### THIRD BOOKLET:

- Ninth Lesson. Finding the Secret Place.*
- Tenth Lesson. Spiritual Gifts.*
- Eleventh Lesson. Unity of the Spirit.*
- Twelfth Lesson. Bondage or Liberty—Which?*

Only 75 cents for the full course, three booklets.



Devoted to Practical Christianity:

Preach the Gospel; Heal the Sick; Cleanse the Lepers; Raise the Dead; Cast out Devils.

August, 1899.

## Contents.

Poem—"Pearls of Truth."	John Scheffler.
Primary Lessons.	Annie Rix Millitz.
Love the Divine Magnet.	J. R. Cooper.
How I Found Health.	M.
About the New Home of Truth.	Lydia Gardiner Worth.
Society of Silent Unity.	
The Class Thought.	
Noon Thought.	
Unity Bible Lessons.	Leo Virgo.
Poem—"The Water Lily."	Selected.
Report of Midweek Services.	C. A. Shafer.
The Signs That Follow.	
Publishers' Department.	
Teachers' and Healers' Directory.	

The N Y Public Library  
 Feb 15 1900  
 Astor Library Bldg  
 40 Lafayette Place

## Booklets by Leo Virgo.

Philosophy of Denial.....	.15
Directions for Beginners, with Six Days' Course of Treatment.....	.10
Points for Members of Silent Unity....	.10
The Church of Christ.....	.10
Talks on Truth.....	.25
Flesh Eating Metaphysically Considered.....	.05
Jesus Christ's Atonement.....	.05
Giving and Receiving.....	.05
The Unreality of Matter.....	.05
Truths of Being.....	.05

FOR SALE BY

### UNITY TRACT SOCIETY,

1315 McGee St.,  
KANSAS CITY, MISSOURI.

## Scientific Lessons in Being.

BY EDITH A. MARTIN.

Six clear-cut lessons in the Truth of Being that appeal especially to literary people and those who want the logic of metaphysics.

*Two Booklets, 25 cents each.*

### UNITY TRACT SOCIETY,

1315 McGee St.,  
KANSAS CITY, MISSOURI.

## Booklets

by H. Emilie Cady.

Finding the Christ in Ourselves.....	.15
Oneness with God, Neither Do I Condemn Thee, { .....	.15
Trusting and Resting.....	.10
Loose Him and Let Him Go, { .....	.10
God's Hand.	

Address orders to

### UNITY TRACT SOCIETY,

1315 McGee St.,  
KANSAS CITY, MISSOURI.

## Love: The Supreme Gift.

BY HENRY DRUMMOND.

This is a souvenir edition of this always acceptable work, and we commend it to everybody.

*Price, 15 cents.*

### UNITY TRACT SOCIETY,

1315 McGee Street, Kansas City, Mo.

## SOME DESIRABLE BOOKS.

### I EAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY.

Henry Wood, - - - - -	\$1.25
GOD'S IMAGE IN MAN. Henry Wood - - - - -	1.00
THE POLITICAL ECONOMY OF NATURAL LAW. Henry Wood, - - - - -	1.25
STUDIES IN THE THOUGHT WORLD. Henry Wood, - - - - -	1.25
IN TUNE WITH THE INFINITE. Ralph Waldo Trine, - - - - -	1.25
WHAT ALL THE WORLD'S A-SEEKING. Ralph Waldo Trine, - - - - -	1.25
THE POWER OF SILENCE. Horatio W. Dresser, - - - - -	1.25
IN SEARCH OF A SOUL. Horatio W. Dresser, - - - - -	1.25
VOICES OF HOPE. Horatio W. Dresser, - - - - -	1.25
FATE OR LAW. The Story of an Optimist. W. A. Rodman, - - - - -	1.00
ALL'S RIGHT WITH THE WORLD. Chas. B. Newcomb, - - - - -	1.50
THE LIVING CHRIST. Paul Tyner, - - - - -	1.25
THE SERMON ON THE MOUNT. Annie Rix Miltz, - - - - -	.50
BETWEEN THE LINES. Hannah More Kohaus, - - - - -	.50

ORDERS FILLED BY

### UNITY TRACT SOCIETY,

1315 McGee Street, - - - KANSAS CITY, MO.





## Pearls of Truth.

From the German of John Scheffler, born 1624.

God's Spirit falls on me as dewdrops on the rose,  
If I but like a rose my heart to him unclose.

The soul wherein God dwells—what church can holier be?  
Becomes a walking tent of heavenly majesty.

Lo! in the silent night a child to God is born,  
And all is brought again that was ere lost or lorn.

Could but thy soul, O Man, become a silent night,  
God would be born in thee, and set all things aright.

Ye know God but as Lord, hence Lord his name with ye;  
I feel him but as Love, and Love his name with me.

How far from here to heaven? Not very far, my friend;  
A single hearty step will all the journey end.

Though Christ a thousand times in Bethlehem be born,  
If he's not born in thee, thy soul is all forlorn.

The cross on Golgotha will never save thy soul;  
The cross in thine own heart alone can make thee whole.

Christ rose not from the dead, Christ still is in the grave,  
If those for whom he died are still of sin the slave.

Hold there! Where runnest thou? Know heaven is in thee:  
Seekest thou God elsewhere, His face thou 'lt never see.

In all eternity no tone can be so sweet  
As where man's heart with God in unison doth beat.

Whate'er thou lovest, Man, that, too, become thou must;  
God, if thou lovest God; dust, if thou lovest dust.

Ah, would the heart be a manger for the birth,  
God would once more become a child on earth.

Immeasurable is the highest, who but know it?  
And yet a human heart can perfectly enclose it.

## PRIMARY LESSONS

### In Christian Living and Healing.

---

ANNIE RIX MILITZ.

---

#### Lesson 12. Divine Completeness our Satisfaction.

THE AWAKENED SOUL. All language descriptive of God and the Soul is at best but figurative. So, the enlightened man does not cavil at the use of limited terms to express spiritual processes. He knows that "The tau [the word] that can be tau-ed [worded] is not the Eternal Tau [The Word]. The name that can be named is not the Eternal Name,"\* and he can speak of the changeless verities of God as he wills and not be deceived by the words he uses. Thus, much is said by inspired teachers of the awakening of the Soul, yet the Soul never sleeps. The Psalmist cries, "Awake, why sleepest thou O Lord?" (Ps. 44: 23) and yet he truly knows, "He that keepeth Israel shall neither slumber nor sleep."—Ps. 121: 4. The True Self is ever awake and conscious of Itself and the Truth. This knowledge is eternal peace and bliss, and to abide in it is rest and satisfaction always, as it is written, "I shall be satisfied when I awake with thy likeness."—Ps. 17: 15.

To awaken is to come to the consciousness of who we are and where we are. We are now awake to the knowledge that we are holy, spiritual Being, and that we are surrounded by the Kingdom of Heaven, that we have ever been what we are now, and God's perfect world is the only true realm, and in it is nothing of wrong or of injury and pain. It is restful

\*Lao-Tsze.

joy to maintain this true cognition of our Self, and dissatisfaction is impossible to him who ever remembers his divinity and its omnipotence.

The Soul knows that it is free from the delusions of sense, that illusion has never deceived it, and therefore it has neither been attracted nor repelled by the changeable, unreal forms of mortality. The Soul does not need experiences in matter in order to receive knowledge. She knows all things now. Nothing is true of your Soul that is not true of God. God is not evolved, neither are you. God, the Perfect, does not progress from a state of ignorance and not-being to one of knowledge and being, neither do you. Progression is an appearance, the representation of that eternal joyous going from glory to glory, the "many mansions of our Father's house," those manifestations whose number is infinity and whose beauties are transcendently varied and yet all One, that is, God.

\* \* \* \*

As the panorama of existence passes before the gaze of the emancipated devotee he sees, "I am all that I have ever loved in this: I am the beautiful, the noble, the pure, the grand that is mirrored about me. In the great harmonies, I sing; in the weavings of the sunlight through hue and form, I glide; in every heart that loves, I am the lover; in every dear one, I am the beloved. I laugh in the innocent child I think in the masterful reasoner. All men love me and there is none unloved of me. Life is a great symphony and I am the musician, an enchanting romance and I am the romancer.

I am in my story or not, as I will, never entangled, yet lavishing my whole being upon my holy creation, doing nothing by halves, for my Love gives its whole life, service and being to its Beloved. In peace and in joy, henceforth, shall I lead my own to the heights of bliss.

By comforting words, by easy paths shall I invite and guide each and every heart which seeks that which I am into the happiness which is mine, "eternal in the heavens."

Then is it revealed to the devotee how he, too, has been led all the way along to his deliverance. He learns that all nature is in a friendly conspiracy to assist him and to contribute to his happiness and the ultimate emancipation of all.

NOTHING HAPPENS by chance in man's life. Great laws are back of every movement he makes. What you did that time when you took the step that has seemed such a mistake was the outcome of the myriads of thoughts that went before. The tendencies of character obey that natural law, so familiar in mechanics, of moving along the line of the least resistance. With the desires you had and the knowledge you possessed you could not do otherwise than you did. Nevertheless, even of our mistakes the Good can and does make advantages to us.

WATCH for the Good in all the events of your life. Be alert to discover what new realization the Spirit is presenting to you, that your joy may be increased. Every personality that walks beside you in life's journey is as a jewel casket holding an entrancing treasure which now and then is opened for whomsoever will to see. Whoever sees the priceless interior of any nature, be its external even passingly foolish or uncouth, will never forget but will love that one, and having truly loved once will love "unto the end."—John 13:1.

LOVE IS LIFE. The Christ in giving life to the world gives love. It wells up in the heart spontaneously, and as your cup runs over with its bounty your eyes are opened to see the Ideal in some one and you exalt that one to the very throne of deity. Your ecstasy is holy, and in your wisdom you see that this loved one is a means of holding the great overflow of divine

joy, as glasses hold the effervescing wine, until such time as the great love can be lifted up into the Universal Presence wherein all are loved with the same fervor and bliss. The highest office of the earthly institution of marriage is to afford an orderly, serene, happy way up which the human love may mount to that all-absorbing divine Love of God, that unspeakable happiness about whose charms poet and prophet have never ceased to sing since first Love said, "Let there be light."

The Hindoo scriptures say: "Verily a husband is not dear that you may love the husband, but that you may love THE SELF, for that is a husband dear. Verily a wife is not dear that you may love the wife, but that you may love THE SELF, for that is the wife dear. Verily the worlds are not dear that you may love the worlds, but that you may love THE SELF, for that are the worlds dear. Verily creatures are not dear that you may love the creatures, but that you may love THE SELF for that are creatures dear."

Who would increase in spirituality and in powers to do the works of Christ, let him increase in Love, for greater than knowing is Love, greater than faith is Love. There is nothing that Love cannot do. Your whole being is filled with Love now—you are a concentration of desire, which is but a form of love. Desire brought you into manifestation and holds you there and governs all your steps—just give avenues and vehicle to the great Love which you have. "Love is of God; and every one that loveth is born of God, and knoweth God."—I John 4:7.

\* \* \* \*

THE SOUL IS COMPLETE. It is not dual, it is One. It has never been divided into sexes, and therefore it is not seeking a mate. The appearance of sex is a delusion, part of the masquerading in which the Self is denied and the claim

of being separated from our Beloved is set up. The petty differences that lie in the mind associated with belief in duality fall away, and we rise above the weaknesses of sexuality as we see our Soul. The wild eager search of men and women for companions who shall understand them and appreciate their true nature is really the search after God. And satisfaction comes only as God is found and the Holy One seen to be our real bride, our real husband. "For thy maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."—Is. 54:5.

THE EARTHLY MARRIAGE can represent the heavenly union, and if those who find themselves in this relation but exalt its every department to the highest and holiest place, they can make of it a perpetual sacrament and a means of developing the hidden beauties of their nature through abiding in chastity, gentleness, love-service, patience, and reverence towards the Lord in each.

Those who give all their desires and powers to God no longer generate after the flesh, but after the Spirit which is the re-generation. Birth, marriage, and death are but different forms of the same proceeding. Each has a mystical significance describing a spiritual reality. You are Spirit, therefore, in reality you were never born, neither do you marry, neither shall you die any more, even as the Lord Christ has said (Luke 20:35,36), "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: Neither can they die any more; for they are equal unto the angels; and are the children of God."

\* \* \* \*

PARADOXICAL STATEMENTS. Wise men, inspired of the One, have taught that the Lord of

all is The Unnameable, and that no one name can comprehend all that It is, and that no one statement of Truth can convey the knowledge and beauty of the Divine Presence. The mind that is the most efficient vehicle in bringing one to the apprehension of Deity, must be supremely elastic and supple in its dealings with the many contradictory statements made concerning "Him that is without a second."

The mind swings between such extreme utterances as "God is All" and "God is the Nothing," and finds the unity of the extremes and rests in conscious poise and ecstasy of realization. It sees that there is only God and the Nothing is the receptivity of the divine nature, the Motherhood of God, and the All is the Fatherhood of God. The All is ever filling the Nothing, and this full-filling is Manifestation and Creation. Nature is the holy Mother, pure nothingness, the Void, without whom there could be no bringing forth. She is God, the immaculate Virgin, that all womanhood typifies. Her emptiness ever draws the divine substance into manifestation. She is never known as the Nothing, but by the name of her Lord. All creation reveals her mystery; the sap rushes up the trees because her vacuum precedes it, the breath flows into the lungs because of the Emptiness, there is no movement of currents of air or water, of rock or of fire, but must have a vacancy to cause its motion.

Of this sweet Mother of us all the mystic sings: "There was something chaotic in nature which existed before heaven and earth. It was still. It was void. It stood alone and was not changed. It pervaded everywhere and was not endangered. It may be regarded as the Mother of the Universe. I know not its name; but I give it the title of Tau."—*Lao-Tsze*.

The heavenly Nothing is manifest in us as humility and meekness and lowliness of heart. This is the philosophy of taking the lowest

place, and thereby being exalted; of truly retiring, and in consequence being made prominent; of the honor conferred upon the modest, of the lowly being raised up. When the feminine (the negative) of your nature is discovered, the masculine (the positive) cannot be suppressed; creation is inevitable. "He who knows the masculine and keeps the feminine, will be the whole world's channel, *i. e.*, the center of universal attraction."—*Tao-teh-king*. All good rushes to you, all manifestation seeks to express its joy, its richness, its goodness through you.

Eckart, an illuminati of the 11th century, says:

"Whatever is receptive or whatever is to take in must be naked and empty. Having nothing will permit the water to flow. A cup being perfectly empty, even of air, would forget itself and be drawn into heaven. Therefore, when the spirit is free, in right loneliness, it forces God. Therefore, in order to come to the pure, absolute beholding of the Divine, we must get beyond all fixed doctrine, beyond the Holy Scripture, and even beyond the human Christ. I declare by good truth and truth everlasting, that in every man who hath utterly abandoned self, God must communicate Himself, according to all His power, so completely that He retains nothing in His life, in His essence, in His nature, in His Godhead—He must communicate all to the bringing forth of fruit."

Uniting the high and the low, the without and the within, so that only God is seen, Man is instrumental in revealing heaven upon earth, as is prophesied in a saying ascribed to Christ by the early Christians, "Unless ye make the right as the left, the left as the right, the top as the bottom, and the front as the backward, ye shall not know the kingdom of God."

"If you do not make your low things high, and your crooked things straight, ye shall not enter into my kingdom."

"For the Lord himself being asked by a



certain person when his kingdom should come? answered, When two shall be one, and that which is without as that which is within; and the male with the female, neither male nor female."

The consciousness that realizes the point of unity between opposites, so fully that all sense of opposition utterly disappears, transcends the realm of appearances, and of him it is said that he can "go in and out and find pasture," (John 10:9), he can dwell in realities and also in appearances, and eat of the good things of whatever realm he chooses; he is safe, he can not be deceived.

\* \* \* \*

PERFECTION. Even while appearing to use processes through which to make spiritual attainment, the wise student ever is reminding himself that *he is there now*. Holiness is the natural state of the Soul, innocence and purity emanating from her like a perfume, causing all things that enter into her presence to feel pure and guileless. Right religious methods uncover this precious sanctum, and in their turn the methods must be dissolved, that the True may be all in all. While using methods, be not attached to them. Be unattached at all points. While doing benevolent deeds, care not for the fruits of them. While zealously engaged in unselfish, even great works, care nothing for recognition or gratitude. No rest is more soul-satisfying than this realization, embodied in the words of one of our greatest teachers of Truth, "Knowing all things, doing all things, I am identified with nothing, I am free."—*Emma (Curtis) Hopkins*.

All things in your world are now consecrated to God, and the seal of holiness is upon everything. All the heavenly messengers that respond to your behests and speed your good to you in all ways and forms, sing ever the one refrain, Holy, Holy, Holy.—Is. 6:3. As priest

to your world you hear and obey the injunctions of your Lord: "Every devoted thing is most holy unto the Lord. He [the priest] shall not search whether it be good or bad."—Lev. 27: 28, 33. "What God hath cleansed, that call not thou common. God hath shewed me that I should not call any man common or unclean." —Acts 10:15 28.

\* \* \* \*

"BE STILL and know that I am God."—Ps. 46:10. The thought of God swallows up all other thinking. Man ceases to reason, ceases even to think when immersed in the illumination, called in Scripture the Day of the Lord. Control of the physical consciousness and stilling all the thoughts of the mind gives one opportunity to look through illusion and see the Soul at the depths, as one sees the bottom of the lake when its waters are clear and at rest. This *ability* to rest in yourself, blissful, serene, knowing God only is called by the Hindus, *Yoga*, and the *state* itself, *Samahdi*. Whoever knows how to enter into his own Soul can also get to the heart or soul of anything he wishes, and there are no secrets to him. He is able to perform a *sanyama*, or complete concentration, upon anything, and not only its very essence will be his, but all its properties, such as strength, warmth, solidity, rarity, smallness, lightness, etc., can be used by him. This is the ultimate of education. Knowing God, you know all things.

\* \* \* \*

TRUTH IS VERY SIMPLE and easy to be understood by the simple in heart. Some who are seeking to enter into the Way are encumbered with the idea that there is so much to learn and so much to do. But this is not true. All the cumbersomeness arises from man's ignorance, from his belief that much learning and many works and manifold experiences are necessary in order to enter into eternal life. Everything

in the Spiritual Life has been worked out for us, and we can reap where others have sown. The prophets and wise men of old are like the first astronomers. Their strivings and wrestlings can be compared to the work of the astronomers, who, when they wished to compute the times and relations of the stars, occupied days, even years, in calculating, and many figures and methods. We, as heirs of the ages, are like the little children in the common schools, who today accomplish the same results in mathematics in a few minutes with a few figures, so simple have become what were once such abstruse problems.

So, though it may seem that divine doctrine is full of mystery, and close application and continual practice are required in order to manifest the fruits of the Spirit, yet it shall seem simpler and simpler to the faithful one until to say "Be" is all-sufficient for the manifestation of the works of God.

The natural unfoldment of the spiritual understanding may be compared to a child who in learning arithmetic studies the multiplication table, and according to the teacher's instructions repeats it over and over. When it begins to apply its knowledge to the working of problems it perhaps finds it slow work to remember all the answers to the combination of the figures. When it wishes to remember how much  $3 \times 4$  is, it must "run over" in its child-mind,  $3 \times 1 = 3$ ,  $3 \times 2 = 6$ ,  $3 \times 3 = 9$ ,  $3 \times 4 = 12$ , before it realizes what  $3 \times 4$  is. But there comes a time when the moment it sees three and four associated in multiplication it knows the answer instantly. This is because of faithfulness to the Principle of Mathematics. Let us apply this parable to the Life of the faithful student of God:

As Christ, your Teacher, reveals to you the Allness of God and the unreality of evil, you apply yourself to the law and the commandments even as it is written.— Deut. 6:6 to 9.

You acknowledge the presence of God only and deny the reality of that which is not God. Perhaps when there is an opportunity to apply your Principles it does not seem easy. Perhaps the problem is a sorrow, and you do not readily realize the Peace of God. Perhaps you must repeat your affirmations and denials some time before the delusion disappears. But you are faithful, and soon the day is upon you when for you to look upon sorrow is to cause it to flee away, and no word of human language need be spoken.

No effort put forth in the name of God is ever lost. Never think your past aspirations toward God, and your efforts, your strivings, blind though they might have been, were useless and to be regretted. Not so. Those were the days of Moses and the prophets. "Elias truly shall first come, and restore all things."—Matt. 17:11. You are simply continuing, but now in the *straight* and narrow way that leads into life.

\* \* \* \*

This is your satisfaction, to watch the Lord win the victory. Be in the world but not *of it*. Be among the sinful and sick, but not of them, but be holy and healthy. Be walking through sorrow and affliction, not disturbed by it or overcome by it, but walking over it, as Jesus walked over the sea. While you are in the world you will meet these things, but they will be no more to you than the storms, the winds and the floods that beat against the house that was founded upon the rock. The one who is in that house rejoices when the storms beat and the winds howl around, because he is so safe. So with the one who is hid with Christ in God, when pestilence stalks the land, and persecutions arise, and slanders and sorrows and temptations. "These things have I spoken unto you, that ye should not be offended."—John 16:1. These are not *necessary* for you to go

through. We do not learn by any experience in evil, and one way to avoid these experiences is to believe that *they are not necessary*. Take as little notice of them as possible. Do not recount them to another unless for the help and encouragement of another. Do not expect any particular evil. "Every man's work shall be revealed by fire" (I Cor. 3:13), but the fire need not burn him nor hurt one hair of his head. "These things have I spoken unto you, that in ME ye might have peace. In the world ye shall have tribulation: but *be of good cheer; I have overcome the world.*"—John 16:33.

\* \* \* \*

PRACTICE. God is eternally satisfied, and you as the image and likeness of God, are, in in your real Self, now satisfied.

"Awake, thou that sleepest!"—Eph. 5:14. Think of your true Self and speak from your Soul:

*I am satisfied.*

Put down every clamorous desire with

*I am satisfied.*

Hush every complaining voice in you with

*I am satisfied.*

Thus is brought forth that still, placid state that is the Rest of God.

For the mortal to stop its thinking is to be thought by God. God thinking in you is omnipotence, and "He shall give thee the desires of thine heart."—Ps. 37: 4.

The last treatment to give to a patient is called The Spiritual Baptism, in which is expressed the patient's complete Unity with the Good everywhere.

Most of it consists in affirmations of the Presence of Good. This last Word completes the Circle of Manifestation. Just as six days represent the week of creation, so there are given six days' treatment corresponding to each day of the week. The Crown of creation is the Image and Likeness of the Creator, which was the Sixth-Day's work. So the Spiritual Bap-

tism is giving to the recipient all the most spiritual and healing affirmations that can come into your mind.

The Seventh Day of this healing week you rest in the consciousness that it is finished, and if in your judgment you see best, you can again conduct the case through another creative week, or you can give a rest for a season and then resume that patient's healing; in all this looking to God for guidance and direction.

In the treatment make a statement as to the complete perfection of the Divine One in your hearer. Then declare the Good that flows to that One from All, and the Good that flows from that One to All. Declare the presence of the Pure and Perfect Spirit, Mind, Heart and Body, closing with a spiritual benediction.

After this manner speak:

Child of our heavenly Father, listen to me. Remember who you are, now and forever, the pure and perfect child of the living God. You are noble, grand, beautiful and holy in every part of your being. You are filled with the Spirit of Almighty God, and the life which you now lead is the free, loving, healthful, joyous Life of God. In unchanging bliss you live and move and have your being, restful, glorified, through all eternity.

You are strong with the strength of omnipotence. You are established forever in endless Health and Harmony. You are fearless and free.

All Good is flowing to you from every direction and from every one. All the universe gives you Good. All the wisdom, love, power, strength and prosperity of God's World pours round about you and uplifts you and bears you along in Peace and Joy.

All the holiness and sweetness, peace, gentleness and goodness of all the Host of Heaven ministers to you and watches over you and blesses you.

The glory of God shines round about you.

Every one sees you well and strong, wise and loving, true and good. You are a source of joy to all you meet. You give good to all. You are just, you are unselfish, you are honest, you are generous, you are merciful and forgiving, you are perfect even as your Father in heaven is perfect.

You are pure Spirit—your Body is spiritual, incorruptible, clear and white with the light of Heaven.

You are pure Love. Your heart is filled with the undying fire of God's holy love.

You are pure Wisdom. Your mind dwells in the meekness and simplicity of the little child. God thinks all your thoughts, your judgment is sound, your knowledge, profound.

And now, O Father, glorify thy son with thine own self, with the glory which he had with thee before ever the world was.

It is finished.

In the name and by the power of the Father and of the Son and of the Holy Ghost I pronounce you whole and strong, sound and well in every part, now and forever more. Amen.

*You are a living Witness of the Power of the Word of Truth to set free.*

IT IS FINISHED.

---

If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, though he builds his house in the woods, the world will make a beaten path to his door.—*R. W. Emerson.*

---

"Bubbles we buy with a whole soul's tasking;  
'Tis heaven alone that is given away,  
'Tis only God may be had for the asking."

---

Whatever will make us better and happier God has placed either openly before us, or very close to us.—*Seneca.*

# Love the Divine Magnet.

J. R. COOPER.

Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal. I may understand all mysteries and all knowledge, and have faith to remove mountains, yet without love I am nothing. Love suffereth long, envieth not, is not puffed up, seeketh not her own, thinketh no evil, and never faileth.—1 Cor. 13. Such is love, when guided by discernment and judgment, but love is blind when left to itself alone. You may think for yourself with strength and discretion, but if your consciousness is not bathed in love, it will bring forth fruit only after the flesh, the sense consciousness.

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."—1 Cor. 13. But when I "came to myself" and became a Christ-man, I was no longer a babe, fed with milk, bringing forth envy, strife, diversions, walking in the flesh, but had gained the "mind of Christ," and therefore enabled to walk in the Spirit, and therefore manifest the fruit of the Spirit, which is love, joy, peace, long-suffering, goodness, faith, meekness, temperance; against such there is no law, and where there is no law to condemn, there is, of necessity, no condemnation. See 1 Cor. 2:16 and 3:1-3; Gal 5:22, 23; and Rom. 8:1, 2.

A person may live in Rochester and walk in some other place where he does not live. So a babe in Christ is a child of God, but may be walking in the flesh. Paul says (Gal. 5:23) "If we live in the Spirit, let us also walk in the Spirit." A fish may live, move, and have its life in the sea, but if taken out of the water, its native element, it dies. So man "lives, moves, and has his being in God." So every one who is living in the sense consciousness, the Adam-man of the earth, earthy, "is dead while he liveth."—1 Tim. 5:2. But when he "comes to himself" like the prodigal, and awakens to his real self, his Christ consciousness, his Father says: "For this my son was dead, and is alive again; he was lost and is found."—Luke 15:24.

Again, many get a glimpse of the freedom there is in Truth in their real Spiritual Being, and then drift back again into bondage, because their souls are not filled with love—which is the fulfilling of the law. To such Paul says (Gal. 3:3 and 5:1), "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" And Jesus says (John 15:



10-12), "If ye keep my sayings ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. This is my commandment that ye love one another as I have loved you."

There is no place where the love of God is not sacrificing itself. Time and space are only seeming to our mortality—they are not real and eternal. The universe, which is only the love of God in expression, has neither divisions nor boundaries. God and heaven dwell in every soul, and the streets of the city of God are beneath every footstep, if our eyes are open to see the unity of life in Christ. It is the larger revelation of Life, the new coming of Christ for which thousands of hearts have long waited and hoped. It is the putting away of the darkness of materialism and the letter of scripture, and coming into the broader and fuller sunlight of God's love and grace.

He who lives in harmony with God the Father, within his own soul, has the Universal Life, the life above measure, and can say as Jesus did (John 10:30), "I and my Father are one." God in Christ seeks to save us from the poverty and barrenness of a *selfish life*, where there is neither rest nor joy nor peace. He is seeking to fill our hearts with Himself, consciously, so we shall have communion with the source of all Power and Love, and "He is able to do exceeding abundantly above all that we ask or think, according to the power that *worketh in us*," not outside of us.—Eph. 3:20.

Being in fellowship with the God of all grace, who *works in us* to do His will, we shall be able to drink in and pour out again to others this Universal Life of the Spirit, which is free as water to every living soul. To every Christ-inspired man who is "walking in the light as he is in the light" human souls will be an open book, and he will read intuitively their deepest longings and divinest needs, and he will have power to call to them and say: "Awake thou that sleepest (in your sense consciousness) and arise from the dead, and Christ shall give thee light," and then will their slumbering and struggling nobilities awaken into action and develop themselves. To any one who is filled with the Christ life and love all that is divine in others will respond to their touch and living word, and they will behold in such an one a glory and meaning in human life that will cause a great new hope to spring up into their hearts, for "Love never faileth."

If our hearts are rooted and grounded in Love, we may be able to comprehend the breadth and length and depth and height and know the love of Christ, which passeth knowledge, and thus be filled with all the fullness of God.—Eph. 3:14-19.

## How I Found Health.

A friend asks that we republish the following:

I have made what seemed to me a discovery. I was fearfully sick. Had all the ills of mind and body I could bear. I will not describe them. Medicine and doctors ceased to give me relief, and I was in despair when I ran across practical Christianity. Took it up and was healed. Did most of the healing myself because I wanted the understanding for future use. That's how I made what I call "my discovery."

I was thinking about Life. Life is everywhere; in the worm and in man. Then why don't the Life in the worm make a body like man's? said I. Then I thought the worm hasn't as much sense as man. Ah! then it takes intelligence as well as life to make a body. (Here the key to my discovery.) Life has to be guided by intelligence in making all forms. How about my own body? Exactly the same law. Life is simply a form of energy and has to be guided and directed in man's body by his intelligence. How then do we communicate intelligence? By thinking and talking, of course. Then it flashed upon me that I might talk to the Life in every part of my body and have it do just what I wanted. I did so, and got marvelous results.

I told the Life in my liver that it was not torpid or inert, but full of vigor and energy. I told the Life in my stomach that it was not weak or inefficient, but energetic, strong and intelligent. I told the Life in my abdomen that it was no longer infested with ignorant ideas of disease, put there by myself and doctors, but that it was all athrill with the sweet, pure, wholesome energy of God. I told my limbs that they were active and strong. I told my eyes that they did not see of themselves, but that they expressed the sight of Spirit and that they were drawing on an unlimited source. I told them that they were young eyes, clear, bright eyes, because the light of God shone right through them. I told my heart that the pure love of Jesus Christ flowed in and out through its visible and invisible beatings, and that all the world felt its joyous pulsations.

I went to every life-centre in my body and spoke words of truth to them; words of strength and power. I asked their forgiveness for the foolish, ignorant course I had pursued in the past of condemning them and calling them weak, inefficient and diseased. I didn't get discouraged at their being slow to wake up, but kept right on silently and aloud declaring the words of Truth until they did respond. And neither did I forget to

tell all these organs that they were free, unlimited Spirit. I told them that they were no longer in bondage to the carnal mind; that they were not corruptible flesh, but centres of life and energy Omnipresent. At the same time I declared myself to be free, unlimited Spirit.

Then I asked the Father to forgive me for taking His Life into my organism and there using it so meanly. I promised Him that I would never, never again retard the free flow of that Life through my mind and body by any word or thought. That I would always bless it and encourage it with true thoughts and words in building up my body temple, and use all diligence and wisdom in telling it just what I wanted it to do.

I cannot begin to tell you what glorious results I have had. I am growing younger daily and just beginning to really live.

I also saw that I was using this Life of the Father in thinking thoughts and speaking words, and I tell you I got very careful right away what I thought and said.

I didn't let any worry or anxious thoughts into my thinker, and I stopped speaking gossipy, frivolous, petulant, angry words. I let a little prayer go up every hour that Jesus Christ would be with me and help me to think and speak only kind, loving, true words; and I am sure that he has been, because I am so peaceful and happy now.

I want everybody to know about this beautiful, true law and use it. It is not a new discovery, but when you use it and get the fruits in health and harmony it will seem new to you, and you will feel that it is your own discovery.

Your happy friend, M.

---

### About the New Home of Truth in Los Angeles.

---

DEAR UNITY FRIENDS:— I know you will be pleased to hear of what is called a piece of good fortune which has come to us recently. As one with us you will all rejoice in our joy, and feel as we do that this is but the beginning and promise of more to follow, for it is said of the laborer that in due season he shall reap if he faint not. The laborers who have from time to time been identified with the Los Angeles Home of Truth have not fainted by the way, and as a reward have recently been presented with a fine estate for a new and more commodious place of work and worship. This estate was given by a young lady, who, having been healed by the Truth, desired to consecrate both her home and herself to the work. The complete furnishings of the home, including fine pictures and piano, are

in the gift. The grounds are generous, 150x130 feet, fronting on Georgia and DeLong Streets.

The property is in the hands of trustees, recognized adherents of the Truth, who are devoting themselves to its advancement. They have thought best to build a chapel on a loan which will be cleared in a few years by the payment of monthly installments. This chapel, which is now nearly completed, is annexed to the house; it will, with the two rooms adjoining, seat comfortably three hundred persons. The main entrance from Georgia Street is spacious, over the door is the inscription, "The Truth shall make you free;" it leads into a commodious vestibule with lavatory in the rear. The interior, 32x48 feet, has three large windows on each side, 9x4½ feet, paneled with wainscoting, the lower half of the sash of plate glass, and the upper of rich stained glass with scriptural texts in clear lettering. The ceiling is broken by beams forming panels. Around the side walls runs a cornice one foot in depth: the circular windows have a plastered cornice over the top to correspond. The rostrum, which forms a segment of a circle, is surrounded by an arch bearing the inscription, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." The organ is an Esty with philharmonic reeds. A small room designed for a pastor's study opens from the veranda in front into the chapel. This room is also ornamented with a stained glass window. The back entrance to the chapel leads into a spacious yard, at the end of which and connected with the chapel is a janitor's room, a room for bicycles, and beyond a large carriage shed. The walks are cemented, and there are grass plots in the grounds. At the other end is a five-room cottage fitted up with all modern conveniences, bath, electric lights, furnace, etc., for the use of workers and students.

In the bestowal of this gift we recognize the operation of Divine Law in many ways. The growth of the work has been such that at the present time the demand for more room and more workers was imperative. Mr. Bransby, who is our present minister, and the first man who has been resident in the Home as such, is drawing to it a class who are greatly in need of the teaching—the business men. His fine adaptability in meeting all classes in their various needs has been strengthened by the close sympathy of his wife, who at the time of his coming among us was Miss Florence Sawyer, (the donor of the estate which is now our dear new Home of Truth). Mrs. Bransby accompanies her husband in the service of ministry upon the platform, and is also identified with the other work of the Home in all of its departments, giving loving service everywhere. By the time August Unity is out we expect to be

settled in our new quarters, so you may put us down in the Homes' Directory at 1327 Georgia Street.

P. S.—(A "Yankee" letter is never complete without its P. S.) If any dear friends feel moved to make a love-offering toward the furnishings of the chapel, as many already have, by paying for a chair, or toward carpet or pictures, it will be received in the Spirit in which it is given. The stained glass windows were a gift from one loving heart.

Yours in joy and rejoicing over the spread of the beautiful Truth we know is freeing the whole world from its long-time bondage,  
LYDIA GARDINER WORTH.

---

### A Welcome Visit.

Sunday, July 23rd, our good friends from Holton, Kansas, came over and brought their lunch baskets and spent the day at Unity Headquarters. Friends from the city came in with theirs, and such a good time as we had! Over five big tables full of joyful guests were administered to out on the south porch. There was no end to the supply of delicious viands, and there was enough for *you all*. Blessed and multiplied as it was by true thoughts, and touched by the joy of this Christ-companionship it was no longer just common food, but turned into the "bread of heaven" in our very hands.

A season of general sociability followed, and then promptly at three o'clock the parlors were filled with attentive listeners. Mr. Fillmore opened the afternoon service by a short talk on "The New Birth." Mrs. Leeman then gave an earnest and eloquent sermon on the "Truth of Being."

Of course there was plenty of good music by "our choir," and it did seem as if they never sang with more depth of expression than on this special occasion. One solo in particular we would make special mention of, because it is a new piece, the words and music of which were composed by Mr. and Mrs. Isaacs, of Vincennes, Indiana, and dedicated to the Society of Silent Unity. It is entitled, "In the Silence," and as Mrs. Anna Johnson rendered it in her pure contralto voice, filled with the appreciation of its true sentiment, it was indeed a Song of the Soul. (We would here state, that this song is a gift from Mr. and Mrs. Isaacs, and as soon as we can get it published we will be ready to share its truth and melody with our friends.) Because of the demand for it Mrs. Leeman gave a second talk along the lines of demonstration of supply, which was most delightful and practical. She called upon some of the Unity friends who responded with short talks, and so, after the basket had taken up the love-offerings, with a song and a blessing "meetin' was out." God bless our Holton friends! God bless us all!



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES.

Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt. 18:10-20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us to-day as fully and with as great power as He ever was, and He manifests Himself to all those who spiritually apprehend Him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection: after which, "ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render. The Father answers our prayer for supply through you.

This society has been in existence about eight years and has over 6,300 registered members. Hundreds have been healed mentally and physically, and its power grows stronger day by day.

The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emile Cady, price 75 cents.

*UNITY* is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance, nor any payment whatever from those who have no means of support, but will supply you with these helps to spiritual understanding upon your terms. We want you to be healed mentally and physically, and are giving everything we have to this end.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. A brief mention of your needs will help in the spiritual co-operation; but do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee St., Kansas City, Mo.

## THE CLASS THOUGHT.

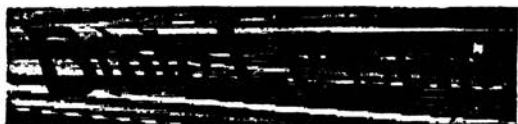
(Held daily at 9 o'clock P. M.)

August 20th to September 20th.

I am the fulfillment of the ideal man-woman held by all the spiritually minded throughout all the ages.

## Noon Thought.

"My presence shall go with thee, and I will give thee rest."—Exodus 33:14.



BY LEO VIRGO.

## Lesson 7. August 13.

Ezekiel's Great Vision. Ezekiel 37:1-14.

All visible things are pictures of ideas in mind. The ideas are the real; the pictures, the reflections of the real. We may by analogy discern the idea which a visible form is reflecting. Bones are the most dense and brittle parts of the body, and they are the visible pictures of ideas in mind of the materiality, rigidity and inflexibility of substance—that is, the idea that substance is a limited, fixed thing without life or intelligence.

A valley of dry bones is an aggregation of ideas with form and shape, and the limitations of matter as their horizon. Thus the idea of a personal God, a located heaven, will gradually lead to a material basis of thinking—the true springs of life, which are spiritual, are “cut off,” and the “whole house of Israel” (spiritual ideas) “are dried and our hope is lost.” This is a cry of the Higher Self for representation in the consciousness. The Individual Identity, the I, the “Son of Man,” materializes his ideas and makes matter of that which is, in spiritual consciousness, free, unlimited substance. The question of a material or a spiritual basis of existence rests with the “Son of Man.” It is the Divine Within which says to the ruling Ego, “Son of Man, can these bones live?” or, will you let these ideas become alive?

When there is receptivity to this, that it rests with man whether or not he shall know the Truth and make it manifest, the next step is to carry out the law of manifestation through *speaking* into existence the ideas that inhere in Being. “God said, Let there be light: and there was light.” Man, “the image and likeness of God,” forms his world in like manner, through *speaking* it into manifestation. Hence, “Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.” The prophet does not necessarily predict; he speaks forth that which is true, and it comes to pass “according to his word which he spoke in the name of the Lord.” We are all prophets when we send forth our thoughts and words with the associated idea of the power of the Spirit co-operating. Hence, we should be careful what kind of



prophecy we invoke, because our words whatever they be will bear fruit.

It is always safe to prophecy of the everywhere Spirit and Life. Say to your material ideas, "I will cause breath (spiritual freedom) to enter into you, and ye shall live." The literal words spoken by the prophet in this lesson may be taken by us every one and used to free our ideas and fill our bodies with the consciousness of the everywhere Spirit. (The article "How I Found Health," is this issue, may also be used profitably as a supplement to this lesson.)

---

## Lesson 8. August 20.

The River of Salvation. Ezekiel 47:1-12.

Under the figure of the nation restored in the Holy Land, its division among the twelve tribes of Israel, a rebuilt temple and re-established worship, Ezekiel describes the regenerated consciousness of man (chapters 40-48). A like description is found in Revelation. In fact the whole Bible deals under the veil of symbols with the movements of mind. To understand it all requires an acquaintance with thought processes and subtle body and soul relations which few have yet attained. The body and soul are the temple of God, and around, about and within them play the mighty forces of Being in ways we have not dreamed of. Recent discoveries in thought processes by physical scientists are revealing the relation between mind and body in entirely new lights. It is being discovered that the body is like a central telegraph station to which invisible wires go to all parts of the universe. Currents of energy flow out from the various nerve centres in the organism and the so-called invisible is a throbbing sea of life, while the minds and bodies of humanity are the batteries that give it character and form.

In these glimpses of mind action we are but peeping into a world with which the spiritually developed have always been familiar. But how can all these interior processes be described to those who are unacquainted with the conditions in which they function? Only by the use of symbols. The flowing of waters is a common symbol in Scripture to represent the action of thought energies. The "house" is the body. We find when we begin to control our thoughts that the vitality or so-called life of the body is quickened and strengthened. Also that this vital flow comes forth from a specific place in the organism, here described as "from under the threshold of the house." This flow of vitality may be increased step by step as here described by claiming it in its fullness, "a thousand



cubits." It is always the man that does the measuring. At the first measuring we may discern but a little of this vital flow, "the waters were to the ankles." We go on claiming it in larger and larger measure, and with every appropriation it comes up higher and higher in the consciousness until we find that it is "waters to swim in," for it is the very Life of God in whom we "live, move, and have our being."

## Lesson 9. August 27.

Returning From Captivity. Ezra 1:1-11.

These are periods when the thoughts turn to religious subjects as easily as sparks fly upward. The man immured in sense suddenly begins to study matters pertaining to the soul—he joins the church or investigates christian metaphysics. This is the return of the children of Israel to Jerusalem. Cyrus, who represents the ruling idea in consciousness, was "stirred up" by the Lord, and he made a proclamation to the effect that it had been given him to build a house unto the Lord at Jerusalem. Now Cyrus was a heathen king, yet the Lord "stirred up" his spirit or inspired him to act in a way quite contrary to his usual custom. He had captured the Israelites and had held them in bondage many years in Babylon (sense confusion). By this we discern that the Lord inspires men who are open to Truth wherever they may be found. It may be that you are in the most material of occupations and your thoughts utterly sensual, yet if you have been "stirred up" by the Lord you can commence right where you are the movement toward Jerusalem (the spiritual centre of consciousness).

You sometime "came forth from that city," as stated by Paul in Hebrews, and now you are to return and take all the "vessels of silver, with gold, with goods, with beasts and with precious things," which represent the fruit of your experience in the sense consciousness. So we learn that no effort is wholly lost, though it be put forth in a field apparently barren and fruitless. The vessels taken from the Temple at Jerusalem at the time of the captivity were used in the worship of false gods in Babylon, but now they are returned to be again used in the worship of the true God. These vessels represent our capacities of appreciation—the ability to comprehend or measure life. The man who is getting pleasure out of the lusts of the flesh is measuring up life—the One Life—before false gods and is using his God-given capacity (vessels) to do it with. He is getting experience, generating forces that he will have eventually to master and return to the temple at Jerusalem.

Nothing is lost in Divine economy, and man will eventually refine and extract the gold from every thought and act — though he may find it hot work getting rid of the dross.

## Lesson 10. September 3.

Rebuilding the Temple. Ezra 3:10 to 4:5.

In Scripture the temple dedicated to the worship of God is typical of man's regenerated body. Jesus said (John 2:19), "Destroy this temple, and in three days I will raise it up." He was master of his body. His mind and spirit were blended and in conscious touch with all parts of his organism. His body was "the temple of the living God," not as theory, but *fact*. This is the attainment which all men seek. "Even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." These mortal, perishable bodies are not temples of God, nor even fit houses for men. This going from "tent to tent and from one tabernacle to another," so aptly stated in I Chronicles 17:5, is to be stopped, and the Lord is to have a permanent place of worship in the man consciousness. The building of this "temple unto the Lord" is the most important piece of work which man can do. All other things pale into insignificance compared with it. Without this mastery and ability to build a permanent body man is a homeless wanderer. In the present race consciousness death has a mortgage on every man's house, and is sure to foreclose it. Man builds again and again, but death always claps the mortgage on the structure and takes possession just at the most inopportune time — for who was ever ready to die? This giving up the tabernacle has become so fixed in human thought that it is accepted by the great majority as part of the divine plan. Ministers of the gospel of Jesus, who came that death might be overcome and the human mind clarified of this great delusion, preach that death is the open door to a better world. Even the clear-eyed poet sings:

"Build thee more stately mansions,  
Oh, my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outworn shell by life's unresting sea."

Now, the fact is, man does not want to be free of his body, but master of it. This is the very foundation of the Christian religion — raising to life and immortality this dead body.

"For if the dead are not raised,  
Not even Christ hath been raised;  
And if Christ hath not been raised,  
To no purpose is your faith,  
Yet are ye in your sins!  
Hence also they who are fallen asleep in Christ are lost:  
If in this life in Christ we have *hoped*, and that is all,  
We are of all men most to be pitied.  
But now hath Christ been raised from among the dead —  
A firstfruit of them who have fallen asleep;  
For since indeed through a man came death  
Through a man also cometh the raising of the dead;  
For just as in the Adam all die  
So also in the Christ shall all be made alive."  
—I Cor. 15:16-22, Rotherham's Translation.

How shall this "resurrection from the dead" and the building of the temple be accomplished? The whole process is revealed in the religious worship of the Jews and the life of Jesus Christ.

The first step is to have faith that it can be done. Then this faith, "the *substance* of things hoped for," makes a firm place in the mind, the "foundation of the temple of the Lord." The next step is religious worship, which is an acknowledgment that God is, and is present at all times in all his fullness. Then comes thanksgiving and praising. "And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel."

---

## Lesson 11. September 10.

Encouraging the Builders. Haggai 2:1-9.

The record states that the children of Israel were so harrassed by enemies, and poverty among their own people, that they stopped work on the temple for fifteen years. Haggai, the prophet, exhorts them to renew their efforts.

Those who take up the regeneration of mind and body meet with similar obstacles, and are sometimes so discouraged that they cease their efforts, falling back into worldly ways and accepting conditions as they exist. It requires continuous effort, self-denial and great patience, to build this body temple unto the Lord. Those who are easily discouraged need to declare daily against the mortal belief in failure and affirm constantly, "All power is given unto me in heaven and in earth."

This great attainment is worthy every sacrifice, and we

should gladly give up every worldly ambition if by so doing it will build the walls of this structure which is to endure from eternity to eternity. The record says that some of the prosperous Jews built themselves fine homes and neglected the construction of the temple. This illustrates that tendency of man to surround himself with the things of sense and neglect the enduring structures of the Spirit. The modern metaphysical movement, discerning the truth that man is by Divine right entitled to all things, holds out a tempting bait to the worldly-minded Christian, and many are erecting structures for the gratification of sense and neglecting the building of the Temple unto the Lord. Jesus wisely said, "Seek first the Kingdom of God and his righteousness and all these things shall be added unto you."

The building of this "Temple unto the Lord" begins within the mind and regenerates the thoughts first; then the vibrations there set up gradually extend to the nerve centres and finally outward to the very flesh itself. But the process is apparently slow and the appearances frequently disheartening. We saw the glorified body in imagination at the beginning and we thought to quickly make it manifest. But there were weak spots in the character that had to be strengthened before we could go on with the structure, and in our eyes it is in comparison with what we idealized as "nothing." "Yet now be strong, saith the Lord, \* \* \* and work, for I am with you, saith the Lord of hosts." "The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts."

---

### The Water Lily.

---

O star on the breast of the river!  
O marvel of beauty and grace!  
Did you fall right down from heaven,  
Ont of the sweetest place?  
You are white as the thoughts of an angel,  
Your heart is steeped in the sun;  
Did you grow in the Golden City,  
My pure and radiant one?

Nay, nay, I fell not out of heaven;  
None gave me my saintly white;  
It slowly grew from the darkness,  
Down in the dreary night.  
From the ooze of the silent river  
I won my glory and grace.  
White souls fall not, O my poet,  
They rise — to the sweetest place.

— *Selected.*

# Report of Midweek Services.

At Unity Headquarters, Kansas City, Missouri.

Wednesday, July 5th, at 3:00 P. M. Leader: Mrs. A. A. PEARSON. Subject: "Acquaint now thyself with God."

"Leaning on the Everlasting Arms," No. 65, and "The Riches of His Grace," No. 19, were sung. The leader then requested that "Omnipresence," No. 1, be sung and then realized individually in the silence, and the silence be closed by singing softly three times, "Infinite Love and Wisdom," No. 23.

Mrs. Pearson then said that two or three years ago she listened to a sermon that so strongly impressed her that she was impelled on her return home to write it down. She was then new in the understanding, and was trying to reconcile the Truth as she saw it with the doctrine taught by the orthodox church, because she wanted to continue her connection with the church. As the sermon proceeded she said, "that is good science," but before the preacher finished he brought in the usual condemnation and departure from the Truth of Being, so that she went away greatly disappointed. The text was, "Acquaint now thyself with God."

Mrs. Pearson continued: "This is a short text but it contains matter for a very big sermon. It is a self-evident fact that there is implanted in every breast a feeling that there is a self-renewing, self-propelling, indestructible power back of all things visible. All the nations of the earth, however far apart in their opinions on the other subjects that claim the profound attention of the human mind, are agreed upon this one thing, namely, that back of all things, both visible and invisible, known and unknown, back beyond the so-called creation or effect is a great Creative Cause. Some call it Creative Essence, some Spirit Substance, some Brahm, and some God. But it has been left to metaphysicians to discover how this Creative Substance chose to make itself known and felt and recognized in the world of thought and sense. First, let us say we find essence, or causation; second, mind; third, matter, or spirit, idea, word or manifestation. 'In the beginning (of manifestation) was the word' and without the word was not anything made (visible). Then, admitting that the word is the manufacturer, constantly at the loom, incessantly weaving the Infinite Spirit Substance into this life fabric of ours, our soul, little wonder at the power of our word to produce marvelous good, or serious disaster, not only to this delicate tissue called the body, but through it out into our aura or environment. Now, as there are three steps from the unknown to the known,

three attributes to the triune God, three principles in the Trinity, so there are three words with which to express these attributes, and these three words constitute the foundation of all systems of religion, all orders of ethics, and all sects and denominations. They are all solved by comprehending these words, Omnipresence, Omnipotence and Omniscience. There are the three qualities of the Godhead, and to name them brings recognition or introduces us to God; to call upon them makes us acquainted with God; to incorporate them into our consciousness makes us sons and heirs of God — co-equal with Christ. How, then, can I lay hold of and make practical use of these qualities? I first find where God is. If God is everywhere, He is in me, for am I not somewhere? If He is omnipotent, and is in me, His power is in me just to the extent that I choose to make it manifest, and this is increased by cultivation, and the word is our weapon, a two-edged sword that cuts its way through all obstacles. Affirm the good. 'Acknowledge me in all thy ways' and you will find God." \* \* \*

Mrs. Rhoades: "I have been thinking what a nation of suicides and murderers we are. We involve each other in our destructive thought emanations. We even suffocate our friends so they pass out of the body as the result of our pressing upon and crowding them in our anxiety for their welfare. But God gave us life, not death, and if we die the fault lies with us and nowhere else. We should let no one take our crown from us, for our crown is a crown of life."

Mrs. Fillmore: "If we could realize this Omnipresence we would realize that we have enough here. What is it? When we realize it we are lifted out of this little body, this narrow concept of things, into the universal life, love, wisdom, power — Omnipresent Good. But when we think of one here and another there we bring in the mortal concept of separation, while in very truth we are one with each other. When we take the thought of 'Omnipotence,' why should we imagine a not-good power? So with Omniscience. God is Omniscience. So where is there room for foolishness or ignorance? These words mean more than we can express, but we must realize that this truth of the One Presence shuts out all negative thought and belief. We must incarnate the word — health, wisdom, power, love — make it flesh."

Singing, No. 48.

Mr. Hull: "Peace, as stated in our text, is the result of being acquainted with God. Peace is a state of rest. It is harmony, dominion, power, conquest. When we acquaint ourselves with God we find we are one with It."

Mr. Beunett: "God is omnipresent, active Principle. It always shows forth and has always done so. It never had any beginning. We are each the idea of this Principle, and we are God-substance. This is a beautiful world, and it is God-manifest, but to realize it as it is, is not always easy. The animal, vegetable and mineral creations are all God manifest but on different planes of intelligence. We are on a higher plane than any. They possess instinct and are cared for, while we by our understanding can help ourselves out of our seeming limitations. There is no change in our real bodies, only in our understanding. Each one sees things from his own standpoint. The way for each one to do is to see only the good in himself and others."

Mrs. Bergin: "As I heard the text I thought also of the words of Jeremiah, 'Saying, peace, peace, when there is no peace.' The whole world is seeking satisfaction, but it can only be found in one place—within."

---

Wednesday, July 12th, at 3:00 P. M. Leader: J. W. BENNETT. Subject: "Growth in Understanding."

Singing, Nos. 36 and 77.

Thought: "I and the Father are one."

Song, "Everlasting Love."

The leader said: "To me it is a source of great satisfaction to be able to meet with you here in these rooms every Wednesday afternoon to listen to an exchange of thoughts and ideas upon the Science of Mind as applied to the healing or elimination of the diseases, sins and short comings, which have hitherto been considered as the inevitable heritage of humanity. Educated as the race has been in the efficacy of material methods alone for the removal of disease, it is hard to make people understand how results can be accomplished by prayer or mental treatment. When they have said to me that our claims are absurd I have sometimes asked, Why taking medicine into the stomach should heal the various diseases people are afflicted with? The reply generally is that it goes into the circulation. Admitting that to be true, I say, Why should that heal? The answer to the last question is not so easy. It is simply a matter of education. People believe in drugs because they have been educated to believe in them. It is not my purpose to condemn drug medication, but it is undoubtedly true that faith in the drug, or doctor, has much to do with the good results sometimes apparent in that form of treatment. \* \* \* But there is nothing convinces like demonstrated truth. And as we are healed by the power of the word, little



by little do the old beliefs drop away and are replaced by better ones—beliefs more in harmony with the Truth of our Being. Our beliefs in a personal or limited God have to give way to a more scientific God, a God of Principle, of Love, Life, Omnipotent, Omniscient, and Omnipresent, a Universal Energy filling all space, thereby leaving no room for the devil or anything unlike itself. It is natural perhaps that men in the childhood of the race, looking about them and sensing discord on every hand, should come to the conclusion that there was a principle of evil, and should be led to personify it and give it a name. This doctrine having gained credence in the past has been handed down to us clothed in authority and under the garb of sanctity. People who had the temerity to use the reason God gave them have been reviled and denounced as infidels, and this practice, I am sorry to say, obtains to some extent today. But there is a wave of enlightenment sweeping over the world, and all the strongholds of error are bound to go down before it. People are astir. They are beginning to think for themselves. They doubt and question. The unsupported word of priest or prelate no longer goes. The millenium is surely near at hand. We understand there is a divine law of right or harmony, a law that makes no concessions to ignorance, a law that deals out exact justice to all, and with favors to none. It knows no high, no low, no rich, no poor. The preacher who commands a lordly salary and dispenses the gospel from a fashionable pulpit every Sunday morning is of no more importance in the eyes of the law than the humblest bootblack who plies his vocation upon the street corner. How impartial and beneficent such a law." \* \* \*

Mrs. Fillmore: "I would like to say a word about being lost. Jesus said he came to seek and save what was lost. We are not, and cannot be lost it is true, but the consciousness of our possibilities is lost, and that is what we are to find. As soon as we come into the Christ consciousness we have found that which was lost. It is life, health, power, substance—the satisfaction for which our soul longs."

Mr. Gilruth: "Jesus Christ came to seek and to save that which was lost. We have been misled by the church into looking for Jesus Christ to save us after death. But that isn't what he meant at all. Jesus Christ isn't over yonder—the other side of the grave. That isn't the Christ we are looking for. Christ is the son of God in you and in me, and we must affirm it and stick to it, 'I am the Son of God.' We must do as Paul directed, 'Let the same mind be in you which was also in Christ Jesus,' then I have found the Kingdom of God within



me. Then I have all power, all wisdom, and my word does not return to me void."

Mr. Hull: "Solomon said, 'Get wisdom and with all thy getting, get understanding.' He said it was above all riches. Why? Because it enables us to use all our powers. If we apply ourselves to understanding we can get it, and thus we become acquainted with the Mind-Principle that governs all. Thus we walk in God."

"I Fold Myself Safely Round with Infinite Love and Wisdom" was then sung.

Mr. Senter: "We all express ourselves according to our understanding. The higher plane of understanding we can occupy the more satisfactory will be our environment. But I must know the truth, then I am in understanding, and then I can create wisely. I create according to my understanding, and if my conditions are hard I am to blame. So I get understanding. I learn the law of creating wisely, and I am then master of my environment."

Mrs. Fillmore: "There is a difference between creating and making. I think the brother means *make*. God *created* all things and pronounced them good, and man by his thinking makes, or causes to appear, the things that are manifest in the visible world. By holding in the mind true pictures of the perfect creation we make manifest the desirable in our environment."

Mrs. Rhoades: "We have all power, and if we use this power, which is right thinking, no one can make us poor. There is no other power, no opposition to your true word."

Mrs. Fillmore: "I can see how people not understanding the truth would think what fools these people are, but the wisdom of God is foolishness with man. But we accept God as Wisdom. Substance, Life, Intelligence, Omnipresence, Omnipotence, Omniscience, and when we express a belief in lack we are expressing the greatest infidelity to God. By the word were all things made, and we go into the universal storehouse and speak into visibility that which we desire. Let the world call us lunatics, but the most of us have risen from the graves, to which so-called doctors had condemned us, by the speaking word of health and life, and we know whereof we speak."

Singing No. 66.

Mr. Gilruth: "Brother Hull struck the keynote when he said 'get understanding.' We have had the Book of Wisdom for ages, but we couldn't understand it, for we, like children,

surrendered our judgment to those who professed to be enlightened, and they have led us into the highways and byways of ignorance. But now, when we realize that the I AM, the Spirit of God in each one of us, is the Way, the Truth, and the Life, we affirm the wisdom and we get understanding, and we apply it."

The meeting closed with singing No. 56.

Wednesday, July 19th, at 3:00 P. M. Leader: THOMAS GILRUTH. Subject: "The Mission of Love."

Silent Thought: "Love never faileth."

Singing No. 61, by the congregation.

Mr. Gilruth said he had been told in the silence to read the 15th chapter of the first volume of a book called "The Millennial Dawn," a book that has deeply stirred the religious world. He said he had never read this chapter, but his duty was to read it now and trust the Spirit to carry its own message. The title of the chapter is, "The Day of Jehovah." The writer says: "The Day of Jehovah is the name of that period of time in which God's kingdom under Christ is gradually set up in the earth, while the kingdoms of this world are gradually passing away and satan's power and influence over men is being bound. It is everywhere described as a dark day of intense trouble and perplexity upon mankind, and what wonder that a revolution of such proportions, and necessitating so great changes, should cause trouble? Small revolutions have caused trouble in every age, and this, so much greater than any previous revolution, is to be a time of trouble such as never was since there was a nation; no, nor ever shall be." — Dan. 12:1; Matt. 24:21, 22.

Mr. Gilruth read some twenty-five pages, and then said, "The Spirit tells me I have read enough. I have read enough to show what is in store for the world. Now, I want to say that this abomination spoken of by the prophet is at hand. It is so plain that he who runs may read. The literature of the day is full of it. The signs are everywhere. This 'day' is upon us, and what shall we do? Where shall we go to escape this destruction that is to come upon the world? 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.' Now I will read from another book, (and he read the 13th chapter of I Corinthians). I have read from these two books. The conditions spoken of in the first are upon us. What shall we do? To me the solution is clearly set forth in those beautiful words of St. Paul, as given in the 13th chapter of I Corinthians, but I want to hear what solution this congregation has to propose."

No. 1 was then sung.

Mrs. Fillmore said: "We are all called upon sometime to meet the statements we have made. We have had beliefs about persons and things and have declared them, and now we are called upon to face them. 'Who shall stand in the day of the Lord? He that hath clean hands and a pure heart.' These calamities that we hear about are to those who believe in them, who live on that plane. But our salvation is to hold to and persist in our high statements. We must see the perfect creation of the Father, and say to these things, 'No, no, you are nothing. No, there is only the one creation and it is good.' We must teach each one who comes to us of the true kingdom within. We must learn to take hold of the true substance, of which these outward things are but symbols, and when we have learned that, what is there to strive for? These things are phantoms, striving with each other. All trouble comes from striving. Be still and know; the true kingdom is within. In Matt., 24th chapter, these calamities are mentioned by Jesus, but all these conditions are mental. He told those on the housetop to go not down. If you have ever realized a state of spiritual exaltation, go not down to take part again in the strifes and tumults of the world. If you are in the midst of this turmoil now, ascend to the mountain—that is, to a higher plane of consciousness above the clouds and darkness that encircle the world. These things we have to pass through and rise above. In this chapter of Matthew Jesus gives the experiences we have to pass through. All these conflicts are in the self, and we must deny them, cleanse ourselves. We must say that they are nothing, for they are all false mental conditions, and must be erased from the consciousness. If we believe the world to be all out of order, we get the result of our beliefs, for we are at one with them. I do not deny that there is a condition that looks like great trouble, but in reality the world is in a state of chemicalization. From our high altitude we must speak the words of peace and love that are to restore the divine order. There seems to be lack, but we know that the granaries and warehouses and stores are full, and so we must unlock them and pour their contents out by saying, 'I am so glad, Father, that all thy children are fed and clothed and housed.' We must break up this congestion by getting rid of the beliefs of mine and thine. If we can get those ideas out of the heart, we have conquered selfishness, and thus do we erase the belief of lack from the minds of the so-called poor, and from the minds of the so-called rich, the belief that wealth is acquired by hoarding. These things that we see are but the symbols, and when the truth is generally known there will

be no congestion, no hoarding. Our work is to speak the truth in love and wisdom and power, and then do we loose the bands of wickedness, undo the heavy burdens and let the oppressed go free; thus can we deal bread to the hungry, and bring the poor that are cast out to thy house, then shall thy light break forth as the morning and thine health shall spring forth speedily."

Mr. Bennett: "Fifty years ago, more or less, I heard an able man by two courses of reasoning prove that the end of the world was at hand. And so it was believed a thousand years ago, and people built only temporary structures for many years in the belief that they would soon be destroyed. But I have ceased worrying over such matters. This is the commercial age and I rather have it than any that has preceded it. We must live as near the Truth as we can, and make ourselves as strong and positive for good as we can by doing personal work. I am going to build myself up by being good and doing good, so I can help others, for the more positive I am the better work I can do."

Mrs. Rhoades: "That is the way, see the Christ in yourself and in everybody else, and when we get acquainted with the Christ in ourselves we have found the real self. When I acknowledge his power, he lives in me, and I can then lift up others. That is the way to miss all this calamity. Sometimes the roar from the outside is loud, but go into the silence and realize the truth, and then you are at peace with all the world."

Mrs. Bergin: "We all have our views along these lines, and if we confess to Principle then everything is all right, but if not, it is all wrong. Now, if instead of grumbling, we can lead people to realize the truth, all will be well. Of course we can't *make* people see. All must see for themselves. As Mr. Bennett said, we are enjoying greater freedom of speech and greater liberties now than the race has ever known before, and this is our salvation. The one undercurrent of thought should be love, and the more we think love, the more we see love. It is not coercion, or calling men selfish or bad or mean that will remedy the evil, for that only seems to throw a burden upon them. We must stand faithfully by Principle and know that all this is working for good though it seems dreadful."

Mr. Gilruth: "The importance of this question is appreciated by some, and it has been met by a shower of golden words by Mrs. Fillmore, who has found the gateway of escape, and by Mrs. Rhoades who misses it by finding the indwelling Christ, and by Mrs. Bergin who solves the problem through

the love of God and man. That is the only solution—love. I thank God for these words.”

The service closed by singing No. 70.

---

The meeting of July 26th was led by Mrs. S. S. Newton. The subject was “Expression,” and it was well presented. The meeting was a very interesting and profitable one, and we regret that we cannot give a full report of it but lack of space prevents.

C. A. SHAFER, Secretary.

---

## The Signs that Follow.

---

I was for years a sufferer from a complication of diseases that made life a burden. I had spent hundreds of dollars seeking relief and finding none. I had, indeed, “suffered many things of many physicians,” and had been near to worse than death—insanity. A little over two years ago I was cured by the word of Truth, spoken by Mrs. Ellen F. Pratt, of Racine, Wisconsin. Cured as completely, and almost as quickly, as was she who “touched the hem of His garment.” I have never had the slightest return of the troubles, and as time passes it seems more and more wonderful that I, who had sought help so earnestly without avail, should have been cured by the word of a lady whom I have never seen, but whom I hold in my heart of hearts. I shal’ be glad to answer any questions, especially from suffering women.—*Miss Elsie Joyner, Berwyn, Prince George Co., Maryland.*

---

DEAR FRIENDS:—Whosoever you are who read this please let me tell you how Dr. Webster has helped me. For nineteen years I have suffered terribly in the flesh from being thrown from a buggy onto a pile of stone. The doctors said my spinal cord was wrenched at the base of my brain. My neck and shoulders swelled and I could not move my head for days at a time. I also received internal injuries and had to undergo a surgical operation. My suffering was something terrible. Last winter I had la grippe and pneumonia which left my heart very bad. The doctor said all that could be done for me was to patch me up a little longer to suffer on. In I AM I wrote Dr. Webster for treatments, and have improved right along. At times some of the old claims would appear to test me, but I was able to dismiss them readily. His letters taught me how to trust in God for health and strength. He fills his patients so full of love there is no room for disease. God bless him in

his noble work! I can never express my gratitude for the great benefit received through him. I will cheerfully answer any questions you may wish to ask regarding my healing.—*Lydia A. Porter, North Pamphret, Vt.*

---

DEAR FRIEND IN TRUTH:—This last year a great light in understanding of truth has come to me, and I know that all who are faithful will receive the Holy Spirit so they never will see death as the world does, but will see the life of the Spirit in and through all. There is only one God or Spirit expressed through all, and "I and the Father are one" is the truth of all. We are all drawing nearer to the perfect understanding of Christ's words, and all who are faithful shall see God in themselves. With the blessing of the Highest,—*Mrs. Dora C. Rogers, St. Peter, Minn.*

---

Last night in my struggle to rise above the saddest of environments I picked up UNITY that had come the day before—a stranger introducing itself. Not until reading it through entire did I lay it down. This morning I sent it out with "pass on" written upon it. Why? Because it is wonderful, grand, and simple in its teaching of the "new thought," and is destined to accomplish far more good even than was expected by the kind soul who directed it to me. \* \* \* I will enclose a note by a friend to whom I sent my UNITY. She is one of the loveliest, brainiest and newest converts of the new thought.—*Kate C. H., Clinton, Miss.*

DEAR KATE:—I send — for the UNITY. I would like for you to send my name for membership to "Silent Circle." I do not feel very strong yet, but hope time and thought will help me to grow. I have read the copy of UNITY you send me but would like to keep it to-night to study; will send it up in the morning. Come down next week and let's talk.—*C. C. L.*

---

A prospective mother in this city, when labor began, wrote to a sister in a distant town, and the sister wrote me asking me to treat the case, which I did but with no apparent effect until the husband came to me a day or two later and told me labor had ceased and asking for treatment. Normal labor began again very soon and almost painless delivery followed in a short time. I have every reason to glorify the power of the silent word in reaching cases like the above, but persons wishing such assistance should let their healer know of the case before the moment of need comes, and deal with him direct. It simplifies matters very much.—*J. Gilbert Murray, Rochester, N. Y.*



Devoted to Practical Christianity.

---

\$1.00 per year.

Foreign Subscriptions, 5 shillings per year.

10 cents per copy.

---

Published on the 15th of every month by

UNITY TRACT SOCIETY, Kansas City, Mo.

---

Entered in the postoffice at Kansas City, Mo., as second-class matter.

---

CHARLES AND MYRTLE FILLMORE, Editors.

---

## Publishers' Department.

### ANNOUNCEMENT.

The next class at Unity Headquarters will begin at 8 p. m., Monday, September 4th, and consist of twelve lessons, one each night (Sunday excepted) for two weeks. Mr. and Mrs. Fillmore, teachers.

The October class will begin Monday, October 2nd, Annie Rix Militz, of San Francisco, California, teacher.

We are very thankful for the generous response to our request for renewals of subscriptions. Not only have old subscribers paid up freely, but many new ones have come in. May the bounty of our God be poured out unto you every one and your joy be full.

*The Threshold Lamp* is a new monthly magazine edited by Coulson Turnbull, 644 Englewood Ave., Chicago, Illinois. \$1.00 a year. Its special features are occultism and mystical law, with special studies for beginners in astrology, palmistry, symbolism and the mystic meaning of the Scriptures.

"The Elixir of Life, or Robert's Pilgrimage," is a beautiful allegory in line of the New Thought, and is written by Eleve, the author of "Natural Law in the Spiritual World." 124 pp., paper. Send 15 cents for a copy.

Mrs. S. A. McMahon, 129 Powell Ave., Chicago, will both heal you and teach you how to heal others without your having to leave your own homes. She is successful, as many have testified in letters to us.



I especially like the article, "The Unreality of Matter," by Leo Virgo. I think it is one of the most wonderful articles I ever read.—*Florrie B. Clark, Oklahoma City, O. T.*

---

I love UNITY intently. It has greatly blessed me. I read it twice through and through. How I shall stand the excellent excellence if it continues to improve I know not, but "let on the light."—*David M. Losee, Picton, Ont.*

---

"The Logos of The New Dispensation of Time" is a new book of 1899, by Sara Thacker. It relates some illuminated experiences of the author, and also contains four powerful and inspiring lessons. Paper cover, 107 pp.; price, 75 cents. Address, Sara Thacker, Applegate, Placer Co., California.

---

Our Metaphysical Library is removed from 526 14th Street to 14 San Pablo Ave. We are putting in a few new books and establishing a free reading table. We are only a small child trying to provide for the needs of the reading people who attend our Homes of Truth and all who are reaching out for light and freedom.—*Mary L. Wheeler, Oakland, Cal.*

---

### CONFERENCE PRACTICAL METAPHYSICS.

*Lake Geneva, Wis., Sarah W. Pratt, Chairman.*

---

TUESDAY, AUGUST 29th.

From 3 to 5 P. M.—Greeting and Social Reunion.

WEDNESDAY, AUGUST 30th.

From 3 to 4 P. M.—Carita Le Favre, "The Spiritual Significance of Color, Precious Stones, Gems and Rocks."

From 4 to 5 P. M.—Fannie M. Harley, "The Logical Reason for Our Having Faith in God."

THURSDAY, AUGUST 31st.

From 3 to 4 P. M.—George B. Charles, M. D., "Progress in Therapeutics."

From 4 to 5 P. M.—Lulu Lamereaux, "Attainment."

FRIDAY, SEPTEMBER 1st.

From 3 to 4 P. M.—Kate A. Boehme, "20th Century Yoga"

From 4 to 5 P. M.—Mrs. G. E. Burnell, "Mandukya Upanishad."

SATURDAY, SEPTEMBER 2nd.

From 3 to 4 P. M.—Dr. W. C. Gibbons.

From 4 to 5 P. M.—E. Gertrude Thayer, "The Great Silence."

SUNDAY, SEPTEMBER 3rd.

11 A. M.—George Edwin Bunnell, "Initiation."

4 P. M.—Dr. Agnes Chester, "Sovereignty."



All books mentioned or reviewed in *UNITY* may be ordered through Unity Tract Society by remitting price stated.

I should like to give fifty sets Cady Lessons in Truth away every year. I do send them in place of Christmas remembrances. *UNITY* is a beautiful thing and the only one of several magazines that I look forward to.—*Mrs. Annie G. Shackelford, Denver, Colo.*

“Directions for Beginners,” by Leo Virgo, is a condensed statement of Being, man’s relation to the One Life, and how to conform to its laws. In addition there is a regular six days’ course of mental treatment, based upon word formulas in general use by mental healers. Many people have testified that they were healed by using this course of treatment. Price, 10c.

### *SPECIAL ANNOUNCEMENT!*

The October Class at the Unity Headquarters, Kansas City, will be taught by Annie Rix Militz, of San Francisco, Cal., author of the lessons that have been running in *UNITY* during the past year. The first lesson will be given Monday evening, October 2nd, and one lesson each evening for two weeks, Sunday excepted. A very large class is anticipated, and it may be that two classes will be formed, one during the day and another at night. This will be arranged later. Free-will offerings are the terms upon which Mrs. Militz carries on her ministry, and they will prevail in this course of lessons.

Mrs. Fannie B. James, author of “Studies in the Science of Divine Healing,” will soon begin the revision and enlargement of this book for its second edition. Questions are invited upon science, healing, Bible verses, or of the bearing of science upon the vital points in daily living. Mrs. James feels that such questions will enable her to meet most practically the needs of students and asks this help of those interested. She is making a special offer of her publications as follows:

Studies in Divine Healing.....	.75
Bible Teaching About Healing.....	.20
The Redeemed Body.....	.15
Words Suggesting How to Heal.....	.10
What is Divine Science (article).....	.05

**\$1.25**

During July and August to anyone ordering these five the price for all will be 80 cents. Address Mrs. F. B. James, 1247 Clarkson St., Denver, Colo.

"Seven Sermons on the Science of the I Am," is a series of sermons delivered by Rev. Geo. W. Burnell, in the C. S. Church of Arkon, Ohio, and are worthy of perusal. We have a few copies on hand which we are sending out at 15 cents each.

---

### UNITY SUBSCRIPTIONS.

For \$1.25 we will send **UNITY** one year and "Wee Wisdom's Way," a booklet of fifty-nine pages by Myrtle Fillmore.

For \$1.50 we will send **UNITY** one year and **WEE WISDOM**, a monthly paper especially designed for teaching Practical Christianity to children.

For \$1.50 we will send **UNITY** one year and **Twelve Lessons in Truth** (three booklets) by H. Emilie Cady.

For \$2.00 we will send **UNITY** one year and a **Teacher's Bible** which sells regularly for \$2.00.

---

### NOTICE TO EVERYBODY.

Send all your book orders and subscriptions direct to **Unity Tract Society**, 1315 McGee St., Kansas City, Mo., and they will receive prompt attention. Where these matters are mixed up with requests for healing and personal correspondence there is always delay and frequently neglect of one or the other. However, business matters may be enclosed in the same envelope with other correspondence if written on a separate sheet with explicit directions and full address so that it may be at once handed over to the manager of the business department. *Give your house number and street with every letter you write*, and when change of location is made give your former address together with the new.

---

### Homes of Truth on the Pacific Coast.

---

Home of Truth, 71 Discovery St., Victoria, B. C.

Home of Truth, 1601 Sixth St., San Diego, Cal.

Home of Truth, 1231 Pine St., San Francisco, Cal.

Home of Truth, (Second) 2123 California St., San Francisco, Cal.

Home of Truth, 2527 Central Ave., Alameda, Cal.

Home of Truth for Children, 2241 Alameda Ave., Alameda, Cal.

Home of Truth, 320 14th St., Oakland, Cal.

Home of Truth, 127 Birch St., Walla Walla, Wash.

Home of Truth for Children, 1231 and 1233 South Olive St.

Los Angeles, Cal.

Home of Truth, 108 Harrison St., Vancouver, B. C.

Home of Truth, 1327 Georgia St., Los Angeles, Cal.

Mr. O. V. Lange, of Berkeley, Cal., writes us an interesting letter in which he says: "During this summer vacation there has been a camp established, by renting a commodious cottage and a large tent in the foothills back of and half way between Oakland and Berkeley, by some earnest Truth students, for study and conversation on Truth lines, but principally for our silence. Many of the prominent leaders and students in the four Homes located around the bay of San Francisco have off and on spent a few days in this delightful retreat, which is situated on a prominent spur, jutting out from the surrounding hills, directly opposite the Golden Gate, overlooking three cities, the bay with the islands and Mount Tamalpais. This delightful quiet place has also become the Mecca for the younger students; who receive much inspiration by communion with God in nature and nature in God."

---

Mrs. T. B. H. Brown has been spending the past month preaching the glad tidings of Truth to the people of Nebraska. The *Lincoln Evening News* has the following to say of her work in its issue of July 24th: "Mrs. Theresa B. H. Brown, of Kansas City, left today for Table Rock. While in Lincoln Mrs. Brown delivered to an earnest class of Truth students twelve free lectures, her subject, classified under the three heads of being, doing and result. She also gave two public free lectures that were advertised in the *News*. Mrs. Brown is from the Society of Silent Unity, whose membership extends throughout the United States and even into the countries across the water. Its motto is 'Be Still and Know That I am God.' Its chief corner stone is liberty of thought. 'Ye shall know the truth and the truth shall make you free.' Its foundation is Truth. Its creed is 'Love thy neighbor as thyself.' It claims to abide in God and that God abides in all His manifestation. In short, it calls itself 'Practical Christianity,' inasmuch as those who practice its teaching are able to enjoy here and now health, happiness and prosperity. The center of the society that is located at 1315 McGee Street, Kansas City, Mo., works upon what is known as the free-will offering, or Christ plan, making no charges for services. They give liberally and to all alike, knowing the law that 'as ye freely give, ye freely receive.' It teaches the above as a spiritual fact, that in spirit you cannot receive something for nothing because spirit is justice and love. Mrs. Brown carries with her only pleasant memories of the good people of Lincoln and their beautiful city. A permanent class in this thought was organized in Lincoln and have met twice since the adjournment of Mrs. Brown's class."

# Teachers' and Healers' Directory.

## HOME OF TRUTH,

322 Sixth Ave., Peoria, Illinois.

## ANNIE RIX MILITZ,

Christian Teacher and Healer.  
Sierra Madre, California.

## C. A. SHAFER,

Christian Teacher and Healer.  
English and German Correspondence.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

## E. P. C. WEBSTER,

Teacher and Healer.  
6453 Lexington Ave., Chicago, Ill.

## MRS. THERESA B. H. BROWN,

Christian Teacher and Healer.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

## H. LOUISE BURPEE,

Teacher and Healer.  
2431 Prairie Ave., Chicago, Ill.

## R. C. DOUGLASS,

Christian Teacher and Healer.  
9 Blackwood Street, Boston, Mass.

## H. MARTYN HULL,

Christian Teacher and Healer.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

## LYDIA J. WOOTON,

Divine Healer.  
1930 Sherman Ave., Denver, Colo.

## D. L. SULLIVAN,

Christian Teacher and Healer.  
3003 Locust Street, St. Louis, Mo.

## MR. G. OSBOND,

Practical Metaphysician.  
Scientor House,  
Devonport, Devon, England.

Agent for UNITY Publications.  
All Scientific Works Stocked.

## CHARLES AND MYRTLE FILLMORE

Christian Teachers and Healers.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

## MRS. VIVIA A. LEEMAN,

Divine Truth Healer and Teacher.  
717 Kansas Ave., Holton, Kansas

## DR. AND MRS. J. G. MURRAY,

School of the Higher Life.  
Present and Absent Teaching and Healing  
The Opulent Principle Inculcated.  
70 Gibbs Street, Rochester, N. Y.

## MARION AUSTIN,

Christian Teacher and Healer.  
6238 Madison Ave., Chicago, Ill.

## MRS. S. A. MCMAHON,

Christian Teacher and Healer.  
129 Powell Ave., Chicago, Ill.

## MRS. K. E. B. GILLESPIE,

Christian Teacher and Healer.  
From the Denver Home of Truth.  
133 West Third Ave., Denver, Colo.

## HOME OF TRUTH,

Christian Teachers and Healers.  
1231 Pine Street, San Francisco, Cal.

## HOME COLLEGE OF DIVINE SCIENCE

3360 17th St., San Francisco, Cal.  
M. E. Cramer, Pres. C. L. Cramer, V. Pres  
F. E. Cramer, Treas.

## TRACY GOULD,

Doctor of Divine Science.  
1914 13th St., N. W., Washington, D. C.

## MISS JENNIE C. WAITE,

Teacher and Healer.  
243 West 135th Street, New York City

## JOSEPHINE M. MELVIN,

Christian Healer.  
47 Tyler Street, Lowell, Mass.

## METAPHYSICAL LIBRARIES.

UNITY LIBRARY, 1315 McGee Street, Kansas City, Mo.

METAPHYSICAL LIBRARY, 14 San Pablo Ave., R. 22, Oakland, Cal.

## Metaphysical Publications.

---

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly.  
\$1.00 a year. 1315 McGee Street, Kansas City, Mo.
- WEE WISDOM.** (For Children.) Edited by Myrtle Fillmore.  
Monthly. 50c a year. 1315 McGee Street, Kansas City, Mo.
- MIND.** Edited by John E. McLean. Monthly. \$2.00 a year.  
Life Building, 19 West 31st Street, New York City.
- THE ARENA.** Edited by Paul Tyner. Monthly. \$2.50 a  
year. Copley Square, Boston, Mass.
- UNIVERSAL TRUTH.** Edited by Fanny M. Harley. Monthly  
\$1.00 a year. 87 Washington Street, Chicago, Ill.
- THE BRAHMAVADIN.** (English.) Semi-Monthly. \$2.00 a  
year. Madras, India.
- THE LIFE.** Edited by A. P. and C. Josephine Barton.  
Weekly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly.  
\$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly.  
\$1.00 a year. 3360 17th Street, San Francisco, Cal.
- THE ABIDING TRUTH.** Edited by E. Elizabeth Russell.  
Monthly 50c a year. 6 Park Street, Peabody, Mass.
- THE EXODUS.** Edited by Ursula N. Gestefeld. Monthly.  
\$1.00 a year. Box 106, Madison Square Branch, N. Y. City.
- THE HEALER.** Edited by F. E. Mason. Monthly. \$1.00 a  
year. 424 Greene Ave., Brooklyn, N. Y.
- THE METAPHYSICAL MAGAZINE.** Edited by L. E.  
Whipple. Monthly. \$2.00 a year. 465 Fifth Ave., New  
York City.
- EXPRESSION.** Monthly. \$1.75 a year. 211 Edgeware Road,  
W., London, England.
- PSYCHIC DIGEST AND OCCULT REVIEW OF REVIEWS.** Edited  
by Robert Sheerin. Monthly \$1.00 a year. 178 Summit  
Street, Cleveland, Ohio.
- THE WORLD'S ADVANCE THOUGHT.** Edited by Lucy  
A. Mallory. 50c a year. Portland, Oregon.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie.  
Monthly. 75c a year. Oaklyn, N. J.



IT would take a large volume to contain the testimonials that have been freely given by those who have been mentally illuminated and physically healed by reading these inspired lessons. A teacher in New York says: "I want to thank you from a grateful heart for the new light you have thrown onto my mind by these wonderful lessons. They are the clearest, most practical, most comforting: and perfectly plain to my understanding. I feel a difference in even the atmosphere of my room as I study."

Another, a teacher of metaphysics in Saratoga Springs, N. Y., writes: "I use the Cady Lessons entirely for teaching beginners. This summer an old colored man, a preacher among his people, was healed of a six years' stomach trouble before he had finished the first Cady book."

#### FIRST BOOKLET:

- |                       |                            |
|-----------------------|----------------------------|
| <i>First Lesson.</i>  | <i>Statement of Being.</i> |
| <i>Second Lesson.</i> | <i>Thinking.</i>           |
| <i>Third Lesson.</i>  | <i>Denials.</i>            |
| <i>Fourth Lesson</i>  | <i>Affirmations.</i>       |

#### SECOND BOOKLET:

- |                        |   |
|------------------------|---|
| <i>Fifth Lesson.</i>   | <i>Faith.</i>                             |
| <i>Sixth Lesson.</i>   | <i>Definitions.</i>                       |
| <i>Seventh Lesson.</i> | <i>Spiritual Understanding.</i>           |
| <i>Eighth Lesson.</i>  | <i>The Secret Place of the Most High.</i> |

#### THIRD BOOKLET:

- |                         |                                  |
|-------------------------|----------------------------------|
| <i>Ninth Lesson.</i>    | <i>Finding the Secret Place.</i> |
| <i>Tenth Lesson.</i>    | <i>Spiritual Gifts.</i>          |
| <i>Eleventh Lesson.</i> | <i>Unity of the Spirit.</i>      |
| <i>Twelfth Lesson.</i>  | <i>Bondage or Liberty—Which?</i> |

Only 75 cents for the full course, three booklets.



Devoted to Practical Christianity:

Preach the Gospel; Heal the Sick; Cleanse the Lepers; Raise the Dead; Cast out Devils.

September, 1899.

## Contents.

Poem—"Success in the Cleft of the Rock."	Azazel.
Answers to Questions.	Annie Rix Millitz.
Announcement of Mrs. Millitz' Class.	
I and My Father are One.	J. Ransome Barnsby.
To the Mothers of Unity Readers.	Dora C. Rogers.
Behold, He Cometh with the Clouds.	Amo.
As a Man Thinketh, so is He.	A. G. V.
Why Stand Ye Gazing up into Heaven.	Amo.
Ode to Man.	Anna V. Rutherford.
My Creed.	Dr. J. Gilbert Murray.
Unity Bible Lessons.	Leo Virgo.
Things Wrought Through Prayer.	
Society of Silent Unity.	
The Class Thought.	
Noon Thought.	
A Daily Word.	
Poem—"Be Thou Whole."	David B. Page.
Report of Midweek Services.	C. A. Shafer.
Silence.	Thomasine A. Wetmore.
The Signs That Follow.	
Letter to Patient.	H. Martyn Hull.
Publishers' Department.	
Teachers' and Healers' Directory.	

The N Y Public Library  
Feb 15 99  
Astor Library Bldg  
40 Lafayette Place

# CLUB COMBINATIONS.

## A Popular \$1.50 Combination.

Twelve Lessons in Truth (3 Booklets), by H. Emilie Cady	\$0.75
Wee Wisdom's Way, by Myrtle Fillmore	.25
Talks on Truth, by Leo Virgo	.25
The Philosophy of Denial, by Leo Virgo	.15
Christ the Emancipator, by Rev. Chas. H. Parkhurst	.15
Faith's Fruition, by A. P. Barton	.15
What is Truth, by Vivian A. Leeman	.15

**\$1.85**

## A \$1.00 Cady Combination.

Twelve Lessons in Truth, (Three Booklets)	\$0.75
Finding the Christ in Ourselves	.15
Oneness with God and Neither Do I Condemn Thee	.15
God's Hand and Loose Him and Let Him Go	.10

**\$1.15**

## A Popular 75c Combination.

Scientific Lessons in Being, by Edith A. Martin	\$0.50
Love: the Supreme Gift, by Henry Drummond	.15
The Bible and Eternal Punishment, by A. P. Barton	.15
Directions for Beginners, by Leo Virgo	.10
Experiences in Christian Healing, by W. T. Stead	.10

**\$1.00**

## A 50c Leo Virgo Combination.

Talks on Truth	\$0.25
The Philosophy of Denial	.15
The Church of Christ	.10
Directions for Beginners	.10
Points for Members of Silent Unity	.10

**\$0.70**

## Another Popular 50c Combination.

Scientific Lessons in Being, by Edith A. Martin	\$0.50
The Church of Christ, by Leo Virgo	.10
Experiences in Christian Healing, by W. T. Stead	.10

**\$0.70**

## A 30c Tract Combination.

Overcoming the Poverty Idea, by Leo Virgo	\$0.05
About Some Fallacies, by A. P. Barton	.05
The Unreality of Matter, by Leo Virgo	.05
Loose Him and Let Him Go, by H. Emilie Cady	.05
Jesus Christ Atonement, by Leo Virgo	.05
Giving and Receiving, by Leo Virgo	.05
None of These Things Move Me, by Annie Rix Militz	.05
Truths of Being, by Leo Virgo	.05
Flesh Eating Metaphysically Considered, by Leo Virgo	.05

**\$0.45**

Any of the above booklets or tracts may be ordered separately at stated price.

**UNITY TRACT SOCIETY, Publishers,**  
1315 McGee Street, Kansas City, Mo.





Devoted to  
Practical Christianity.

VOL. XII.

KANSAS CITY, MO., SEPTEMBER, 1899.

No. 3.

## Success in the Cleft of the Rock.

I'm now in the battle of life;  
The conflict is fearful and long;  
But up from the noise of the strife  
Come the words of our Leader, "Be strong!"  
So onward I press without fear,  
Immovable meeting each shock;  
With this as my motto, whatever appear,  
"I will hew success out of the rock."

Success is for every man,  
No matter how humble his birth;  
There's a place for each one in God's plan  
To the uttermost ends of the earth.  
And they who are faithful and true  
To their trusts, like the hands of a clock,  
Shall certainly win in whatever they do,  
And shall hew success out of the rock.

Success is not silver nor gold;  
Success is not power nor fame;  
Success the world cannot withhold,  
Nor give, but in shadowy name.  
The only success that is real  
Is that we shall know when we knock  
At the "Beautiful Gate," and shall see it reveal  
Success in the cleft of the Rock.

There's success in the cleft of the Rock.  
There's success in the cleft of that Rock.  
Though all nature be mute,  
And the earth yield no fruit,  
There's success in the cleft of the Rock.

—Azazel.

"This is peace—  
To conquer love of self and lust of life;  
To tear deep-rooted passion from the breast;  
To still the inward strife—to lay up lasting treasures  
Of perfect service rendered, duties done  
In charity, soft speech, and stainless days—  
These riches shall not fade away in life,  
Nor any death dispraise."

## Answers to Questions.

ANNIE RIX MILITZ.

Many letters have been received by me containing words of thanksgiving and love, which I am happy to acknowledge here, and to return expression of thanks to the Spirit that prompted their writing.

Not many questions have been asked whose answering is of public interest. Such as have been personal to the questioner will receive a private reply, and those whose answers are plainly given in the Lessons, I omit, with the exception of a few which I have included in the list which follows:

QUESTION 1. Is one ever justified in treating a patient without his or her knowledge?

ANSWER 1. Patients should not be treated without their knowledge when it is possible to convey that knowledge to them. There is no honest, fearless reason why a treatment should be given without the recipient's co-operation. Pure, spiritual treatment is the same as prayer, and there is no need for concealment of the fact that you wish to pray for one. Healers should ever remember that their first office is to bring a patient to the realization of Truth, not simply to heal the physical; therefore, the treatment should be open and acceptable to the patient, and there should be a plain acknowledgment, on his part, of the source of his healing.

In Lesson 7, March issue of UNITY, under head of PRACTICE, the third and fourth paragraphs are applicable to this question.

QUES. 2. In the lesson of July you say, "The so-called dead are not barred from the teachings of Truth—they have simply retired into the mental regions of the world." (a) What is this mental state? (b) How and from whom do they receive this teaching? (c) Is the Christ-spirit of Jesus all that remains of him, or is there on some other plane an individual identical with the man Jesus of this plane?

ANS. 2. (a) The mental state of the earth is the

realm of our thoughts and feelings which always, that is both before and after they appear in physical form, subsist there in a subtile form, a kind of finer matter. It is sometimes called the "spirit world." It is no more real than the material earth, though to its habitants it seems more so. It constitutes the aura of the globe and permeates the atmosphere of the planet. There all the thoughts, desires, feelings of the races of all times are gathered, each gravitating easily to the place of its like. The departed dwell in the region that is most like themselves, having communication with other regions as they become more universal and fraternal in their natures.

(b) It is held, I Peter 3:19 and 4:6, to be authentic teaching that Jesus during the three days in which his body lay in the tomb, went in his mental body to those who were under the delusion of death and preached the gospel, in that sphere, in such a form of teaching as would convince and attract his hearers there. Records lie in that realm corresponding to the Bible that will instruct them into the true life.

The early Christian fathers taught that the men who rose from the dead at the time of Jesus' crucifixion and resurrection (Matt. 27:52, 53) told the disciples the history and character of his "descent into hell," *i. e.*, the grave.

As on the physical plane the Holy Spirit uses visible physical personalities through which to convey its messages, so upon the psychical plane those who dwell in that consciousness who are seeking Truth and loving to teach it are used by this same Holy Spirit to teach deliverance from the delusions of error and their limitations and misery.

(c) The Christ-spirit is all that is real of Jesus and of us all. But Jesus Christ has power to project his human form at will, and it is the same form by which he was known to his first disciples. It is promised (Acts 1:11) that in the day of the Universal Christ, when (I John 3:2) all shall know and see each other aright, Jesus will appear in the same form that was seen to disappear at Bethany.

The human form is like a magic-lantern picture, of which the transparent slide and the lens which cause the picture are the mind, and the operator is the *sage* who

knows the nature of the body and can make it appear upon or disappear from the screen at will. Jesus has this power (John 10:18) and he exercises it and has exercised it these many centuries, wherever there are "eyes to see."

Man is the manifestation of God and as such is never without form, or exact and knowable identity. Knowledge of each other does not decrease with the spiritual life but increases to fullness, and we know each other on all planes of manifestation because we see things as they are.

QUES. 3. (a) It has been stated that the law of justice is as exact as the science of mathematics. How shall we reconcile justice with harmony? (b) God is Peace, Prosperity, etc. Why not Justice and Mercy?

ANS. 3. (a) The Mosaic law of justice, based upon the conception that evil is just as real as good, and that evil can be destroyed by evil, was "an eye for an eye and a tooth for a tooth," but the Christ law of justice is "Bless them that curse you, do good to them that hate you," and "resist not evil," but "overcome evil with good." The old law of Moses is as exact as mathematics. But the power of Christ transcends even the science of mathematics, as was shown when Jesus made five and two become thousands (John 6: 5-13).

In God divine justice cannot exist apart from mercy, and their operation is not based upon ideas of merit and demerit, but upon Love.

God's justice to His child is that of a father to his heir (as in the parable of the prodigal son) for whom he has no condemnation. He gives you all that He has, and that is Good, and Good only. We are spiritual, not material, and justice is accorded us only as we are known for what we are, Princes of God, Kings who "can do no wrong."

Where Love is there is perfect Harmony, and divine justice is one with Love, rendering good only, good for good and good for evil.

(b) God is Justice and Mercy, each seen in its true-ness as perfectly united with the other, an all-merciful Justice and an all-just Mercy. "Mercy and truth are met together; righteousness (*tsedeq*, justice) and peace have kissed each other," Ps. 85:10.

As God-Love cannot be compared with the carnal

man's idea of love, and God-Wisdom with the materialist's idea of what is worth knowing, so God-Justice cannot be conceived of by the earthly, vengeful nature, or one who believes in the reality of evil.

Combining the ordinary definition of justice, "rendering to every one his due," with our knowledge that Good is the only One to whom anything is due, and that Good is all there is to be paid or given to all, we see why "his Mercy endureth forever," and his Justice "taketh no account of evil," and "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," and is changelessly "kind unto the unthankful and the evil."

QUES. 4. It seems to me clear that Paul taught the transmutation of the body and the victory over physical death, but is there any reason to think that either he or any other teacher, ancient or modern (Jesus Christ excepted), demonstrated it?

ANS. 4. It has been surmised that the disciple John was a demonstration of this principle, for the following reasons:

1. Because of Jesus' words concerning him, John 21: 21 to 23, "Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John does not actually contradict the fact that the words were prophetic. Jesus spoke no idle words. And this utterance is one with another, Matt. 16: 28, "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." 2. John was sentenced to be boiled in oil, and when the sentence was put into execution he came through the ordeal unharmed. 3. The last that history records of him was when he was near his hundredth year, and there is no record of his death, nor any generally accepted tradition concerning it.

Immortality in the flesh has been claimed for a number of the alchemists, for Hindu masters, for certain Greek and Roman philosophers, but it is useless to name these with no further proof than hearsay. It is sufficient that

one man has demonstrated the mastery over death and that he himself declared, "He that believeth on me the works that I do shall he do also," John 14:12.

QUES. 5. (a) In Lesson 1, under head of KNOWLEDGE OF TRUTH. "If not free . . . we must rise out of some ignorance," etc. Is not ignorance cause of all race beliefs in sin, sickness, sorrow, poverty, pain, old age, and death? and when we know truth of being we are free from all these, and who could help being happy?

(b) Lesson 3, under head of PRACTICE, "Refrain from accusing others." Is hypnotism evil?

(c) Lesson 4, under head of YOUR FAITH IS YOUR LIFE. Can one will control another? and can the human body send forth a healing, restoring power without the Word accompanying it?

ANS. 5. (a) Yes, ignorance is the cause of all false manifestation. In Lesson 5, under head of PERSONALITY, I refer to this as an accepted cause of false appearances, also in Lesson 9, under head of IGNORANCE.

(b) The answer is given mainly in Lesson 8, under head of HYPNOTISM. I will add further that one of the errors associated with hypnotism is, believing that a certain good is not a truth or fact now but that it can be made so by will-power and repetition of words. True healing is based upon the knowledge that real good is true now, whether it is realized or not and that the word is spoken because it is true now, not in order to make it true.

(c) In reality there is only one Will—the Will of God. There are not many wills, one controlling another. That is a false appearance, based upon an error in one's thinking about himself and others. The human body cannot send forth a healing restoring power any more than a lamp chimney can send forth light. But, like the lamp chimney, it can let the light of the Soul shine through it perfectly by being nothing in itself but a clear, pure medium for the soul. When the human body allows the Love-presence within to radiate warmly and freely, then one may heal without the necessity of any particular word, for such a body is a word of healing in itself, and it shines without taking thought any more than the sun, which blesses by simply being itself.

---

Let death do what it will, there is just one thing it cannot destroy, and that is life.—*George MacDonald.*

# ANNOUNCEMENT.

---

## Class Instruction in Christian Healing.

---

BY MRS. ANNIE RIX MILITZ.

---

Monday, October 2, 1899, Annie Rix Militz, of California, will begin a series of lessons in Practical Christianity and Christian Healing at the Unity Headquarters, 1315 McGee Street, Kansas City, Mo.

These lessons will be given daily until October 14th, Sunday alone being excepted.

Students from a distance can find rooms and board within a square or two of Headquarters for an average of \$5.00 per week.

Private treatments are given in connection with the lessons to those who require them. Free-will offerings only received for all lessons and treatments.

The following is a list of the subjects taken up in the evening course of lessons:

### FIRST WEEK. (8 P. M.)

Monday, October 2d — PRACTICAL BELIEVING.

Tuesday, October 3d — PRACTICAL LOVING.

Wednesday, October 4th — CHRISTIAN HEALING.

Thursday, October 5th — CHRISTIAN LIVING.

Friday, October 6th — TRUE PRAYER.

Saturday, October 7th — PERFECTION.

### SECOND WEEK. (8 P. M.)

## Self-Healing.

Monday, October 9th — SELF KNOWLEDGE.

The secret of self-healing. "Up-raise the self." Look within. The twelve tribes. "Make friends with thyself." The mirror of Christ.

**Tuesday, October 10th—SELF CONTROL.**

The all-pervading Presence. The spiritual breath under control. Habit-forming. The passions redeemed. Anger, lust and hatred. Enemies transformed.

**Wednesday, October 11th—SELF SUPPORT.**

Freedom from poverty. Promises of Jehovah. Jesus not poor. First principle of prosperity. The thinking and acting that conforms to the law of richness. Freedom from covetousness. Free circulation in affairs. Receiving as from the Lord.

**Thursday, October 12th—SELFLESSNESS.**

The false self decreases. Freedom from evil assaults. The three methods. The vacuum. True Self-denial. The cross. The joy and beauty of selflessness.

**Friday, October 13th—SELF EXAMINATION.**

Character Building. Secret faults. Criticism. Forgiveness and Grace. True Patience.

**Saturday, October 14th—SELF EXISTENCE.**

The Atman. Life in yourself. Freedom, fidelity and love. Overcoming Death. Self-sufficiency and independence. Conclusion.

Lessons by Mrs. Militz will also be given each day as follows: "Concentration," daily at 10 A. M. *First week*—The General Principles, and a daily practice in centering the thoughts and expressing them. *Second week*—The practice in the daily life, illustrated by talks on "Spiritual Housekeeping." Bible Lessons will be given daily at 3 P. M.

---

The intelligence of man is, I take it, the sum of the intelligences of the atoms of which he is composed, for it is my belief that every atom is intelligent. The human body, I think, is maintained in its integrity by the intelligent persistence of its atoms, or rather by an agreement between its atoms so to persist. When the harmonious adjustment is destroyed the man dies, and the atoms seek other relations. Every atom has an intelligent power of selection, and is always striving to get into harmonious relation with other atoms.—*Thos. Edison.*



# I and my Father are One.

J. RANSOME BARNSBY.

Every creature must make this claim, and realize what it means, before true satisfaction can be gained and the full-rounded character of the God-man be manifested. To say, "I and the Father are One" with the whole heart, mind and strength is to identify one's self with all that the Father represents, viz.: the fullness of life, health, prosperity and peace—in a word, the All-good. To enter into this glorious realization of the kingdom of heaven now and here, we must not only *consecrate* all our energies to the All-good, but we must also *concentrate* those energies upon the All-good.

How futile seems the effort of many a consecrated life through lack of understanding the absolute necessity of concentrating the mind, everywhere and at all times, upon the good. If the mind be allowed to dwell upon the shadows of life, upon manifest deformities, and carnal selfishness, we thereby snap the connection between the great central fire of Divine love, which is too pure to behold iniquity.

Consecration and concentration in reality are one, but many truly devoted souls fail to accomplish the good they desire, and are unsuccessful in bringing about needful reforms, because they try with their hearts to follow the Truth, whilst their minds are constantly dwelling upon error.

Ella Wheeler Wilcox says:

The best reformer is the man whose eyes  
Are quick to see all beauty and all worth;  
And by his own discreet, well-ordered life,  
Alone reproves the erring.

If it is our own character we desire to see improved, let us boldly make the declaration,

I AND MY FATHER ARE ONE,

and steadfastly hold to it in spite of all appearances that would seem to contradict this statement, thinking and speaking of ourselves only that which is true about the Father we are at one with. When we begin to realize even in a small degree this Truth of at-one-ment in ourselves, it is very easy in the strength of love which that

realization brings us to pierce through the shadows that surround our neighbor and declare with perfect sincerity, "I am at one with the Father, which is the Spirit of Truth in you."

Right in the face of disease let us declare that Health reigns supreme, and when war-like conditions prevail let our at-one-ment with the Father of all peace bring harmony and rest.

I and my Father are truly One,  
And always have been. The cloud  
Is but a seeming. With tenderest love  
He holds me, though I am dreaming.

---

### To the Mothers of Unity Readers.

DORA C. ROGERS.

DEAR SISTERS:—Those of you who are mothers of active little souls, have you ever observed how, when mother feels sad and disappointed, the dear little children feel cross and fretful? A mother's thoughts are reflected back to her from the little ones around her. Therefore, we who are mothers must first strive to be gentle, loving, and kind. Even before birth we gave our children thoughts and feelings which are reflected on their brain. Every soul is the "image and likeness of the loving God," and is pure, holy, and undefiled. Yet thoughts, evil and bad, will mar the temple if they are lodged in the mind of the flesh. If every child was born aright, from parents whose thoughts were pure, holy, and unselfish, we would surely have the "New Jerusalem" on earth.

But here we are; now let us give our children freedom from our condemnation, for every child loves to do the good. Let us give them God thoughts, which are pure and loving; overcome every angry feeling in ourselves, and we will set a sweet, unselfish example, and they will follow very quickly. If every mother will give her children to Almighty Good to rule and guide them, and not worry but trust in the Omnipresent God, and pray as if she had the best, loving children in the world, and "not judge according to appearances," she would help her children and herself to build their house (body) on the rock of Christ. The true thought must be held all the time. Do not try once or twice, and then say it does no

good. I would like you to give your children only good thoughts and kind words for ten years, and then see the result. Your harvest, dear mothers, would be great. Oh, just try it one year, and you will never go back to the old way. Just hold right to the beautiful words, "You are the image and likeness of God," for your children, and not mind what they show forth at first; keep right on, and you shall receive your reward, if you faint not, for we are living in eternity now. You must sow good seed (words) for yourself and children, and keep watering them, and you shall reap according to your faithfulness over a few words.

God bless every little child, for "of such is the kingdom of heaven." Let us make temples of the Holy Spirit of our bodies, and let only pure, loving words flow from us towards all, and we will become living fountains of truth. Dear little children, happy young hearts, love them! Let them unfold like a sweet rose in a pure thought atmosphere, and they will reflect the image of the living, loving God. God bless them all!

---

"Behold. He Cometh with the Clouds."

---

Actually with the clouds and in the clouds He comes! Take the clouds, *i. e.*, the difficulties, the darkness, the unintelligibility of life, and know that He, the blessed Christ, comes with them, in them. Look bravely at your clouds; don't be frightened by them; don't dislike, or try to avoid them. Would you avoid perfect Love? It is what you seek! Assuredly as you look into these clouds, knowing and believing Love cometh with them, in very truth in the clouds, their opaqueness will go; they will dissipate; there will be no sting, no obscurity. You will see Love, the perfect, the best for you, shining through and through them; and what was all darkness becomes to you all light forever and ever.—*Amo.*

---

We have only to be patient, to pray, and to do His will according to our present light and strength, and the growth of the soul will go on. The plant grows in the midst and under clouds as truly as under sunshine. So does the heavenly principle within.—*W. E. Channing.*

There is one thing that we not only believe but *know*. It is that we have the capacity to think *just what we please all the time*.

We can think strong, true, pure, loving thoughts, full of faith as to fulfillment, with our faculty to think any kind or quality of thought, or we can reverse the order by thinking weak, untrue, impure, unloving thoughts and bring or attract these to fulfillment. The screen of the mind is plastic, taking *faithfully to minutest detail* the shapes and forms reflected thereon.

This proves that our capacity to think any kind or quality of thought must of *necessity be made manifest*; it is the law of occasion (cause and effect); the face whatever its shape, color or expression, is thus reflected in the mirror. So *whatever* we think about ourselves, anything or anybody, brings to us sooner or later like manifestations in us and our surroundings.

If we serve Truth by our thinking, we get Truth; if error and negation, we get these. We are free agents. We have the Divine Power of choice. We are intrinsically "perfect, complete and finished whole reflections" of God. In His image and likeness we are His children. In us, as in the Christ, does "all the fullness of the God-head dwell." We are joint-heirs with Jesus the Christ, "who is our elder brother." Christ defined means Truth. We are full partakers of Omniscience, Omnipotence and Omnipresence.

Omni-One, the choice must be made sooner or later whom we will serve in every thought and act, Truth or error. Let us choose Truth *now*, and save ourselves and others much unhappiness and suffering. —A. G. V.

---

"That very law which moulds a tear,  
And bids it trickle from its source,  
That law preserves the earth a sphere,  
And guides the planets in their course."

---

In God's world, for those who are in earnest there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.—Robertson.

## Why Stand Ye Gazing up into Heaven?

---

In our desire to find and follow Christ, and our desire to *realize* Him, don't let us look for or expect outer revelation. "The kingdom of heaven is within." "The kingdom of heaven cometh not with observation." Spiritually to each of us Christ must be born as He was to Mary. No material outside aid helped her. The Holy Ghost came and overshadowed her. *Consciousness* awoke in her and she *knew* this Holy thing. Realization had come to her. Christ was formed within. He had been within, a very part of her all the time, though she knew it not. Then one day, just an ordinary day like any other, while doing her daily work the angel Gabriel, *i. e.*, consciousness, revealed the secret to her. Joyfully, but quietly and gradually, she grew great with this Holy thing she carried, and then, because we cannot keep anything to ourselves when the time for giving comes, she manifested her treasure to the whole world by giving it birth.

The Christ whom the earthly Jesus manifested must spiritually come as vividly, distinctly and unmistakably to each of us as it did to Mary. Therefore, don't let us gaze up into heaven, *i. e.*, look to the outer, but know that "we are all one"—that "we live, move, and have our being in God," that everything is God—God only. Holding faithfully to this thought we shall realize it; consciousness will awake and we shall gradually grow great with the Holy thing we carry and will and must manifest to the world. Many may not see or accept our Holy child, but we shall keep and ponder the mystery and joy in our own hearts.

The miracle of changing water into wine at the marriage of Cana of Galilee conveys the same idea of bringing out the perfect (which always was) without any external aid. The perfectness was in the water, but the water did not recognize it and so could not manifest it, neither could the people around, they hadn't thought, didn't know, but Christ knew his own oneness lay dormant there and He called it forth. This was the first miracle, and it so simply shows the innermost perfection lying behind everything and needing no outward aid, only conscious recognition to bring it forth.—*Amo.*

# Ode to Man.

ANNA V. RUTHERFORD.

Written July 29, 1899, after a vision of the "perfect man." This is the perfect Love that casts out all fear.

I am not a woman, holding myself in state, waiting for a declaration of love from a man. But on the contrary, I am a woman adorning myself with such thoughts as will ennoble me to declare to all men the Divine love they are waiting to hear.

Beloved men of earth, I declare you free from all unholy desire, for you have all your hearts can desire within yourselves. I as woman am your thought externalized. You as man are now the lofty ideal I have conceived. For I am to bring forth as did the virgin Mary—"The Perfect Man." My true recognition of you makes you perfect to me, makes me the perfect woman. Come to me, my lovers true, and let me be the "Sweetheart of the Universe" that unlocks and ushers you into the Door of Heaven.

O men! jewels most rare, entrusted to the care and keeping of the Divine Woman, you shall now be the true companion, for we need no more protection. Equal we stand as One Creative Principle expressed.

O man, my jewel rare, I have pondered you in my heart till I brought forth the Christ anew!

---

## My Creed.

I believe in my heart that there is but one Life, which is God. I believe that Life to be Love, pure, incorruptible, impersonal, unlimited. I believe that Life to be the containment of all that is—that it is more of good than I can ask or think.

I believe that it is as steadfast as principle, as changeless as truth, the "pourer-out" of all good, the conservation of energy, the sum of all-power, the center and circumference of intelligence, the manifestation of wisdom, that it is sinless, diseaseless, deathless, and can never change into or bring forth poverty, want, pain, or misery, sin, sickness, or death.

I now realize this Eternal Life, enjoy Heaven within—having made at-one-ment—and know God's will is done.  
—*Dr. J. Gilbert Murray.*



BY LEO VIRGO.

## Lesson 12. September 17.

Power Through the Spirit. Zechariah 4:1-14.

**GOLDEN TEXT.**—*Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech. 4:6.*

In the rebuilding of this "temple unto the Lord," or new consciousness, there are periods of discouragement. Like the Jews, who are pictured as trying to rebuild the temple with very limited means, and enemies all about them who make mountains of apparent opposition, the disciple finds himself beset with what seems insurmountable difficulties. The hand of the Lord is not apparently anywhere manifest, and he is tempted to go back to the "beggarly elements" of the world.

Then it is revealed to him through visions, or the "dreams of the night," that the Spirit of the Lord is walking with him.

The candlestick of gold, "with a bowl upon the top of it," is the spirit dwelling in each of us. It is pure (gold), and is the receptacle (soul) of the Divine life. This Divine life is the oil perpetually flowing forth, represented by the two olive trees. The seven pipes leading to the seven lamps, or lights of the candlestick, represent the avenues through which the Life of God is made manifest in us. These are Prayer, or praise of the Good; Faith, or steadfastness; Love, or non-resistance; Truth, or Divine order; Life, or Infinite Energy; Patience, or Divine Equipoise; Will, or Supreme Courage.

"Then the angel that talked with me answered and said unto me, Knowest thou not what these be? and I said, No, my lord." "My Spirit, saith the Lord of hosts."

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain (seeming obstacles)? Before Zerubbabel (I am) thou shalt become a plain: and he shall bring forth the head-

stone (indicate the character) thereof, with shoutings, crying Grace (power), grace unto it."

It is the "hands of Zerubbabel," the individual I am, that have laid the foundation of this house, and his hands shall finish it. You who are disheartened, hear these words of power! You cannot be thwarted. Don't despise the "day of small things," for they shall rejoice and see the plummet in the hand of Zerubbabel (I Am)—those seven. Remember, they are the "eyes of the Lord," seven movements of mind. When you have taken up these "small things," and through your acknowledgment of the Spirit within lighted the lamps without, you will find your temple on a substantial foundation.

---

### Lesson 13. September 24.

#### Review.

GOLDEN TEXT.—*The angel of the Lord encampeth round about them that fear him, and delivereth them.* Psa. 34: 7.

The idea represented by the word "fear" in the Golden Text would be better expressed if we substitute *respect* or *acknowledge* the Lord. It means that the angel or protecting thought of the Principle of Safety becomes an abiding fact in the environment of those who through acknowledgment call it into manifestation. Since we have discovered the constructive power of thought these passages of scripture that have been taken on trust by the spiritually minded are now accepted as true in a scientific sense.

It is not only a fact of experience that those who acknowledge the Lord as their security and safety are delivered from the flying hordes of destructive thought currents that steal away the harmony of life, but it is becoming an accepted fact of thought building.

The thought of man builds a little world of its own and protects itself as best it may, or it opens the consciousness to the Universal Thinker, or Lord of the Heavens, and lets his "angel," or Law of non-resisting Love, fold him "round about."

The whole human family are now as one man awakening to the fact that mind is a very important factor in not only character building but body building as well. The



recent activity of thought in this respect is something truly marvelous. The study of metaphysics is becoming almost a mania—it is in the newspaper, the latest novel is full of it, and its special publications are beyond our enumeration, while a few years ago we knew them every one. This is the forerunner of the New Age of Mind Supremacy. The man of muscle has had his day—the man of mind now takes his place. All questions of the future will be settled from a mental basis; all contentions will be on the mental plane—"there was war in heaven."

But the great majority of investigators of mind and its laws are seeking understanding only. They do not apply the law as fast as they learn it, and in this they lack. This is where our school of thought is to be greatly preferred. We learn a little of the law and apply that little, and step by step we are conquering this new domain of mind. We are finding it occupied by a mighty host—it is not a new country where we have to make conditions, but the conditions are already there waiting for us to accept them. We do not create the "angel of the Lord," but make it possible through our recognition of him that he come into our consciousness and "deliver us" from our false position.

---

### Lesson 1. October 1.

Joy In God's House. Psalm 122.

GOLDEN TEXT.—*I was glad when they said unto me, Let us go into the house of the Lord.* Psal. 122:1.

The real Christian is glad, joyous, happy continuously. It is not that spasmodic gladness that is brought about through some external cause, but an inward bubbling up of the Spirit which sends its sunshine into the fogs of human experience, and insists upon joy where Sorrow holds her foolish sway.

Whoever has found Jerusalem, the "city of peace," within his own soul has always a refuge of peace waiting with open door his entering in.

The City of Peace within the human soul is not confined to the Christian—all of God's children have it, but the Christian has entered in, and says,

"Our feet are standing  
Within thy gates, O Jerusalem!"

It is the *understanding* that opens the door to these facts of man's being. When *understanding* has opened the door of the mind the *will* comes next in order in giving thanks unto the Lord. It is the active praise of Good, and through it good stands revealed where all seemed dark and evil. This City of Peace is as a hidden cave filled with precious gems, which is broken open when we praise the good in our spiritual selves.

"Pray for the peace of Jerusalem. They shall prosper that love thee."

The highest form of prayer is affirmation of that which is in Being. It is praise of the Good. Praise the peace of your own inner higher self. Rejoice and be glad in the actual possession of that Holy City within, and its gates will swing open to your inner eye and its peace will pervade your whole consciousness. Then you will know that the real Christian should always be joyously glad in spite of the buffets of life. When this inner peace sheds its steady poise out into your world there will cease to be any buffets in life. The harmony of the within will establish itself without, and all the storms of mortal thought be silenced.

Let this be your daily benediction to the multitude of thoughts both in your world and the worlds of those about you, "Peace be within thy walls, and prosperity within thy palaces."

---

## Lesson 2. October 8.

Haman's Plot Against the Jews. Esther 3:1-11.

GOLDEN TEXT.— *If God be for us, who can be against us?*  
Rom. 8: 31.

The book of Esther is not accepted by all biblical scholars as properly a part of the Bible. Peloubet says, "Our views as to the nature of this book, about which the best of men have differed, and which even Luther rejected from the canon of Scripture, do not affect the inspiration of the rest of the Bible, but only the question whether this book is properly a part of the Bible. The morality of the book is unsound. There is no mention of God in it, nor of religion."

Yet we discern in the text of today's lesson that almost fanatical adherence to the worship of the one God by the Jew, Mordecai, which is characteristic of the whole race. The power of the one God to deliver and save from pagan punishment is also implied. Though the book may be of doubtful origin and teach not the religion of orthodoxy, it shows that the rule is universal, that whoever is true to Principle is rewarded by Principle. Daniel refused to bow to the golden image, and Mordecai would not worship Haman. They were true to Principle, and that sturdy purpose brought about results on the mind plane that turned the tables in their favor.

When we discover that there is a spiritual substance back of all that appears, which may be set into action by the concentrated mental force of man, we cease to be surprised or even marvel at the results which have been brought about. We wonder why God responds to the half-crazed harangue of the religious fanatic and heals his patients, or brings supply in response to his selfish prayer, forgetting that God is but a name for Being, and that Being is Principle. There is a substance side to Being that may be manipulated by man and results wrought without the will or intelligence of Being entering into the transaction.

This Substance is plastic to the will of man. Man uses it to make his body and his money and all things that enter into the formed world. He may so isolate this Substance of Being that it appears for the time to be his personal property, and he forms a world of his own. But this must come to an end. No form is permanent unless Divine Intelligence guides the shaping will. But the air is full of temporary Kingdoms. The God of money has his Kingdom, and whoever will give himself up wholly to that idea and bow down to it and put the whole energy of his soul into it may for a time demonstrate plenty of money. But Greed is a devil, and when man sells his soul to this devil he must finally deliver it up. Judas became the victim of this devil. Haman, in today's lesson, represents the same thought striving to kill out the devout Jew worshipping the true God; and because he does not bow down to him he sends forth his edict of extermination, offering ten millions of dollars to those who

do the job. But both Judas and Haman came to an ignominious end. The worshippers of the true God are always triumphant.

---

### Lesson 3. October 15.

Esther Pleading for her People. Esther 8:3-8, 15-17.

GOLDEN TEXT.— *Commit thy ways unto the Lord; trust also in him, and he shall bring it to pass.* Ps. 37:5.

It takes the weak things of this world to confound the mighty, is a trite saying. Haman found it true. Many since his time who from the world's standpoint seemed to have all power in their realm have been defeated in their plans by some weak and insignificant vessel.

The lesson is that there is a hidden power in us that will bring about marvelous results if we let it have sway. This power is the feminine quality of the soul. It is not counted a power by the world. It is subjective and has no voice in the rule of man's kingdom. The intellect, the reason, the will, determine the questions that come up in our temporal lives, and to them is delegated all power. But there is a queen in every man whose beauty and power are susceptible of great works.

We name this power the Spirit. It is the invisible Love that heals, and loosens the bonds of the bound. It is Intuition that knows without resorting to reason. It does not diagnose; it does not ask the why or wherefore, but silently, without ostentation, it brings about the good results.

We see the working of this Queen of Beauty in the meek little woman who sits beside your friend whom the doctors have given up and who brings him back to health. Intellect scoffs at its efforts, but is astounded at the results.

The redemption of the Jews (man's spiritual faculties) from the destruction which has been laid upon them by Haman (mortal will) is now begun by this inner, or feminine part of man. Her day has come and she is in her simple yet alluring beauty winning the King (the I AM) to her cause. The era of woman has begun and there will be no end to her reign.

---

Thinking is the talking of the soul with itself.— *Plato.*

## Things Wrought Through Prayer.

---

On Thursday morning, March 9th, there passed peacefully away, at the venerable age of 93, one of the most remarkable men of this century—George Muller. He was by birth a Prussian, but settled in England while quite a young man. He was not in any way an exceptionally able man, but he believed with his whole heart in God, and served Him, according to the light he had, without reserve. He was poor, but he felt through the prayer of faith he could get everything necessary for any work he had to do, from Him whose are the silver and the gold and the cattle on a thousand hills. His theory was put to the test of facts, as every theory ought to be, and by facts it was verified. He never asked funds from anybody; he never put an advertisement in a newspaper or periodical, as most philanthropists do; he simply prayed to Him who heareth in secret. By 1870 he had built five large orphanages on Ashley Downs, Bristol, capable in all of accommodating 2,000 boys and girls. He filled them, and maintained the inmates well, giving them, moreover, a fairly liberal education. There was no stinting. The orphanages were splendidly managed. Often in the morning there was not wherewith to feed the orphans throughout the day; but dinner-time never came without supplies. Through the years of greatest depression in business, when other philanthropic and missionary organizations, despite all their huge efforts to collect means, were languishing on account of declining subscriptions, Mr. Muller's work went on smoothly and evenly, with never an appeal to man for aid. In all he received about one and a half million sterling. The names of contributors were never published, and thus the slightest appeal to human vanity and love of distinction was avoided. It is difficult to account for this singular career on any other theory than that the prayer of faith links a man's earthly feebleness to God's almighty power.—*Brotherhood, London, England.*

---

God has delivered yourself to your care, and says, I had no fitter to trust than you. Serve this person for me such as he is by nature—modest, beautiful, faithful, noble, tranquil.—*Epictetus.*



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,  
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt. 18:19-20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us to-day as fully and with as great power as He ever was, and He manifests Himself to all those who spiritually apprehend Him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection: after which, "ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render. The Father answers our prayer for supply through you.

This society has been in existence about eight years and has over 6,300 registered members. Hundreds have been healed mentally and physically, and its power grows stronger day by day.

The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady, price 75 cents.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance (nor any payment whatever from those who have no means of support), but will supply you with these helps to spiritual understanding upon your terms. We want you to be healed mentally and physically, and are giving everything we have to this end.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. A brief mention of your needs will help in the spiritual co-operation; but do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee St., Kansas City, Mo.

## THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

September 20th to October 20th.

My God is the All-powerful Spirit of Good dwelling within me.

## Noon Thought.

My God is the author of Good only. My God sends forth to all life, health, love, peace, strength, harmony, wisdom and prosperity.

## A Daily Word.

---

*Monday*—My Good is located in a spiritual substance which is all-pervading, and the foundation of all forms.

*Tuesday*—I shape my Substance by my thought and word. This truth causes me to pause before I speak.

*Wednesday*—I would have a beautiful world about me. My thought and word shall go forth only in vibrations of love.

*Thursday*—My Substance is no longer disturbed by fear, doubt or anxiety.

*Friday*—My Substance is One and indivisible. I no longer draw comparisons. There is no criticism, no fault-finding, no censure in my world.

*Saturday*—My Substance is all-pervading. I am not attached to anybody or anything. I am free.

*Sunday*—I rest in the Absolute.

---

### "Be Thou Whole."

---

I listen. Every sound external  
Is silent to the voice supernal  
That thrills my soul.  
The "I AM" speaketh unto me—  
I once was blind but now I see,  
Was sick, but now am whole.

—DAVID B. PAGE.

---

Mighty powers are at work in the world! Who can stay them? God's word has gone forth, and it cannot return to Him void. . . . A new reverence for humanity, a new feeling of brotherhood and of all men's relation to the common Father—this is among the signs of our times. We see it; do we not feel it?—*W. E. Channing.*

---

He who believes in God is not careful for the morrow, but labors joyfully and with a great heart.—*Martin Luther.*

## Report of Midweek Services.

At Unity Headquarters, Kansas City, Missouri.

Wednesday, August 2d, at 3 P. M. Leader: Mr. S. B. SENTER. Subject: "Mind and its Expression."

Service opened by singing No. 1.

Thought: "I am One with Infinite Mind."

Mr. Senter read the 13th chapter of I Cor., and then said: "Mind is God. Mind is all and in all things, and there is nothing without Mind. All things are first created in Heaven, or Harmony, and are then made manifest in the earth. Then all things should dwell together in harmony, or unity of purpose. While recognizing the Source of his Being man cannot be anything less than harmonious. To manifest harmony is the solution of the problem of life. To do this man must take his stand in Principle and radiate from that one centre. Principle is a fixed rule of action. This is Blackstone's definition of law, but the Law of Principle is not like man's idea of law. Man's law is slavery, while the Spirit's Law is freedom; it is life and love. Love fulfills all Law. Love is a fixed quality of Mind, or a condition of man. It is that great propelling, or attracting Power that brings to man the realization of his desires. To one who knows that all things are possible to the one who believes, Love is indispensable. Love is a law unto itself. Whoever then is in Love, or dwells in or unites as one with Love, the same is Spirit and there is no law against him, nothing higher, no authority to give commands. Here is where the law seems necessary; it is a schoolmaster to bring us to Christ, which is freedom from our false concepts and ideals. We have the freedom of Spirit, with unlimited possibilities in all directions, for now we have the Mind of Christ, and are an heir with him who said, 'All that the Father hath is mine.' This is the attitude the Father would have us take. Man is Spirit's or God's channel for expression or manifestation. Man is God's highest idea. His ideas are his workmanship, his vessels for his use. Man is used of the Spirit. It is the Spirit in man that promotes all our interests and that sees after our welfare and brings to us the desires of our hearts. 'Acknowledge me in all thy



ways' means to recognize Spirit as cause of all things. This Spirit which we call Good, and does all things for us, is God made manifest, and is our real selves, if we can accept it. God and Man are One and not two. This recognition is the atonement spoken of in the Scripture. This, then, is the One Man who has all power in heaven and in earth, and in the degree that we can realize our oneness with this Spirit and become willing to let Its will be done through us we assume the attitude to be used of God. Then all things work together for our good."

---

Wednesday, August 9th, at 3 P. M. Leader: MRS. H. C. K. WEBSTER. Subject: "I am that I am."

Services opened by singing No. 5.

Thought: "The Lord is in His Holy Temple, let all the earth keep silent."

We quote in part from Mrs. Webster's paper: "The Science of Being is the knowledge of Spirit and her workings among the children of the Universe. God is the only 'I Am,' the only Ego. \* \* \* Hence there is but one 'I Am,' but one Ego, that is God. \* \* \* 'I Am that I Am' is the name of God. \* \* \* 'I Am in the Father and the Father in Me.' This 'Me' calls himself the 'I Am.' We read in John 14:8-10, 'I am in the Father and the Father in me,' or I am individualized Me. Philip saith, 'Show us the Father; and Jesus answered, Hast thou not known me, Philip? He that hath seen me hath seen the Father. How sayest thou, then, show us the Father? Believest thou not that I am in the Father and the Father in me? The words that I speak unto you are not of myself, but the Father that dwelleth in me, he doeth the works.' In Exodus 3:13 we read that Moses was directed by God to go to the children of Israel and speak unto them, saying, 'I Am hath sent me unto you,' which carries with it all the demonstration that the situation demanded, and reminds us of the words of Jesus Christ. \* \* \* He saw clearly that I am the I Am of the stones and of the trees and of all mankind. This is what he meant when he looked straight at all things and saw that they were the product of his own thought. So he understood that a thought would make leprosy and a

thought would unmake it or heal it; that a thought would make a rod or a serpent.

Jesus Christ often said, 'I am meek and lowly of heart,' and 'of mine own self I can do nothing,' and by entertaining this attitude of mind he rose with those wonderful demonstrations of power over all things. 'The meek shall inherit the earth.' Notice, not conquer, not win, the earth. \* \* \* Jesus Christ took upon himself the highest statements and also the lowest statements we can make; and with joyous confidence drops to the denial of the responsibility of conscience, of money, of personal friendship, of all things that the heart holds dear, up to the affirmation, 'I am God', down to the denial, 'I am nothing.' We can say with our elder brother, 'All power is given unto me in heaven and in earth.'"

---

Wednesday, August 16th, at 3 P. M. Leader: Mrs. S. A. McMahan, of Chicago.

Service opened by singing No 29.

Silent Thought: "Blessed are the eyes that see the things that ye see. For I tell you that many prophets and kings have desired to see those things which ye see and have not seen them; and to hear those things which ye hear and have not heard them."

Mrs. McMahan said: "'Heaven and earth shall pass away but my words shall not pass away.' My words are Spirit and they are Life, and that is the reason why they shall not pass away.

"If we expect our words to bring forth the results we desire we must infuse them with the living fire of the Spirit. Every condition around us is formed first by the thought and then by the spoken word. You are yourself the whole. You are to realize this and by your spoken word bring this realization into manifestation. Many ask why those who begin the study of this Truth seem to have so many financial and family troubles. The Principle is not responsible for this; we alone are responsible. We are trying to put new wine into old bottles. We are trying to make our old ideas of materiality fit into this seamless garment of Truth. Being seamless it will not admit of patches and additions. We don't ask you to believe anything that can't be demonstrated. We have proved what

we declare to you and you can do likewise. Suffering was never meant for the children of God; it is our own making.

"Some say, 'I know I am led by the Spirit. Oh, I know it,' and often we don't have to wait five minutes before we discover little ideas of resentment and discord showing forth. This never would be if we were led by the Spirit. When you are led by the Spirit you will know it, for the Spirit will take you and move you wherever it wants you.

"There is no separation in spirit, all are one. Humanity is the same the world over. Some may have progressed more than others; they may be a little farther along on the road, but we are all going the same way, we are all returning to God. We have nearly completed the circuit, and we are nearing the place from whence we came.

"When Jesus rose from the dead he proved there is no death, and he so renewed his physical body, he so infused it with life that it could not die. He said, 'I am the way.' He knew from whence he came and whither he was going. This is where we fail. We forget our oneness. 'I and the Father are one,' and 'all power is given unto me in heaven and in earth,' and unto you and unto each one who knows himself. That is what this life means, that we may know our oneness with God and with each other, and that we have all power. 'And greater things than these shall ye do,' and we are doing them now.

"Jesus further said we should preach the gospel to every creature, and we are doing it in every land and even to the uttermost parts of the earth and to the isles of the sea. Why, when these friends who are working here sit down at 9 o'clock every night and take up the work of Silent Unity they are sending the good news over the whole earth. How else can it go? The people of the earth are hearing this glorious message of Truth, and they know not whence it comes, and they cannot oppose it. This never could be done in the old way of sending out missionaries.

"I was riding down Wabash Avenue in Chicago and there was a great crowd trying to get into the Auditorium, and some one asked the cause of the crush. The conductor of the car said that Moody was going to preach there. A gentleman on the car remarked, 'The knowledge of God

shall cover the earth as the waters cover the sea.' He knew the truth that 'God is not worshipped in this mountain, nor yonder in Jerusalem.' He is not worshipped in temples made with hands, for all shall know him from the least to the greatest. 'Ye are the temple of God, and the Spirit of God dwelleth in you.' We want to be so broad that we can take in the truth no matter from whence it comes. 'Lo, I am with you alway,' and this Lord will go with us always and in the smallest things, if we will be still and let It, and listen to It, and obey. Resist nothing that comes to you. Quit resisting and these unwelcome things will cease coming.

"Let us remember our eternal unity with God. We must make a complete surrender of self to the Spirit of Truth. 'Many are called, but few are chosen,' because people cling to their old ideas, cling to their families with the desperation of human love. One has one limitation, and another, another, because they are not yet ready to lay down all and follow Truth. Why, really, this human love we are giving our children and families is hindering instead of helping them. The most we can do for anyone is to give him his freedom. Hold him to the truth, 'I and the Father are one,' eternal unity with God. The world has grown weary of the promises of a far-off heaven and is ready to accept something that is practical and gives satisfaction here and now. And this healing Principle gives this. For nineteen hundred years there were never such miracles of healing done on the earth as are being done today to prove this Principle of Truth. These miracles of healing are done through those who are conscious of their oneness with God."

---

Wednesday, August 23d, 3 P. M. Leader: MRS. T. B. H. BROWN. Subject: "Work."

Thought: "My Father worketh hitherto and I work."

The leader said: "Work denotes use, and use creates skill. Power to work is latent in Principle. Our faculties are developed by use, and when used become useful. Thinking is one kind of work, and right thinking creates true conditions. We must realize what thought is, its purpose, and then how to think definitely to a purpose. Thinking at random is foolish thinking and creates unde-

sirable conditions. The false idea that the body is a machine and must grow old and wear out is responsible for the quality of thought that has made activity in any useful line a burden. The idea of weariness is associated with the words toil, labor and work, and must be divorced from them if we would make beautiful and strong that expression of God, the human body.

“When J sus said, ‘Come unto me all ye that labor and are heavy laden, and I will give you rest,’ and other like words, he did not mean that the burdens were to be borne by the Christ. He meant that each should come unto the I AM within himself, come to the Christ consciousness, for here there are no burdens. The ant toils under the load of sweet it is carrying from the sugar bowl to its castle, but place the same load on the back of the elephant—you smile, but it is a happy illustration of this idea. When all the faculties of man are redeemed he becomes conscious that he is a spiritual being, a work of God, made of Himself and in His own image and likeness, and he has power to work.

“‘Work while it is day, for soon the night cometh when no man can work.’ Day and night are relative terms, sometimes meaning wisdom and ignorance, life and death, etc., but in this instance we place an entirely different interpretation upon these words. When the sense of limitation in which man holds himself is destroyed the man who could grow weary, bear burdens, get sick and die has ceased to be. His sense perceptions are redeemed. He knows that he is power. He has entered the deep; this is the silence, the sublime Night. No man (as conceived by man) can work here; this is the place of Gods, not men.

“Idleness is stagnation, not rest; it breeds decay and death. Idleness has no relation to the beautiful rest that Jesus talked about. The highest vibration to the eye of sense is a condition of the most perfect stillness, and the activities of life, divorced from the erroneous beliefs in separation from God and in limitation of man, are the proper food for the mind. Jesus said ‘pray without ceasing,’ and when we have learned this lesson every act of our lives is a prayer. Let us be true to Principle, claim the highest, and reject all that falls short of that claim. Into

what a wondrous rest we have entered; no man works here; 'the Father who dwelleth in me, he doeth the works.'"

In the discussion that followed the reading of the paper much was said about God's providing all things without any manual labor on our part, our only work being to hold steadfastly that we have all we desire. At the close the leader rose and said:

"I seem to see millions of tiny worms feeding; now they are spinning, and now many hands are handling the product of their industry and it is woven into cloth. I see great fields of whiteness; many hands prepared the soil and cultivated the plant; the sun and the air and the cloud each did its part; and now many hands are carrying this product to the market and it is baled. We might follow it through many changes and many details into each article of our brother's dress, and we would find that while he, in the silence, is declaring that these things must come to him, many hands are at work preparing that which clothes his form. I declare that those hands are God's hands, and that the work of planting corn is just as sacred as praying; that if the hands that picked the cotton belong to those who have entered into rest, that is, if these laborers everywhere know that God works through them, then that work is holy work, it is God's work. If men could know who and what they are, then all their work and thinking would bring them joy. We must redeem the world by redeeming everything in it, every nerve and muscle, every thought and every deed. The work must begin in the individual, and all living will become holy living. We must know all work as God's. Sacred are the hands that toil."

---

Wednesday, August 30th, 3 P. M. Leader: MISS EMMA HARRINGTON. Subject: "The Sustaining Spirit."

Silent Thought: "Thou Art my Sufficiency."

The leader read the 4th chapter of Luke, and said: "The experiences here described are typical of the experience of every life. When we have overcome them we can say, 'The Spirit of God is upon me.' I have for sometime been holding the thought, 'God is my sufficiency,' and I have realized in a wonderful way how true this is. We have trials and temptations of all kinds to meet, but if

we can remember that God is our sufficiency, and not undertake to stand in the strength of the mortal, we can overcome. Now we will trust the sustaining Spirit to lead this service into a channel that will bring to each one here the good he desires."

Mrs. Hortenstein: "I love to come to this house, for it is filled with the spirit of Love and Peace. The sentiment of the first hymn, 'Omnipresence,' is to me very assuring. 'Always with me! I can never stray beyond His tender care, for our God is omnipresent, here and there and everywhere. Always with me! Love so tender feels each trembling breath of prayer, for our God is ever list'ning, and His love is everywhere.' To realize this establishes our faith and fixes our trust in Him as pouring out to us all good gifts. All we have to do is to learn to take."

Mrs. Fillmore: "That is what we are trying to learn, 'How to take God's gifts to men.' We may have an inheritance of great value come to us, but until we know it it is of no value to us; and we may even know that we have an inheritance, but till we claim it of what use is it to us? There lies the property waiting to be given to the one who can establish his right to it, and now we know that we are heirs with Christ to all the riches of God's kingdom, and He is just waiting to honor our drafts for any good that we may desire."

Mr. Gilruth: "For many years have I read the New Testament, and many times that chapter in St. Luke, and there came a time when I began to reason for myself and then I thought, 'How foolish, how impossible is such an event as is here described. It could never have taken place, and never did take place.' But when I came to understanding and saw that the Bible was not understood; that the spirit of it was not even dreamed of by the preachers and teachers, I changed my attitude of mind toward it. Here is set forth in symbolic language the story of the struggles and growth of a soul, and it applies to each and every man. We are tempted and tried just as Jesus was and we can take him for our example, and with his words we can overcome as he did. But we must fearlessly take his words and do as he did. We must literally follow him."

MR. BENNETT: "God is my sufficiency in all things.

God is all that is real. He is Life, Health, Strength, Wisdom, Power. What is not in God are things of sense and are mockeries; they vanish away into nothingness. We have judgment and we take what we desire, but we cannot determine what another shall take nor how much, for we cannot draw the line between need and greed. But for myself I can say that I find all things in Spirit, and here I am perfect."

C. A. SHAFER, Secretary.

---

## Silence.

THOMASINE A. WETMORE.

All mighty works are wrought in the silence; all wondrous sights are beheld with closed eyes; all melody awakes in the deep vault of silence; in the high arch of heaven, where sound is hushed; all movement is in the calm center where stillness reigns. Surcease of motion—prayer—God's Breath is All.

All work is hidden energy; peace. All force is the Almighty-Silence that propels the universe; that unfolds the rose. All things great, all things beautiful, all things holy, are born and fostered in silence. Outside is vasty nothingness. The gaudy pageant of art; the clangor of war; the jangle of sound; the swift roar of preparation; the loud shout of exhortation; the weak insistence of appealing—forms without substance, songs without notes.

"Silence is God's throne."

The mute meekness of all creation is its strength. The aroma of the tiny blossom on which you tread is the symbol of its power; the love that cheers the afflicted is the strength that your lend; the forgiveness that folds the erring is the power that redeems. In the silence of God is all victory, all purity, all peace. In this silence we ask not power of men; we crave not the "sounding of brass nor the tinkling of cymbals."

---

Possess yourself as much as you possibly can in peace; not by any effort, but by letting all things fall to the ground which trouble or excite you. This is no work, but is, as it were, a setting down a fluid to settle, that has become turbid through agitation.—*Madame Guyon.*



## The Signs that Follow.

---

DEAR FRIENDS:—I am very thankful to be able to tell you that my nephew has gained a victory over the cigarette habit. He had been trying for about two months when I wrote you, but only got about half way and there he halted, although he made a great effort, for he knew it was an injury to him as well as an expensive habit; and now with your kind assistance he has risen out of that domination. Now, I will ask you to continue to treat him for success in finding a business suited to his capacity, and courage to resist all kinds of temptations. I am very appreciative of your assistance to him. Cordially yours.  
—A. W.

---

I want to tell all the mothers who read *UNITY* of a beautiful demonstration in healing. The vestibule doors of our home are heavy oak that swing together with a strong spring. My little grandson, Phillip, four years old, was peeping through them last week and all the fingers of one hand were caught and mashed flat. I heard him scream and immediately spoke the word of truth for him. He came to me and I told him he could not be hurt, his hand was well, and he was full of peace and love. In ten minutes he ran off to play again, and there has been no discoloration of the flesh or sign of any hurt since.

To have this perfect demonstration of truth we must be always ready to speak the work instantly, before fear gets in its work and dampens our faith. Children are reflectors of the thoughts of those around them. In fact we all are until we become strongly individualized. To keep them from accidents, hold them in your mind as sheltered and protected by divine love. It is not so much in giving treatments as holding the true thought steadfastly for them. Instead of punishing them in the old way for little errors, sit down by them after they go to sleep at night and tell them of their God likeness. Tell them they are sweet and loving and patient, and they will make this show in all they do. It is the most effectual way I have found to teach a young child.—S. A. M.

DEAR UNITY:— I will tell you how this blessed truth has helped me to overcome sickness. Three years ago I could scarcely do my little housework, and had to have help on all the heavy work. I thought I was going into consumption, as I had three sisters and one brother die with it. But now I can do all my work for eight of us, and am as strong and healthy as I can be. Oh, how I praise God, the all-powerful Good, for this blessed understanding and wisdom of Truth.—*R. L., St. Clair, Mich.*

---

DEAR UNITY:— I had an injury to my left knee that in the course of time became a running sore. I went to a doctor about it, and he told me that it did not amount to much, that he would have me all right in a short time. But the time for healing did not arrive, for after four months it was much worse than when I started with him, so I took my case to another, and still another; for nearly three years I did this, until the last doctor told me that he could do nothing more for me, that I had better go to a hospital.

By this time my knee had become so bad that I had to stop my work. I had not done anything for six weeks. The flesh had gradually been eaten away from the bone, and the knee was one large sore, as large as the palm of the hand. I took the doctor's advice and went to the hospital, and there the only satisfaction I received was to the effect that they could do nothing with medicine. I must have my leg cut off, as the bone was rotting away. I left there as I would not be cut. I thought surely there must be a way to get well without losing my limb.

At the beginning of the seventh week that I was away from work, after I returned from the hospital I wrote to Mrs. R. and stated my case to her. She answered at once and took my case, telling me to stop all medicine at once, and gave me other directions to follow, which I did. I followed them faithfully, and thank God there was a change at once. I became aware of a change in my disposition which had been crabbed from so much pain. But pain left me suddenly and my knee at once began to heal, and after ten days' treatment I returned to work almost well, and in three weeks' time completely cured; and from that day to this (about a year) it has never

caused me any trouble, and thank God I know it never will.

I never had any faith in these faith cures. I could not or would not believe them, and it took three years of suffering to bring me to an understanding of the Truth. I now thank our Father that I suffered as I did, for medicine would never have taught me what Divine Science did. Yours in Faith—*Geo. W. Fisher, Philadelphia, Pa.*

---

Thus wrote Mrs. G. N. W., of Florida: "I have a weak heart that after exertion causes numbness. It is a great affliction for I can do only a little for fear of paralysis. I cannot sweep or beat a cake without a feeling of numbness."

"Later.—Dear friend: I thank you earnestly for the help you have rendered me. Your letter came just when I was feeling particularly listless and renewed my strength and ambition. Your letter and benediction were very helpful. I think I may say the good work was begun when you wrote the words."

She did not know that I had been treating her. She has never complained once since, and that was many months ago.—*Thomasine A. Witmore, Wentsville, Mo.*

---

## Letter to Patient.

---

DEAR FRIEND:—Your letter has been handed me with the request that I write you in regard to demonstrating sight.

If we choose to lift ourselves out of limited ideas into the spiritual and unlimited, we can do all things. Failing sight is a race belief in age, futurity, weakness, limitation and failure. If we see our supply apparently running short, or funds getting low, we are very apt to fail in sight—we fail to see the good. If we lack faith in ourselves, or in our bodily powers, sight will seem to fail.

The true child of God, realizing that he is the offspring of the Supreme, or whole one, knows that all power is given and grace all sufficient to do all things. He has all dominion, because he claims it. His will and understanding are one with the Infinite, Unfailing One, and his decrees are established unto him.

I ~~believe~~ implicitly in the limitless and the all-possible. I have demonstrated sight at once for myself by persistent insistence in present (not future) good. All that the Father hath is mine now. It is ~~best~~ to forget the past, bury it out of sight. It has served its purpose as an experience; now let it go. The present is all we have to deal with. We live in the eternal now. Jesus said, "*Now* is the day of salvation." Every moment as it flies is to-day, and the future is in the imagination.

You say, "The Lord is my strength, my portion, my refuge, my all." Who is this Lord? Is it the great Universal Source? Yes. The Universal Mind, or Source, is our banker on whom we draw. In it we live, move, and have our being. We have imagined the Lord, while we were living on the mortal plane, to be an outside being, somewhere, yet everywhere; a personality. But now we are awakened, and find that the fair land of heaven is within us, and this Lord, the king of kings, is our own Spiritualized Self, our Divine Selfhood, our Christ in us.

This Lord, our portion for us, protects body and soul, is our refuge from beliefs of error, and through this Lord alone we make our claim on the Universal for everything we desire. "I am in the Father, and the Father in me." This I AM is our word of promise. Spiritual man is success; is at one mind with the One Mind that created all that was made and saw that it was very good. Spirit-man is the heir of all the attributes of Deity. He claims his sonship, his free unlimited sight and unfailing supply; and eternal life here and now is also promised, and many of us are regenerating our bodies and living for the realization of that promise.

All-sufficient sight, riches, wisdom, life and satisfaction are poured out to those who see good in themselves and in all men, who live the law of Love so supremely, and realize Omnipresence so completely that beliefs in evil find no place in them. Perfect Love casteth out all fear of lack, failure, defeat or discord. Thus is satisfaction attained. Yours in Love, Truth and Faith,

H. MARTYN HULL.

There is a region of man that is never sick, and cannot be made sick; and to call out the reign of that region would make the sick man well.—*Hufeland, 18th century.*

Members of Mrs. Carrie V. Morgan's classes in Topeka have favored us with a large batch of testimonials of her good work there. Our space forbids the publishing of them all, but we make room for the following:

It gives me great pleasure to testify to the power of the Spirit through Mrs. C. V. Morgan. My little boy was very ill with congestion of the lungs and in a very critical condition. He was relieved immediately with one treatment and after the third one he was well. It was the quickest case of recovery I ever saw. I feel that Mrs. Morgan is able to demonstrate the power of the Spirit in a wonderful way.—*Eliza M. Blinn.*

I gladly testify to the efficiency of Mrs. Morgan as teacher and healer; was one of the seekers after Truth in her large class in Topeka; was greatly benefited by her teaching and treatments which brought me out of great physical troubles into the light of life and health. She is a grand instrument for the power of God to work through.—*Annie P. Ripley.*

---

### Treatment for Neuralgia.

---

These thoughts came to me when I had neuralgia in my teeth and head. I just walked the floor and spoke the words aloud. In about ten minutes I was free. I have never had it since.—D. C. R.

In the name of Jesus Christ I deny all fear and pain.

Almighty Living God, I am one with thee.

Thou All-wise and All-powerful One, I am one with thee.

Omnipresent One, I am one with thee, and beside thee there is none else.

Thou fillest all my Being, thou Holy Infinite One.

I am nothing in or of myself, but all I am is God expressed. I am alive with Almighty Life. I am holy, pure and undefiled.

I am one with the Lord of host. I praise thee, Almighty One. I love thee, thou Healing Presence. I am filled with thee.

Thou Love Divine, I radiate and glow with thee. I manifest the Living Christ, and recognize the Fatherhood of God and Brotherhood of Man.

Thy will is done in me as it is done in heaven. Amen.



**Devoted to Practical Christianity.**

---

\$1.00 per year.

Foreign Subscriptions, 5 shillings per year.

10 cents per copy.

---

Published on the 15th of every month by

**UNITY TRACT SOCIETY,**

**Kansas City, Mo.**

---

Entered in the postoffice at Kansas City, Mo., as second-class matter.

**CHARLES AND MYRTLE FILLMORE, Editors.**

---

## Publishers' Department.

**Unity is issued on the 15th, and Wee Wisdom on the 1st of the month.**

"Aunt Seg's Catechism" is a most helpful little booklet for Sunday Schools in instructing the children in the Truth. 25 cents per copy.

Send us 10 cents for postage and we will mail you a package of some of the back numbers of **THOUGHT**, **UNITY** and **WEE WISDOM** of the years of 1896 and 1897.

With the September number *The Exodus* completed its fourth year and suspended publication, owing to the increased demand for teaching on its editor, Ursula N. Gestefeld. All unexpired subscriptions will be filled proportionately by the magazine, *Mind*.

"Finding the Christ in Ourselves," by H. Emilie Cady, price 15 cents, is highly recommended by everybody. It is especially effective in clearing the way into understanding for those who have been educated in orthodox ways; but it is good for everybody.

From October 2d to 14th, inclusive, Mrs. Miltz will give three lessons a day at the Unity Headquarters, viz., Concentration at 10 A. M., Bible Study at 3 P. M., and the lesson of the Primary Course at 8 P. M. Read her list of subjects on pages 105 and 106 of this issue.

A visit from our old friend and co-worker, Mrs. S. A. McMahon, of Chicago, counts among our blessings of the past month. The ten years that have intervened between her going and coming have only strengthened and deepened her sweet soul, and added to rather than taken from the temple in which she manifests.

"Wee Wisdom's Way," is now running as a serial in the German magazine, *Das Wort*, published by H. H. Schroeder, St. Louis, Mo.

---

"Das Beste in Der Welt," by Henry Drummond, a German edition of "Love: the Supreme Gift," can be had by our subscribers upon remittance of 35 cents.

---

"The Philosophy of Quimby," by A. G. Dresser, gives an exposition of mental healing as originated by P. P. Quimby. Cloth, 114 pp. Sent postpaid for \$1.00.

---

Mrs. Marion Austin is sowing the good seed with her usual success in Michigan, having been called to former fields of labor, but her permanent headquarters are at 6238 Madison Ave., Chicago.

---

Mrs. S. A. Hertford, 1403 Park St., Washington, D. C., wishes to say to the readers of *UNITY* that she has a quantity of New Thought literature, some of which she will mail to anyone who will send two or four cents for postage.

---

Friends living within two hundred miles of Kansas City can get round-trip tickets from September 27th to October 7th for half-fare. These rates are given for the fall festivities, but may be taken advantage of by those who desire to hear Mrs. Militz' lessons. Although the time limit of the reduced railroad rate will not allow a stay to the full course, it will include the first week, with the lessons on "Concentration" in the morning and "Bible Study" in the afternoon.

---

"Thoughts for the People," by Dr. Reuben Greene, of Boston, is the result in book form of fifty-six years' professional experience and observation. It illustrates "man's real relation, physically, politically, socially and religiously, to the Universe of God; with practical suggestions upon the origin and prevention of sickness, suffering," etc. It contains a great amount of good, wholesome, invigorating Truth. Cloth bound, gilt lettered, 272 pp. We have on hand a few copies of this book which we will send postpaid to any address at \$1.00 each.

---

Beginning September 10th I will teach students the principles of Christian healing each day (except Sunday) from 10 A. M., to 12 M., in classes or individually, as desired. For those who have studied in classes, individual training is to be preferred. Absent students taught by correspondence. From 12 M. to 2 P. M., each day will be given to the class thought of the Unity Society and healing. Send in names by letter or telegram. "Seek ye first the kingdom of God and his righteousness," and all else shall be added unto you.

MRS. S. A. McMAHON,  
129 Powell Avenue, Chicago, Illinois.

Bound volumes of UNITY, June 1st to December 15, 1896, contain nearly 600 pages of choice reading matter, may be had for 50 cents.

The Unity Society of Practical Christianity holds meetings every Sunday at 11 A. M., also every Wednesday at 3 P. M., at Unity Rooms, 1315 McGee Street, Kansas City, Mo.

Miss Mary L. Wheeler has removed her Metaphysical Library from 14 San Pablo Ave., Oakland, Cal., to 1813 Polk Street, San Francisco. Miss Lizzie Read re-opening her library at 14 San Pablo Ave., Oakland.

UNITY is published on the 15th of the month. If it does not reach you by the 20th, then drop us a card. All subscriptions are continued until requested stopped, when all arrears should be paid. The label shows date of expiration.

*The Washington News Letter* is published by Oliver C. Sabin, 512 Tenth Street, Washington, D. D., \$1.00 per year. Its editor has for several years been a strict Christian Scientist, but has recently broken away from what he terms the "Trust" and now advocates a "Reformed Christian Science Church." The movement which he has started is the beginning of a permanent split in the Christian Science forces, and it will undoubtedly have a large and influential following, as thousands have wanted to break away but were afraid. The motto of the Reformed C. S. Church is, "Unchain the Truth; it shall be free." God will sustain and bless this effort for Spiritual freedom,

Walter S. Weller, publisher of the *New Church Independent*, Chicago, writes: "I have gained great benefit from Mrs. Emma Hopkins' fifth and sixth lessons, particularly the latter one. It is delivering me from the bondage of 'nervous debility,' a claim I have been under for many years. I have even demonstrated over drooping or withering of plants. They have straightened up again all fresh and nice after invoking the Divine blessing upon them."

The following booklets by Mrs. Emma Curtis Hopkins are published by us: *The Key to Power*, 15c.; *The Ministry of the Holy Mother*, 15c.; *The Resurrection of Christ*, 15c.; *Christian Science*, 10c.

Have you read "In His Steps, or What Would Jesus Do?" by the Rev. Charles M. Sheldon? If not, you have missed one of the greatest books of the times. Rev. Sheldon is an orthodox minister, but his book contains more truth than his church sanctions, and he is now accused of being "unsound" in his theology. It is said that over three million copies have already been sold, and its sale indicates how eagerly the people are searching for the truth. This story is a pleasant narrative of 273 pages which increases in interest to the end, following the "foot-steps of Jesus" and the progress of a society whose every member resolved not to do anything that Jesus would not do. For the benefit of our readers who are not able to procure a copy in their own towns, we have ordered a supply, and will forward a copy in paper binding upon receipt of 10 cents, plus 5 cents for postage, a total of 15 cents.



When writing for information always enclose a stamp for reply.

---

WEE WISDOM is not now given as a premium with UNITY, but is published on the 1st of each month at 50 cents per year. Remember the children should early be instructed in Christian metaphysics. Sample copy free, or send 10 cents to defray expense and we will send you a package of back numbers.

---

In remitting for subscriptions add 10 cents for collection on personal checks, as also 10 per cent on Canadian money. We would further request you to say whether renewal or new subscriber. When a change of address is desired it would greatly expedite matters if you will remember to give your former address as well as the new address.

---

### **"Scientific Lessons in Being,"**

By Edith A. Martin, comprise an excellent course of instruction for Truth-seekers. They are clear-cut, logical and interesting. The author spiritually enlightens her readers on the following subjects: 1st Lesson, Statement of Being, or the Statement of What is True; 2d Lesson, The Denials, or the Rejection of all not in Accord with the Statement of Being; 3d Lesson, Identification or Affirmation; 4th Lesson, Faith; 5th Lesson, Works; 6th Lesson, Understanding. Two booklets, 25 cents each. Published by Unity Tract Society, 1315 McGee Street, Kansas City, Mo.

---

### **Unity Subscriptions.**

For \$1.25 we will send UNITY one year and "Wee Wisdom's Way," a booklet of fifty-nine pages, by Myrtle Fillmore.

For \$1.50 we will send UNITY one year and WEE WISDOM, a monthly paper especially designed for teaching Practical Christianity to children.

For \$1.50 we will send UNITY one year and "Twelve Lessons in Truth (three booklets), by H. Emilie Cady.

For \$2.00 we will send UNITY one year and a Teacher's Bible which sells regularly for \$2.00.

---

### **Homes of Truth on the Pacific Coast.**

Home of Truth, 71 Discovery St., Victoria, B. C.  
Home of Truth, 108 Harrison St., Vancouver, B. C.  
Home of Truth, 127 Birch St., Walla Walla, Wash.  
Home of Truth, 2527 Central Ave., Alameda, Cal.  
Home of Truth for Children, 2241 Alameda Ave., Alameda, Cal.  
Home of Truth, 320 Fourteenth St., Oakland, Cal.  
Home of Truth, 1231 Pine St., San Francisco, Cal.  
Home of Truth (Second), 2123 California St., San Francisco, Cal.  
Home of Truth, 1327 Georgia St., Los Angeles, Cal.  
Home of Truth for Children, 1231-1233 South Olive St., Los Angeles, Cal.  
Home of Truth, 1601 Sixth St., San Diego, Cal.

# Metaphysical Publications.

---

- UNITY. Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 1315 McGee Street, Kansas City, Mo.
- WEE WISDOM. (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee Street, Kansas City, Mo.
- MIND. Edited by John E. McLean. Monthly. \$2.00 a year. Life Building, 19 West 31st Street, New York City.
- THE ARENA. Edited by Paul Tyner. Monthly. \$2.50 a year. Copeley Square, Boston, Mass.
- UNIVERSAL TRUTH. Edited by Fanny M. Harley. Monthly. \$1.00 a year. 87 Washington Street, Chicago, Ill.
- THE LIFE. Edited by A. P. and C. Josephine Barton. Weekly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.
- DAS WORT. (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY. Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal.
- THE ABIDING TRUTH. Edited by E. Elizabeth Russell. Monthly. 50 cents a year. 6 Park Street, Peabody, Mass.
- THE HEALER. Edited by F. E. Mason. Monthly. \$1.00 a year. 424 Greene Ave., Brooklyn, N. Y.
- THE METAPHYSICAL MAGAZINE. Edited by L. E. Whipple. Monthly. \$2.00 a year. 465 Fifth Ave., New York City.
- EXPRESSION. Monthly. \$1.75 a year. 211 Edgeware Road, W., London, England.
- PSYCHIC DIGEST AND OCCULT REVIEW OF REVIEWS. Edited by Robert Sheerin. Monthly. \$1.00 a year. 178 Summit Street, Cleveland, Ohio.
- THE WORLD'S ADVANCE THOUGHT Edited by Lucy A. Malory. 50 cents a year. Portland, Oregon.
- THE PROPHET. Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents a year. Oaklyn, N. J.

---

## METAPHYSICAL LIBRARIES.

---

Unity Library, 1315 McGee Street, Kansas City, Mo.  
Metaphysical Library, Room 4, 14 San Pablo Ave., Oakland, Cal.  
Metaphysical Library, 1813 Polk Street, San Francisco, California.  
Literature for sale.

# Teachers' and Healers' Directory.

## HOME OF TRUTH,

322 Sixth Ave., Peoria, Illinois.

## ANNIE RIX MILITZ,

Christian Teacher and Healer.  
Sierra Madre, California.

## C. A. SHAFFER,

Christian Teacher and Healer.  
English and German Correspondence.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

## E. P. C. WEBSTER,

Teacher and Healer.  
6453 Lexington Ave., Chicago, Ill.

## MRS. THERESA B. H. BROWN,

Christian Teacher and Healer.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

## H. LOUISE BURPEE,

Teacher and Healer.  
2431 Prairie Ave., Chicago, Ill.

## R. C. DOUGLASS,

Christian Teacher and Healer.  
9 Blackwood Street, Boston, Mass.

## H. MARTYN HULL,

Christian Teacher and Healer.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

## LYDIA J. WOOTON,

Divine Healer.  
1930 Sherman Ave., Denver, Colo.

## D. L. SULLIVAN,

Christian Teacher and Healer.  
3003 Locust Street, St. Louis, Mo.

## MR. G. OSBOND,

Practical Metaphysician.  
Scientor House,  
Devonport, Devon, England.

Agent for UNITY Publications.  
All Scientific Works Stocked.

## A. E. LOTHROP,

Christian Teacher and Healer.  
Arlington, R. I.

## CHARLES AND MYRTLE FILLMORE,

Christian Teachers and Healers.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

## MRS. VIVIA A. LEEMAN,

Divine Truth Healer and Teacher.  
717 Kansas Ave., Holton, Kansas.

## DR. AND MRS. J. G. MURRAY,

School of the Higher Life.  
Present and Absent Teaching and Healing.  
The Opulent Principle Incultated.  
70 Gibbs Street, Rochester, N. Y.

## MARION AUSTIN,

Christian Teacher and Healer.  
6238 Madison Ave., Chicago, Ill.

## MRS. S. A. McMAHON,

Christian Teacher and Healer.  
129 Powell Ave., Chicago, Ill.

## MRS. K. E. B. GILLESPIE,

Christian Teacher and Healer.  
From the Denver Home of Truth.  
133 West Third Ave., Denver, Colo.

## HOME OF TRUTH,

Christian Teachers and Healers.  
1231 Pine Street, San Francisco, Cal.

## HOME COLLEGE OF DIVINE SCIENCE

3360 17th St., San Francisco, Cal.  
M. E. Cramer, Pres. C. L. Cramer, V. Pres.  
F. E. Cramer, Treas.

## TRACY GOULD,

Doctor of Divine Science.  
1914 13th St., N. W., Washington, D. C.

## MISS JENNIE C. WAITE,

Teacher and Healer.  
243 West 135th Street, New York City.

## JOSEPHINE M. MELVIN,

Christian Healer.  
47 Tyler Street, Lowell, Mass.

## HOME OF TRUTH,

Christian Teachers and Healers.  
59 Walnut Ave., Santa Cruz, Cal.

## *The Law of Correspondences Applied to Healing.*

By W. J. Colville.

This book deals largely with the various types of people, giving their strong points and their special liability to weakness, showing always how to overcome the latter. It will bring in its wake health and harmony to all who study it. Leatherette, 50 cents.

## *Heilbroun; or, Drops from the Fountain of Health.*

By Fanny M. Harley.

This book is plain and simple, and exceedingly practical and helpful. It treats especially of self-healing for both soul and body. It takes for its keynote the words of the German mystic, Jacob Boehme: "By the activity of the word the sleeping germs of everything are awakened into life." Leatherette, 50 cents.

## *Sermonettes from Mother Goose for Big Folks.*

By Fanny M. Harley.

One critic wrote: "We have already had awakened souls who have found lessons in flowers, instruction in running brooks, sermons in stones; but here is an enlightened soul who has found veritable sermons containing life, light, love, wisdom, truth, health, and all the other good things of God, hidden in Mother Goose's nursery rhymes." This is a unique book, which will never outlive its usefulness. Cloth, \$1.00. Paper, 50 cents.

## *Out of Law into Gospel; or, God in Man.*

By Sarah Elizabeth Griswold.

This book is written with just enough of the romance of daily life to give its profound statements of abstract Truth an actual setting and a pleasing background, which cannot fail to interest and instruct any seeker for Truth. Paper, 50 cents.

## *Johnnie's Victory; or, Pictures Made Real.*

By Sarah Elizabeth Griswold.

All boys, both great and small, can learn something helpful from reading about Johnnie. He is a little newsboy who has the sole care of his younger sister, and his faithfulness to the principle of righteousness makes him a very devoted brother and guardian. Stiff Cover, 25 cents.

## *Springwood Tales.*

By Helen Augusta Fussell.

This is one of the best books for children that has ever come to our notice. It is beautiful, healthful and instructive. Miss Fussell uncovers the child nature and shows its little temptations, its desires, its aspirations, and its hopes, and in each story makes the good come off the victor over all error suggestions and temptations. Illustrated, \$1.00.

## *Practical Metaphysics for Healing and Self-Culture*

By Annie W. Mills.

This book shows the royal road to health of body through the intelligent and only process of permanent healing, viz., that of healing the mentality by cleansing it of uneasy imaginings, sense delusions, and false thinking concerning God, men, and things. One lady who was an invalid for 18 years writes that she was made perfectly well through reading this book and applying its teaching. Cloth, \$1.50.

For sale by

Unity Tract Society,

1315 McGee Street,

-

-

Kansas City, Mo.

## *Remedies of the Great Physician.*

*By Hannah More Kohaus.*

A pocket volume showing how scientifically to treat the average discomforts common to humanity. A most useful book for those desiring to learn how to heal by the use of "the Word." Leatherette, 40 cents.

## *Between the Lines.*

*By Hannah More Kohaus.*

A clear, comprehensive, and beautiful statement of the Science of Being. Invaluable to any student that desires to gain an understanding of the nature of God and man. Cloth, \$1.00. Leatherette, 50 cents.

## *Blossoms of Universal Truth.*

*By Hannah More Kohaus.*

This little book contains a statement for each day in the year. Nothing like it has heretofore been published. It is thoroughly unique. White illuminated cover, 50 cents.

## *Soul Fragrance.*

*By Hannah More Kohaus.*

Every poem — every stanza of each poem — contains a spiritual thought-seed that will enrich the soul-garden of anyone who will plant it there. Illuminated cover, \$1.25.

## *A Spiritual Tour of the World.*

*By Otto A. De La Camp.*

Beginning at the world's foundation, the reader is led by easy steps to view the evolution of consciousness, from that of simple atom to that of the all-embracing Christ. Cloth, \$1.00. Paper, 50 cents.

## *Elizabeth: Christian Scientist.*

*By Matt Crim.*

The author has told her story in a sensible, wise, straightforward manner, clearly feeling that she had a mission to perform, and which she has performed well. Cloth, \$1.00.

## *The Cup Bearer.*

*Edited by Helen Van Anderson.*

Every boy and girl in the land should own a copy of this book. It is entertaining, instructive and healthful. A copy of "The Cup Bearer" will entertain a whole family of boys and girls for a year. Cloth, \$1.00.

## *Practical Healing for Mind and Body.*

*By Jane W. Yarnall.*

Is one of the most valuable books ever penned for sick and suffering humanity. From it you can learn how to heal yourself, and can also learn how to heal others. It is just what its name implies, and does really give what it claims to give, viz., Practical directions for healing both the sick mind and sick body. Cloth, \$2.00.

For sale by

Unity Tract Society,

1315 McGee Street, - - Kansas City, Mo.



It would take a large volume to contain the testimonials that have been freely given by those who have been mentally illuminated and physically healed by reading these inspired lessons. A teacher in New York says: "I want to thank you from a grateful heart for the new light you have thrown onto my mind by these wonderful lessons. They are the clearest, most practical, most comforting; and perfectly plain to my understanding. I feel a difference in even the atmosphere of my room as I study."

Another, a teacher of metaphysics in Saratoga Springs, N. Y., writes: "I use the Cady Lessons entirely for teaching beginners. This summer an old colored man, a preacher among his people, was healed of a six years' stomach trouble before he had finished the first Cady book."

#### First Booklet:

- First Lesson. Statement of Being.*  
*Second Lesson. Thinking.*  
*Third Lesson. Denials.*  
*Fourth Lesson. Affirmations.*

#### Second Booklet:

- Fifth Lesson. Faith.*  
*Sixth Lesson. Definitions.*  
*Seventh Lesson. Spiritual Understanding.*  
*Eighth Lesson. The Secret Place of the Most High.*

#### Third Booklet:

- Ninth Lesson. Finding the Secret Place.*  
*Tenth Lesson. Spiritual Gifts.*  
*Eleventh Lesson. Unity of the Spirit.*  
*Twelfth Lesson. Bondage or Liberty—Which?*

Only 75c for the Full Course, Three Booklets.



Devoted to Practical Christianity:

Preach the Gospel; Heal the Sick; Cleanse the Lepers; Raise the Dead; Cast out Devils.

October, 1899.

## Contents.

Poem—"Whatever Is is Best."

Some Important Denials.

Mine and Thine.

Rebuilding the Temple.

Now.

Unity Bible Lessons.

Society of Silent Unity.

The Class Thought.

Noon Thought.

A Daily Word.

Our Lord's Prayer.

Everyday Suggestions.

The Old Scotchman's Prayer.

Synopsis of Midweek Services.

Words of Rejoicing.

Publishers' Department.

Teachers' and Healers' Directory.

Metaphysical Publications.

NEW YORK  
PUBLIC LIBRARY  
ASTOR, LENOX  
TILDEN FOUNDATION  
C. B. Reynolds.

W. B.

Leo V

The N Y Public Library  
Feb 15 99  
Astor Library Bldg  
40 Lafayette Place

C. A. Shafer.

Mrs. Lillian W. Thompson.

# CLUB COMBINATIONS.

## A Popular \$1.50 Combination.

Twelve Lessons in Truth (3 Booklets), by H. Emilie Cady,	\$0.75
Wee Wisdom's Way, by Myrtle Fillmore.....	.25
Talks on Truth, by Leo Virgo.....	.25
The Philosophy of Denial, by Leo Virgo.....	.15
Christ the Emancipator, by Rev. Chas. H. Parkhurst....	.15
Faith's Fruition, by A. P. Barton.....	.15
What is Truth, by Vivia A. Leeman.....	.15

**\$1.85**

## A \$1.00 Cady Combination.

Twelve Lessons in Truth, (Three Booklets).....	\$0.75
Finding the Christ in Ourselves .....	.15
Oneness with God and Neither Do I Condemn Thee.....	.15
God's Hand and Loose Him and Let Him Go.....	.10

**\$1.15**

## A Popular 75c Combination.

Scientific Lessons in Being, by Edith A. Martin.....	\$0.50
Love: the Supreme Gift, by Henry Drummond.....	.15
The Bible and Eternal Punishment, by A. P. Barton....	.15
Directions for Beginners, by Leo Virgo.....	.10
Experiences in Christian Healing, by W. T. Stead .....	.10

**\$1.00**

## A 50c Leo Virgo Combination.

Talks on Truth .....	\$0.25
The Philosophy of Denial.....	.15
The Church of Christ .....	.10
Directions for Beginners.....	.10
Points for Members of Silent Unity.....	.10

**\$0.70**

## Another Popular 50c Combination.

Scientific Lessons in Being, by Edith A. Martin.....	\$0.50
The Church of Christ, by Leo Virgo.....	.10
Experiences in Christian Healing, by W. T. Stead.....	.10

**\$0.70**

## A 30c Tract Combination.

Overcoming the Poverty Idea, by Leo Virgo.....	\$0.05
About Some Fallacies, by A. P. Barton.....	.05
The Unreality of Matter, by Leo Virgo.....	.05
Loose Him and Let Him Go, by H. Emilie Cady .....	.05
Jesus Christ Atonement, by Leo Virgo .....	.05
Giving and Receiving, by Leo Virgo.....	.05
None of These Things Move Me, by Annie Rix Militz...	.05
Truths of Being, by Leo Virgo.....	.05
Flesh Eating Metaphysically Considered, by Leo Virgo...	.05

**\$0.45**

Any of the above booklets or tracts may be ordered separately at stated price.

**UNITY TRACT SOCIETY, Publishers,**

1315 McGee Street, Kansas City, Mo.

Digitized by Google





## Whatever Is is Best.

ELLA WHEELER WILCOX.

I know as my life grows older,  
And mine eyes have clearer sight,  
That under each rank wrong somewhere  
There lies the root of right;  
That each sorrow has its purpose;  
By the sorrowing oft unguessed;  
But as sure as the sun brings morning,  
Whatever is is best.

I know that each sinful action,  
As sure as the night brings shade,  
Is somewhere some time punished  
Though the hour be long delayed.  
I know that the soul is aided  
Sometimes by the heart's unrest,  
And to grow means often to suffer —  
But whatever is is best.

I know there are no errors  
In the great eternal plan,  
And all things work together  
For the final good of man.  
And I know when my soul speeds onward,  
In its grand eternal quest,  
I shall say, as I look earthward,  
Whatever is is best.

---

Never the spirit was born; the spirit shall cease to be never;  
Never was time it was not; end and beginning are dreams!  
Birthless, and deathless, and changeless, remaineth the spirit forever;  
Death hath not touched it at all, dead though the house of it seems.

—*The Song Celestial.*

---

The Holy Supper is kept indeed,  
In whatso we share with another's need —  
Not that which we give, but what we share —  
For the gift without the giver is bare;  
Who bestows himself with his alms feeds three —  
Himself, his hungering neighbor, and me.

—*James Russell Lowell.*

## A Few Important Denials.

HARRIET E. BRADBURY.

The meaning of a denial, as used in metaphysics, is denying the power of any evil thing to gain an ascendancy over us. Whether it be an evil habit, an unwelcome thought influence from some one else, or a dangerous tendency in our own thoughts, we overcome it by denying its power over us. This denial is not accomplished by resistance. but by rising above the condition in which it had power. It requires great courage and unflinching faith, when we feel ourselves under the control of some thought that we know is harmful, to stop resisting it and throw ourselves into the arms of that divine guidance that is within each one of us, ready to lead us better than we know, as soon as we will yield to it and trust it.

Let us consider some of the mistaken mental conditions into which beginners are liable to come in their search for the Truth of Being.

In the first place, the right condition is not one of religious ecstasy.\* Ecstasy is not a state that one could live in all the time, and the condition that we are seeking is one that should become habitual, and that may become a fixed habit of thought with every one. If any one claims to have experienced religious transports in realizing this union with the Infinite we may be assured that it was not in the sublime reality that the transports were found, but in the contemplation of the sublime reality afterward. The ecstasy was not what gave strength or power; it more probably detracted from the power already gained. Ecstasy is excitement, and the Soul of Being is infinite calm. Ecstasy is artificial, either a substitute for the true realization of Divine Life, or an excitement following the realization, due simply to the weakness of human nature, and yet often mistaken for a genuine experience. If any one doubts this, let him permit himself once the indulgence

---

\*The ecstasy here referred to is not the hypnotic condition known by that name. The word is used in its popular acceptation.

of this kind of excitement, and prove for himself the exhausting effect upon both mind and body. It is not emotion that we are seeking, but strength of soul, which is a condition superior to emotion. The old saying that no man shall look upon God's face and live, refers to this liability to be overcome by the emotional effects of the realization of the Divine. The Hebrew prophets, when they received their inspirations, often cried out, "Woe is me, for I have seen the Lord," or in some other way expressed the terror that came upon them lest their human weakness should not be able to endure the vision. When Christ showed his divine power in the miracle of the draught of fishes, Peter fell on his knees before him, exclaiming, "Depart from me, for I am a sinful man, O Lord." But the words of Christ are always reassuring. He came to teach us how to live consciously in God, realizing only power. That is the significance of the saying that the veil of the temple was rent in twain from the top to the bottom, when his ministry on earth was completed. That is also the significance of the words of the inspired apostle, "Behold, the tabernacle of God is with men."

To a person of susceptible temperament nothing is easier than to be led into religious ecstasy. The whole pageantry of the Roman Catholic ceremonial is calculated distinctly to excite emotion, but the feelings thus aroused are apt to be a weak and profitless imitation of the true realization of the Infinite. Compare for a moment the effect on the mind, of the gorgeous altarpiece, the twinkling lights, the dreamy music, the pictures and statues, and the moving figures of the richly-robed priests, with the effect of going out into the sunshine on a beautiful, spring day, when Nature is holding her yearly jubilee, and life and gayety seem to fill all the earth and air. This comparison fairly represents the difference between the real and the artificial realization of God. No, we will have no ecstasies, unless the songs of birds are ecstasy, and the blossoming of flowers and the laughing of brooks. We may go to them for lessons, and we shall not fail to be truly taught and to be lifted up and strengthened.

I know that the distinction here made is a difficult one to explain, when we apply it to the experience known as "the silence." I have even read in one book the state-

ment that one may look for ecstasies in that experience, and no hint was given there that they were undesirable. If one seems to be in danger of too much emotion when trying to enter the silence, it may be well to bring before the mind the oriental ideal of perfect quiescence, without desire, and absolutely without emotion, and let that fill the mind for a time, until the objectionable tendency is overcome. Even better, to many, would be to recall the words of Christ, "My peace I give unto you," and to rest down, down, leaning heavily upon that thought of peace. A good test of the correctness of one's attitude is to consider whether it would be healthful if sustained continually, or to ask one's self whether it is an attitude in which one could give out an influence of health and strength to others.

Another dangerous tendency is towards a desire for psychic experiences and occult powers. Those who ask for such development know not what they ask; they are reaching out after a two-edged sword, which, unless handled with consummate skill and knowledge, is a dangerous weapon for the owner. The majority of people never acquire these powers, even though the desire for them may be very great. It is probably a wise provision of the Omniscient Power, which places these things beyond the reach of the mass of humanity. I refer now not to the control of the health by mental action, nor to the guidance of the Spirit of Truth, which all may seek with the utmost earnestness and with no danger. I refer to those powers usually classed as occult, clairvoyance, clairaudience, telepathy in its more striking manifestations, and various others. To desire these things intensely, tends to draw the mind away from the one supreme desire of perfect conformity to the Divine Will. It tends to make of the silence of the soul a psychic state that opens one to a thousand influences from other minds, or if it does not reach that point, at least gives an abnormal direction to thought, and a general wildness and unhealthfulness to the tone of mind, while adding nothing to the actual knowledge of the seeker.

To some people certain of these powers come unsought. For them it is important to understand how they may be used without abuse. The latter consideration, how to

avoid harmful effects, should be considered first, as with most people who are psychically sensitive, the sensitiveness is all that they realize of psychic power. To be conscious of the thought influences of other people may become a very unpleasant experience at times, yet this very keenness of perception gives one a knowledge that is most useful if one is to overcome the influences, or help the other person to overcome his own wrong tendencies. These influences come to many when they seek the silence, or even at times when they are busy about their daily occupations. Many mistake them for spirit communications, and are led far into the mazes of spiritualism by yielding to them. Without entering into the discussion as to whether the souls of the departed may or may not communicate with us in the same way that in which other minds clothed in mortal flesh make known their thoughts without words, we may safely say that these influences should not be sought, and that coming unsought if they take the attention from the one object of desire, for which one should enter the silence, they are doing harm and should be ignored, left far behind, while the soul rises still toward its one supreme goal.

Many will doubtless find this a hard saying, and will argue that if we have powers of perception other than those ordinarily recognized, they must have been given us to use, and not to crush and stultify through fear. The one argument for ignoring these phases of psychic power is that they develop most harmoniously by being ignored. That is, they become surer, clearer and more authentic as the soul rises to greater heights of spirituality, seeking not these things, but God and God alone. I am well aware that many teach otherwise than this, but I am absolutely confident that this is the only way to ensure a normal, right-minded development along psychic lines. There are teachers of occultism who would have one go into a dark room and fix the attention on a particular object, for the purpose of acquiring knowledge concerning it by psychic power. Doubtless many Oriental adepts have developed this power to a remarkable extent, but it is still more than questionable whether we are really seeking any such solution of life's problems as they seek, or whether we have the least desire or adaptability for the manner of life by which they acquire their occult powers.

As to the use that we may rightfully make of the powers that we may already have developed, I think that that question is already answered in what has been said above. If we can read some one's thoughts as easily as we could understand his spoken words, we may certainly make use of the knowledge both for our own benefit and for his. If we are healers, and can perceive a patient's state of mind, that also may be of immense use. If impressions come to us unsought, or if we ask for guidance, fully believing that we—not shall, but have—received it, we need not make an effort to become conscious of the truth which we ought to know. The surest way is to turn absolutely from all conscious seeking, resting in the absolute assurance that the longed-for wisdom is already in our possession, and when it is needed will come to the surface. The early disciples were thus instructed by Christ, "When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." This I am confident is not only the most healthful way to secure any needed wisdom, but the surest way, unless we are prepared to go through the initiation required of the East Indian adepts, and to exchange our Christ ideal for the ideal of the Buddhist.

Finally, what we want is not auto-hypnosis. The word hypnotism is popularly used to conveniently cover almost every mental process that we do not understand. Even the soothing effect of music is sometimes classed as hypnotic. The distinction usually observed, however, is this: Those influences which act perfectly in accordance with nature and with one's own divinest trend, making one truly free, are ruled out as not coming under this head, while all influences, either upon another person or upon one's self, which subject the reason to the will, or repress symptoms without touching causes, are classed as hypnotic.

There is such a thing as hypnotizing one's self into a belief in some creed utterly opposed to reason, but regarded, through superstition or some other cause, as essential to the soul's salvation or the body's health. Any action of the mind which paralyzes or sets aside the

reason is to be condemned, because of its distorting effect upon the character, even though it may have enough of underlying truth to bring to the believer great spiritual power. Truth is universal and never self-contradictory. There is no need of antagonizing the reason in order to receive the truth. Old habits of thought, indeed, may be so tenacious that they hold the mind in bondage even after the reason is convinced that truth lies in another direction. Obstinacy is so strong in some people that an idea once rooted will persist in seeming reasonable in spite of argument or persuasion, no matter how foolish or harmful the idea may be. But the true way to overcome this difficulty is to enlighten the reason, never to bid the seeker lay reason aside.

A comment which illustrates the danger in this direction was made by a student of the New Thought, upon a writer who advocated the repetition of statements repugnant to the reason, as the only way to acquire power over the body. The student remarked that from what she had heard of the lady's character and conduct, she should infer that she applied her scientific principles in all the affairs of life, repeating over certain untruths until she had convinced herself that they were true, simply because it was for her interest to have them so. No one can fail to see the danger in such a thought habit when applied to daily life and one's relations with one's fellowmen.

Neither should hypnotic control be exercised over others. Every one's individuality is sacred, the will and the reason are humanity's loftiest possessions, and no good can possibly come to our friends through our controlling them in these particulars, commensurate with the harm that must surely result from the paralysis of their noblest powers. We may seek to turn them to the light, or even to impress upon them some particular thought which they desire to make habitual, but we should not seek to make our thoughts control their minds. Christ would not control the will of his enemies even to save his own life or to save them from committing the horrible crime that has consigned their names to eternal infamy.

These are the principal dangers to be avoided by the student of spiritual science. Under these three groups can be placed practically all the mistaken activities of the

minds that have become conscious of their own power. They are not difficult to avoid if one is thoroughly aware of their injurious effects and on one's guard against those blind leaders of the blind who set false goals before the seeker and lead astray the unwary or too trusting soul. A strong determination to seek the Kingdom and righteousness of God and that alone, will arm the soul with all necessary self-control, and enable it not only to find but to follow the guidance of the inner Wisdom whose leadings are always right.

---

## Mine and Thine.

C. B. REYNOLDS.

You cannot retain that which belongs to another. Your own will come to you, though seeming to be in the possession of another. Our own is with us always. We were created perfect. To lack anything is to appear imperfect. Hence the admonition to consider the lilies of the field and the fowls of the air, they have their own, if it comes to them, they cannot incorporate any part of another's. To attempt to take that belonging to another is to "labor for the meat that perisheth." Our own is the meat that endureth unto everlasting life.

Fortunes taken by robbery, or by cheating, etc., slip quickly from the holder. The mob millionaire of to-day becomes the mob beggar of to-morrow. You cannot pile up water; it will gain its level. You cannot add to your creation, neither can you subtract from what you are. To believe that water is not level, or to believe that you are not perfect, is to assume that two plus two can be more or less than four. "Take therefore no thought for the morrow, for the morrow will take thought for the things of itself." That is, your own will come to you, for it is with you always, being a part of you, life and all that sustains or demonstrates life.

"Take no thought saying what shall we eat, or what shall we drink, or wherewithal shall we be clothed." The necessity of these things were known when you were created and before you appeared. Worry not about your earnings, or the food and raiment for your family. These are real things. There is then but one thing for us to do



and that thing is all we can do; any labor besides is in vain. You must do as does the lily, and as the birds of the air do. Do only that which is next to you, that which is at hand, that which is here to-day. We must take a thought of to-day because it is next to us. Take no thought of to-morrow, because it is not next to you. All that belongs to us is next to us. Our work, the avenues through which our own comes, is next to us. Our source, and the source of all things, is harmony; that is next to us, the now, the to-day. Discord is the morrow, the effort to look beyond harmony, to add a something to ourselves. We desire vegetables, grain and fruit, we believe we receive and we do receive, because our living, board and clothing is real, and what is real we cannot change, and seeming change is but our hiding from the real, like the ostrich hiding from the world by shoving its head under the sand. If taking thought about ourselves, or our belongings cannot change them, why worry? "Which of you by taking thought can add one cubit unto his stature?" To think about what we shall do next week, or next year, "the morrow," is a delusion.

The president and the hod-carrier are equal while doing the work next to them. The hod-carrier is not next to the president, neither are the duties of the president next to the hod-carrier. For the one to envy the labors of the other is to look beyond one's self, beyond harmony and into discord. We do not create, we live in harmony or die in discord.

The sea is calm to Christ, but to the disciples there is a storm. Health walks with Christ, but disease comes with his followers. Christ is in harmony, but the storms and sickness are in discord. Christ could not take that which was not his own. He was all and in all. He was harmony and in harmony. To take that which was not his would be for harmony to incorporate discord. We are one with Christ and we cannot take that which is not our own. To attempt it is to be possessed of an illusion, a dream, a shadow. We have all, and we are in all, because we are in God, and He is All. To have more than All is the illusion. To do that which is just now to be done, and to do it well is to open the avenue through which our invisible self becomes manifest, becomes

known to us, becomes visible. Do that which is next to you, for that labor is the avenue through which your whole self will appear. To preach and say, "The kingdom of heaven is at hand," and at the same time take thought of to-morrow how you shall be recompensed, fed and clothed for your preaching and healing, is to doubt that heaven is at hand, for if it is at hand, then the "meat of which the workman is worthy" is at hand.

The reason we cannot keep that which belongs to another is because we cannot take what belongs to another, we cannot take more than all. To believe that some one owes us and will not pay us, is to believe that our own can be kept from us. That which does not belong to us will leave us when we seem to own it. The highwayman seems to amass a large sum of money in one night, but it leaves him quickly. The speculator by dishonest means seems suddenly to be rich, and as suddenly he is poor. Being rich or poor or sick is the fruit of taking thought of the morrow, the one is as much of a disease as the other, each are beyond harmony. To have your own, which is all, is to be neither rich, poor nor sick. To try to keep another's, or to deceive yourself by believing you have not your own, is a state into which you can be kept only by worrying, the fruit of which is sickness. We each know what work is next to us now, to-day, but of the morrow none is able to tell. There is no morrow. All is now. Take thought therefore only of the real. "All mine are thine, and thine are mine."

---

### Divine Influx.

---

The inspiration of the Almighty now flows through me.

The illumination of the Most High now glows within me.

The abundant substance of the Bountiful One is lavished upon me now; flows through my hands, and increased and multiplied is returned to me in overflowing measure.

I thank and praise Thee, O Righteous Goodness, that the fullness of my desire is now mine. —H. M. H.

---

"To contemplate things lovely is always an ascent."

## Rebuilding the Temple.

---

Extracts reported by stenographer from a sermon delivered before the Unity Society, Kansas City, August 27, 1899.

### Lesson, 1st Chapter of Ezra.

Here is supposed to be a historical description of the return of the children of Israel to Jerusalem after their captivity in Babylon, and the building, or the commencing to build, the Temple in Jerusalem under the direction of Cyrus, the heathen king.

The history of this scripture is that Esdras was its author; that it was written long after the time at which it was supposed to have been written. Ezra and Esdras are the same. In the Apocrypha Esdras says he was quickened of the spirit and he remembered these things.

We perceive that he was spiritually quickened and saw the building of the body temple. This, then, is a lesson in the building of that house which is not made with hands. This really describes the building of our consciousness; a house unto God.

The Jews, you will remember, claimed that they had a special God, that is, Jehovah was their God. He was not the God of the pagan or the Gentile or the heathen; and all nations that did not recognize their Jehovah were considered heathen, so Cyrus, who was king of Persia, would, of course, from their standpoint, be a heathen. Yet we find it stated here that God came to Cyrus, king of Persia, and stirred up his spirit; going outside of the Jewish church to find someone to rebuild the temple unto the Jewish God. We cannot explain this along the line of history at all. It antagonizes all the old beliefs. Why should an alien or a pagan be called upon? Why should he be quickened of the spirit? The Jews believed their prophets and wise men only were worthy messengers of Jehovah; yet here is one away down in Babylonia, in the land of their enemies, who is quickened to go up and rebuild this house, this temple. We see at once that this refers to something in the psychical. It refers to something in the consciousness of every man. It is this:

Cyrus stands for the I in each of us. We are captive down in Babylon, in confusion. We remain there for a time, and we are king of Persia—of the sense realm. But God is with us and we are stirred up of His spirit and moved to reform. This shows that God is not exclusive to the Jews, but is a universal God. In other words, that the man down in the slums is apt to be quickened of God just as readily and as thoroughly, and probably with greater power, if he turn his mind in that direction, than the one who attends church every day, or who may be preaching every Sunday. And right there this pagan may be gathering good things for the house of the Lord. Well, what is the house of the Lord? It is a state of consciousness built upon the right foundation. It is a state of consciousness founded on truth, justice, and on your highest understanding of what you are as a man or a woman, and your relation to God. You do not have to have any special guidance by the accepted religious orders of the day. Cyrus did not know anything about the Jewish religion. He was not familiar with their scripture or their ordinances. How would he know to build that great temple at Jerusalem, with its inner and outer courts, its courts for the men and for the women and for the Gentiles? Why should Cyrus be chosen to build this temple? We see that this must refer to the temple of the living God, which is the character of the man. It is the well rounded man or woman, and you are chosen to build this temple wherever you are when the Truth comes to you and you follow your highest ideals.

Cyrus turned his attention towards Jerusalem. What is that Jerusalem? It is the spiritual consciousness in every one of us, whether we recognize it or not. It is truth, honesty, justice, and if we look the whole field of humanity over we find people in the most material walks of life at work upon this temple of the living God. We find people in very material surroundings, we would say in very ungodly states of mind, people who do not recognize the religious God at all, yet if those people are living up to their highest they are building the temple unto the living God.

We are to lose sight of all these nice little distinctions as to what man is religiously, when we come into the broad

understanding of this Scripture. This Scripture teaches the most generous religion. It does not teach the doctrine of the narrow idea of the pharisees. It teaches a doctrine unto the Jew and Gentile alike, and that is why it shows that the heathen king was chosen to rebuild the temple, and it means that each one of us has within him, in whatever state we may be, this idea of righteousness, this idea of Truth, this idea of purity, this idea of holiness, this idea of health and perfection. It is not necessary for us to observe any of these religious formalities to do it, because there is something within every one that knows the inner and the outer of that temple. It knows all the secrets of that temple. Every man is acquainted with the secrets of his own character. He knows himself and that is what the temple is.

We ordinarily think that the man who drinks whiskey and lives after the senses is not gaining anything; that he is retrograding; that he is losing. If I am moving, if I am thinking, I am using life. Of course it makes a difference *how* I use that life, but if I am using life, I am getting, as we say, stored-up energy, an accumulation of life force.

So we are told in this chapter that the vessels taken from the temple at Jerusalem by Nebuchadnezzar were used in Babylon by Cyrus to offer oblations to his heathen gods. The Vessels which man receives from Being are his capacities. Your capacity, for instance, to appreciate life, your capacity to love, your capacity to understand. Where did you get these talents? They are of God. Each one of us has certain faculties. Each has faculties of life, love and truth and the inherent capacity to fill his vessels with the abundance of the Lord and use it as he sees fit. These faculties belong in the inner temple of our being, the Great Temple at Jerusalem, and must eventually be returned there. Every one of us is, in truth, spiritual. We came forth from Spirit, and we belong in Spirit and we will never be satisfied until we have realized our spiritual selfhood.

But we take these powers and capacities to use life and go down into the sense consciousness and there measure up life. Your capacity or faculty to act and enjoy the sensation of living is one of the vessels that you

take from the temple at Jerusalem. You are captivated by the things and pleasures of the world, and there you commence to live after the sense consciousness. You use these vessels which you took from the temple of God to measure up life in the flesh, and you use them in offering oblations to your false gods, to the gods of sense; and what is the result? Why, people say. "This man is drinking; he is going to the dogs. That man is a failure; that man is really destroying himself." Now, is that true that he is destroying himself? No. We cannot get away from life. We cannot get away from the action of life, from this never ceasing energy in which we all live and move and have our being, and the man who drinks, who is using life in the senses is using his capacity and measuring it to his false gods. But he is measuring up life, just the same, and he will find some day that he must go back to Jerusalem and take back these vessels, these capacities, and all the fiery energies he has generated down there in the lusts of the flesh.

Take the man just as he is with all his acquired knowledge, and he is not a failure even when he is a drunkard. Of course he is giving oblations to false gods, and in a measure he is outside the Truth, but he is not lost. That is, he is fulfilling a certain desire, and he thinks that desire is to be accomplished through the sense consciousness, but sooner or later he will discover that it is necessary to go back to Jerusalem.

The spirit of God will come to that man. There is no state of consciousness which the spirit of God will not quicken, and the moment the man is God-quickenened he turns to better things and finds that his life has not been a failure.

All the years that you think you passed in darkness and sin seem cause for regret, but there was no failure. Life is life wherever you find it; and you measure it up with the capacities of your own soul, and the results you get depend upon what kind of gods you measure it before. If you measure it before the God of purity, the result will be peace. But if you measure up life from the sense consciousness, you will get a blind force that will sooner or later have to be controlled and purified. These capacities must be purified of their materiality, of their falsity, but

the essence of them remains. The real energy of them is there and it must be controlled. This purifying process is sometimes of a very warm character. We call it "getting rid of error." We sometimes suffer in this process. We feel all broken up sometimes; we feel on the verge of bodily dissolution, brought about by letting go of the dross in the impure consciousness.

All the experiences you have ever had have brought to you a certain amount of life, but you must bring before a pure God a pure result. You must be purified, and this purification is in the Bible described as a burning in Gehenna. The burning process is sometimes right warm and we are apt to call it hell. We are burning up in hell. Where is that? Is it a place? No. It is a state of consciousness in each of us. The I is, in consciousness, an alien, Cyrus the pagan, but we are obedient unto the "stirring up" of God and begin building our temple in Jerusalem. The falsity and impurity only will be consumed, that the truth and goodness of our being may show forth in its golden purity. Life enters into the construction of that temple, it is all ours and we have really not lost anything. So when we come to look at life in this broad sense we see that every one is tending towards the good; that is, life is an accumulation of experiences. It may be hard experience, or it may be happy, joyous experience. It depends upon whether you are in the consciousness of material sense, or up in the clear atmosphere of Jerusalem. It all depends on you, and if you are receptive and open to this truth of the Lord, to this true consciousness of your soul, it will lead you out right. Do you not know yourself what is right? Certainly. The Spirit of our God is with us always, and when we follow that Spirit, when we live after that Truth, we have a pleasant time, we have an easy time. We build this temple in a harmonious way. We find that all the materials are right here, that we can have a joyous time. Jesus said that he came that we might have more life and that we might have more joy. He demonstrated this and had an inward satisfaction in the building of this Temple. He said of this Temple, "I can lay it down, or I can take it up again," so we find that although there may be a seeming destruction of this consciousness of ours, and we may go down to what is



called death, it is going on all the time to a full rounded building in which we shall eventually overcome even that last enemy.

---

## Now.

---

We are inclined to be fearful about the future. The future is at times a heavy burden upon our minds; it absorbs our attention and interferes with present comfort and usefulness. We think we cannot meet it successfully.

Let us consider a moment. How about the past? Have we not met every moment of it and pulled through all right? Yes. Did we not fear it all the same when looking forward to it? Yes. Yet every moment, or what we will call every *now*, was successfully met when we got to it. There is no reason to doubt our ability to meet successfully every *future now* about which we are apprehensive. Very well, then, let us live confidently in the *present now* and throw off every burden about *future nows*.

To really trust in God we must *know*—not think or hope—that He will help us at every moment in the future as He has in the past, and rest confidently in the thought.

Even God Himself cannot help us *now* for future occasions, for there are not future occasions, they do not exist now. When these future occasions which we fear reach us they will be *nows*, and we know from past experience that with God's help we can get through every now all right. In His strength we are invincible and irresistible *now*.

If we would be calm, quiet, strong and happy, we must live in the present and not strain out and away into the future. It is a good plan to say: "I will live by the hour to-day; I will postpone for an hour all thoughts of fear and weakness." Then when the hour is up extend the time for another hour, and so keep on, and the result will be that you have had a day of *living in the present*—a day of peace and strength.

—W. B. A.

---

With every prayer (aspiration) to the Highest, the answer (inspiration) comes "while ye are yet asking."

—L. G. W.





BY LEO VIRGO.

## Lesson 4. October 22.

Ezra's Journey to Jerusalem. Ezra 8:21-32.

**GOLDEN TEXT.**—*The hand of our God is upon all them for good that seek him.* Ezra 8:22.

Ezra is called the Puritan of the Bible. When he returned to Jerusalem from the Babylonian captivity he found that those who had preceded him in the expedition seventy-eight years before had fallen into religious laxity. They had through force of circumstances made various alliances with the Gentiles, both in business and family relations, and the consequence was a great falling away from the high and exclusive Jewish standard of religion. The spiritual life had declined, ideals faded, and laxity, ignorance and indifference followed.

When it was reported to Ezra that the princes and rulers had taken heathen wives and committed other abominations in the sight of their God, he was scandalized. It is written in the 9th chapter of Ezra: "And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished."

He was "all tore up."

He called together all the people of Israel, fifty thousand, and demanded that they reform at once, put away their heathen wives and children and observe the Hebrew law to the letter, which they agreed to do.

For this course Ezra has been called a stern, narrow Puritan, bitterly intolerant, and with a total absence of human tenderness.

Metaphysically, Ezra represents Order, that faculty of the mind which holds every thought and act strictly to the truth of Being, regardless of circumstances or environments. Order is a mathematical faculty and reduces everything to squares and cubes. It does not tolerate

angles and curves. Our Puritan fathers were excessively developed in Order. They cut their clothes and hair on the square. Their religious worship was of the strict "decency and order" character. Musical instruments were barred—they would cause curves and undulations in the stately perpendicular air of the "meetin' house."

Order is a divine faculty and we could not do without it, but it should not be allowed to dominate the whole man and separate him from decency and common sense.

Order should always be balanced by Judgment. When these go hand-in-hand in the consciousness all is well. When they are separated fanaticism and foolishness are apt to bob up.

In to-day's lesson Ezra shows his loyalty to God in refusing to ask for soldiers of the king to protect him on the way to Jerusalem; for "we have spoken unto the king saying, The hand of our God is upon all them for good that seek him." And they were carried safely through.

It is the experience of those who use their highest judgment in conforming to Principle that there is a law invisible that protects them and demonstrates for them in mysterious ways, when they are true to it and stand by it in the face of worldly ways.

When good judgment is used no one need come under the "fanatical" accusation. Take a firm stand in your mind that you will conform to the law of God—and when there is no call for its use become acquainted with that law—"in time of peace prepare for war"—then when you need to use the law it will be familiar to you and you will know just what to do.

---

## Lesson 5. October 29.

Psalms of Deliverance. Psalms 85 and 126.

GOLDEN TEXT:—*They that sow in tears shall reap in joy.*  
Psalm 126: 5.

These are the songs of rejoicing of the children of Israel who have returned to Jerusalem after their long exile in Babylon.

All the children of God who have returned to the Father's house—have come up out of the Babylon of error—should rejoice often after this manner.

There is a wonderful mental law that produces firmness

and fixity of good in the consciousness through rejoicing in it. Never repress the tendency to be thankful in happy songs or words of praise. It is the angel in you singing hosannas to the Lord.

But let no negative idea weaken your positive affirmations of good. It was this double consciousness that made the children of Israel have such hard experiences. They praised the Lord for his goodness to them one minute and the next begged that he withdraw his anger. In this lesson, the first three verses are an acknowledgment of freedom from all evil, then in the fourth verse begins a wail, "Cause thine indignation toward us to cease; wilt thou be angry with us forever?"

In the light of our present understanding of the formative power of thought we plainly see why there was such a diversity of good and evil come into the lives of God's chosen people.

This diversity is not at all necessary. We now understand the truth about God, and also our relation to him as formers of the phenomenal world. Only that can be formed which we hold in thought. If we hold in thought that our evil comes from God, it will be visited upon us with greater severity than if we hold that it comes from the devil, because we vest God with greater power. Again, if we hold that our evil comes from our own ignorant thoughts, it will be weak indeed, and when we perceive how easy it is to erase ignorance through *understanding*, then our evil and all its effects are easily dissipated.

---

## Lesson 6. November 5.

Nehemiah's Prayer. Nehemiah 1:1-11.

GOLDEN TEXT:—*Prosper, I pray thee, thy servant this day.* Neh. 1:11.

The book of Nehemiah has thirteen chapters, each of which treats of a certain interior experience of the soul. Christians have observed this and some writers have claimed that the book uses history only to veil the various steps of the repentant soul. They say the first chapter represents conviction and confession of sin; the second, the determination to rebuild and live a godly life; the third, the actual rebuilding in sanctification; the fourth,

the attacks upon the soul from without; the fifth, the assaults from within; the sixth, the sly temptations of the adversary in the guise of human reason; the seventh, the successful accomplishment of the Spiritual work; the eighth, the study of the word; the ninth, the Christian's faith put to test; the tenth, the covenant between the soul and God confirmed; the eleventh, the systematizing of the soul in the godly life; the twelfth, the thankful acknowledgment of God in everything; and in the thirteenth, the need of a renewal of the Spirit in order that higher steps may be taken in Christian living.

We discern the truth of this outline of the book's teaching, although we may explain it in different language, and, we think, make its lessons more practical in the every-day life.

To-day's lesson represents "conviction and confession of sin," from the orthodox standpoint. Nehemiah learns through his brethren from Jerusalem of the afflictions of the Jews and the desolation of their city; he is greatly moved and beseeches God to attend his prayer for prosperity in rebuilding Jerusalem.

This is the first step in regeneration—the regaining of that interior spiritual estate which is mystically called Jerusalem. This city within is desolate—it has been burned by the children of ignorance, and it requires the presence of the I AM to reconstruct it. The first move to this end is to get the co-operation of God. If you have not had that conscious communion with God, which it is the privilege of every Christian to have, you have "missed the mark," or sinned. A recognition of this is conviction of sin, and a full confession will put you quickly in the right relation.

Many metaphysicians ignore the necessity of a close communion with God. They think the proper attitude of mind is to speak of God, and to God, in the third person, or as the abstract law of Being. This is one way of getting an understanding of truth, but it will never establish in consciousness that loving relation which exists between parent and child. God is the law of Being; yet more than law. The law of God is the rule of action in manifestation. Back of the law is the Law-Giver, the Loving Father, the One Indentity which transcends the law. Th

intellect sees the law of God and calls it God; the heart feels the love of God and calls it God. Both are right, but the heart is nearer to the source of Being than the head.

It is the intellect that is convicted of sin, or "missing the mark," and there is much to be gained in spiritual growth by confessing the shortcomings of the intellectual standpoint. Get very close to God in love if you would demonstrate the power of the Spirit.

---

## Lesson 7. November 12.

Rebuilding the Walls of Jerusalem. Neh. 4:7-18.

GOLDEN TEXT.—*Watch and pray.* Matt. 26:41.

The careful Christian finds it necessary to protect himself against disintegrating thoughts from without. His spiritual life has been ignored. The worship of God has been neglected in the temple and the walls of the Holy City laid waste. This is the condition in which one finds himself who has allowed worldly, material thoughts to have full sway in his consciousness. Spiritual things have been made common and no line of demarcation drawn between the spiritual and the material. The walls of the city are overrun by the surrounding hordes of heathen thoughts.

These ignorant thoughts must be fenced out of the mind of one who builds up the true spiritual consciousness. This is a task requiring eternal vigilance and boldness. As Nehemiah set all the people to work, so must the earnest Christian set all his thoughts into action. As the Jews worked with sword in one hand and trowel in the other, so must the vigilant thinker have the word of truth and the right act go hand in hand in his life.

The enemies without tried various plans to draw Nehemiah away from the command of the work. They tried to get him to meet them for conference outside the wall. Then he was told that his life was in danger and he ought to protect himself by hiding in the temple. But he understood their designs and stayed right with his workman until the wall was rebuilt.

The true Christian is often tempted to compromise in his stand for a strict following of the Divine law. We are told that our statements of truth are so radical as to

be actually fanatical; that we must modify them until they harmonize with the accepted conclusions of science and the experience of the world. This is the attempted compromise of the heathen nations about us.

Then our friends tell us that for their sakes, and for our own, we should not be so bold and outspoken in our declarations of Truth. That it is all right for us to have religious convictions of radical character, but it is best that we retire to the secrecy of our own thoughts with them, and not expose ourselves to the shafts of ridicule and derision without.

This sort of solicitude scares the timid ones, and they abandon the building of their strongholds when so warned, but the bold, fearless ones exclaim with Nehemiah "Should such a man as I flee?"

---

True the heart grows rich in giving,  
All its wealth is living grain;  
Seeds which mildew in the garner,  
Scattered, fill with gold the plain.  
Is thy burden hard and heavy?  
Do thy steps drag wearily?  
Help to bear thy brother's burden,  
God will bear both it and thee.

Is the heart a well left empty?  
None but God its void can fill;  
Nothing but a ceaseless Fountain  
Can its ceaseless longings still.  
Is the heart a living power?  
Self-entwined its strength sinks low,  
It can only live in loving,  
And by serving love will grow. — *Selected.*

---

Henry James said: "Man's true good never comes from without, but only from the depths of Divinity within him."

---

"Silence is the bosom of the Infinite Life, and contains the indelible record of all the truth that ever entered the mind of man."

---

Nature may always be trusted, for natural laws are divine methods. Let us put our hand in hers and thus hasten to gain her wholesome ministrations.—*Henry Wood.*



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIAT,  
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt. 18:19-20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us to-day as fully and with as great power as He ever was, and He manifests Himself to all those who spiritually apprehend Him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection: after which, "ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render. The Father answers our prayer for supply through you.

This society has been in existence about ten years and has over 7,300 registered members. Hundreds have been healed mentally and physically, and its power grows stronger day by day.

The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady, price 75 cents.

*UNITY* is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance (nor any payment whatever from those who have no means of support), but will supply you with these helps to spiritual understanding upon your terms. We want you to be healed mentally and physically, and are giving everything we have to this end.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. A brief mention of your needs will help in the spiritual co-operation; but do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee St., Kansas City, Mo.

## THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

October 20th to November 20th.

**I am Fearless and Free.**

Noon Thought.

**I and my Father are One.**

## A Daily Word.

---

*Monday* — Because God is, I am.

*Tuesday* — Love never faileth.

*Wednesday* — I am loving and happy.

*Thursday* — My help cometh from the Lord.

*Friday* — I love my neighbor as myself.

*Saturday* — I am a child of power.

*Sunday* — Peace, be still.

---

## Our Lord's Prayer.

---

The following beautiful scientific rendition of the Lord's prayer was given by a Finland friend, as used by them, to Mrs. Welden Keating, Pueblo, Colo.

Our Father which art divine spirit wisdom, all hallowed be thy name. Thy kingdom has come. Thy will is done on earth as in heaven.

Give us each day the bread of knowledge of purity love and truth.

Forgive all who trespass against thy laws as we hope to be forgiven for breaking thy laws. Keep our feet out of the paths of temptation, and if we stray into them, open our eyes quickly so we may turn out of them again.

Deliver from evil of low communion, feeling assured that at the end of our material life — ours — thine and our will be the glory forever. Amen.

---

The living Word is, as it is called in the New Testament, a remanent, a flowing forth, an efflux or emanation from the manifested God, a divine proceeding and a proceeding divine. It will come to everyone who will assume toward it an attitude of listening and obedience expressed by the words, "Speak, Lord, for thy servant heareth." There is more saving virtue in it than in every remedy known to medical science. "He sent forth his Word and healed them."

---

*Whatsoever* things ye desire when ye pray, *believe* that ye have already received them and ye shall have them.

— *Jesus*.



## Everyday Suggestions.

---

Extracts from letters we have written:

Can you not see how much depends upon our understanding the Author of our Being?

When we *realize* that this Author, Cause or *God* of us, is inseparable from our real being—for is it not written, “*In Him* we live, move and *have* our being”—when we *realize* this, I repeat, then do we know *how to live*.

We do not doubt the abundant and omnipresent supply of air, but just open our lungs and inhale it with all assurance that it is ours, and *all* we *need* comes just as freely and easily as a little.

But remember we must *inhale* it; it don't breathe itself into us.

So with the great invisible universe of omnipotent Life, Love and Mind, we must *consciously* appropriate by *thoughts* and *words*, that living, active principle of Life, Love and Mind.

The wise one of old said: “Keep thy heart—which means *thought*—with *all* diligence for out of it are the issues of life.”

It makes a wonderful difference what we think and say. One selfish, discouraged or unkind thought will bar us from the inflowing life; while every generous, loving, kind thought is a breath from Divine Life.

So you will see how diligent we must keep thought, to have it *issue* life, that the words we speak may become “spirit and life.”

\* \* \* \*

Say till it permeates your whole consciousness and thus becomes a *living word*:

*My own* shall come to me.

There is no power in all the world to hold *my own* from me.

*My own* is life, love, knowledge, success.

*My own* is the life, love, knowledge and success of every child of man.

*My own* can meet with no prejudice or opposition.  
*My own* has in it no shadows of doubt or turning.  
*My own* holds me ever folded about with strength.  
plenty, love of friends.

*My own* is the Divine Thought that shines through me  
and illumines everything I behold.

For I Am Thy Expression, O God, and thy expression  
everywhere shall respond to mine.

\* \* \* \*

If you will take the *right medicine* you will not be slow  
in coming out of nervous conditions.

You remember that tempest-tossed boat, which the  
wind and wave seemed leagued together to destroy because  
those on board had forgotten *who* lay asleep in its bottom.

You will also recall what follows *his* awakening—the  
magic words, "*Peace, be still!*" and the storm obeyed.

Can you not, in these sense-tossed conditions of nerv-  
ousness, remember that within you slumbers the Christ  
consciousness, which will surely command these clamorous  
conditions, and they will instantly obey his "*Peace, be  
Still*" ?

---

## The Old Scotchman's Prayer.

---

I was pleased the other day with a story which an aged  
Scotch minister told me about an old Scotchman, who,  
many years ago, was on his way to a meeting of the  
people of God held in a tent, or some such temporary  
structure.

The old pilgrim was poor and ill-clad, and partly deaf,  
but he trusted in the Lord, whom he served, and rejoiced  
in his kind providence. On his way to the meeting he fell  
in with another Christian brother, younger man, bound on  
the same errand and they traveled on together.

When they had nearly reached the place of meeting, it  
was proposed that they should turn aside behind the  
hedge and have a little prayer before they entered the  
meeting. They did so, and the old man, who had learned  
"in everything to let his requests be made known unto  
God," presented his case in language like the following:

"Lord, ye ken weel enough that I'm deaf, and I want

a seat on the first bench, if you can let me have it, so that I can hear thy Word. And ye ken that my toes are sticking through my shoes, and I don't think it is much to your credit to have your children's toes sticking through their shoes, and therefore I want ye to get me a pair of new ones. And ye ken I have nae siller, and I want to stay there during the meeting, and therefore I want you to get me a place to stay."

When the old man had finished his quaint petition, and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in its form of expression, and hardly as reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my Father," said he, "and I'm weel acquainted with him, and he's weel acquainted with me, and I take great liberties with him."

So they went on to the meeting together. The old man stood for a while in the rear of the congregation, making an ear trumpet with his hand to catch words, until some one near the pulpit notice him, and beckoning forward gave him a good seat upon the front bench.

During the prayer the old man knelt down, and after he arose a lady who had noticed his shoes said to him:

"Are they the best shoes you have?"

"Yes," said he, "but I expect my Father will give me a new pair very soon."

"Come with me after the meeting," said the lady, "and I will get you a new pair."

The service closed, and he went with her to her house.

"Shall you stay during the meeting?" said the good woman, as they went along.

"I would, but I'm a stranger in the place, and have nae siller."

"Well," she said, "you will be perfectly welcome to make your home at our house during the meeting."

The old man thanked the Lord that he had given him all the three things he had asked for; and while the young brother's reverence for the Lord was right and proper, he might learn that there is a reverence which reaches higher than forms and conventionalities.—*Selected.*

## Synopsis of Midweek Services.

---

At Unity Headquarters, Kansas City, Mo.

---

Wednesday, September 13th, at 3 P. M. Leader: C. A. SHAFER.

Services were opened by singing "Seek the Truth," No. 18.

Silent Thought: "I now hear the voice of the Spirit of Truth, which Jesus said would come and lead us into all Truth. I am ready; I am willing; I am obedient."

The leader said: "The purpose of the meetings that are held in these rooms every Wednesday afternoon is, as I apprehend it, to instruct and strengthen and help in a practical way all who shall feel the leadings of the Spirit in this direction. For every one here the Spirit has some message. Happy are we if we hear it. Paul said in a letter to Timothy, 'The scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.' Everything from which we can learn a lesson in truth is to us the scripture and the lesson is by inspiration of God. These words clearly set forth the intent and purpose for which Unity Tract Society and the Society of Silent Unity were established, and those who come here from time to time and the many all over the land who receive words of inspiration and help from this center, know how well this work is being carried out. The teaching is called 'Practical Christianity' and means that we are to make practical in this life, here in the flesh, the words and teachings of Jesus Christ.

"Jesus said that 'God is not a God of the dead, but of the living.' And Paul said, 'Behold, now is the accepted time, now is the day of salvation.' Salvation now. From what do we desire to be saved? We want salvation from sin, sickness, pain, poverty, old age and death, and right here and now. How are we going to get all this? Jesus

said, 'Take my yoke upon you and learn of me.' Learn what? Learn to do as he did; learn to do what he did. How shall we do that? He said, 'Follow me.' Now, that can mean nothing less than to put ourselves in his place and do just as he did. He called himself the Son of God. Then I must do likewise. He healed the sick. I should do likewise. He preached the acceptable year of the Lord. Now, we know that one year is not more acceptable with God than another. So we understand that Isaiah and Jesus meant the time, the day, when the Lord, your Divine Self, shall come forward and declare his identity, and assert his power and authority; the time when man shall realize and declare that he is divine and hence free from the law of Moses and the curse of Adam; that because of his heredity from God he is free from the heredity of the flesh. He then claims his divine inheritance of abundance, instead of his fleshly inheritance of poverty or the liability to want; of peace, instead of discord; of freedom, instead of bondage; of intelligence, instead of ignorance; of success, instead of failure. Luke 4:18, 19.

"This is doing as Jesus did. This is taking his yoke upon us. This is putting the mark of Christ upon man instead of the mark of Cain. This is recognizing the Christ within, which Paul said should be born in us, and declaring from that center with Jesus Christ, 'All power is given unto me in heaven and in earth.' It is saying with Jesus, 'Of myself I can do nothing, the Father (Christ) in me, he doeth the works.'" This is lifting up the divine in man. 'And I, if I be lifted up will draw all unto me.' This is recognizing the truth that man is the image and likeness of God, and hence must be divine. This is honoring my Father instead of denying Him. This is making Christianity practical.

"In view of our past beliefs and teaching these seem to be tremendous claims to make, but so also did the claims which Jesus made seem blasphemous to those who heard him, but he recognized the truth, and if he had not declared it, and trusted the Father to guide him, he never would have been able to make the demonstrations he did. We who have studied the matter calmly and carefully, and asked for the direction of the Holy Spirit, know that all

this is true, and we also know that it teaches man, while making these claims, to be meek and lowly of heart."

---

Wednesday, September 20th, at 3 P. M. Leader: MRS. M. M. HORTENSTEIN. Subject: "At-one-ment."

Service opened by singing "God is Love."

Thought for silent meditation: "I and my Father are One, not two."

Scripture reading, 12th chapter II Corinthians.

Mrs. Hortenstein said: "The great mistake we have made in the past is in considering that there is such a thing as separation. We have looked out and beheld what to us seemed many things and all separated from each other in their manifestation, and we have believed that they were separate in substance and different from each other, but this is not true. We have not understood, or remembered Jesus' injunction to not judge according to appearance. We must come fully to understand the truth of the universality, the omnipresence, of Mind. Mind is not cut up into pieces and placed here a bit and there a bit, but it is omnipresent. The same mind that is in me is in you and every other creature in the world. These bodies that we see are only the manifestations of mind, and if we remember this, we will remember that we must not judge according to appearances, but see the reality which causes this appearance and know that it, of itself, is perfect. Mind is the former, the maker, and the body shows the nature of the operations of the thinker who forms it. I am the Lord, the Father, of my body. I AM has built all. If this is true, we can hold our minds steadfastly to the truth and bring forth in perfect harmony with the good. We can keep our world, our creations, in perfect accord with the highest ideals and thus enjoy peace, health, happiness, love, satisfaction."

Mrs. Fillmore: "I see many here who have not been with us before, and they question the statement that we are the builder of our own bodies. 'Do you suppose,' they say, 'that I am foolish enough to make a diseased liver, or weak and diseased lungs, or stiff joints, or anything like that?' We have all learned in the prayer meetings something about the rights of the soul, but we have not learned practical questions about building the body.

We have been taught about the lusts of the flesh and the weakness and sinfulness of the body and have held it in constant condemnation, and we see the effect of it all in the diseases and weaknesses we are manifesting. Now, how are we going to build this body as we would like to? how transform it into a strong, straight, healthy, enduring body? How does mind affect body? There is a skillful workman in the body all the time, but our ignorance has prevented us from getting desirable results. We should first have a perfect plan and we find in the scriptures an ideal that is perfect. It is the Christ. But if we would work to make manifest that ideal we have got to train our thoughts. We have said that sickness, disease, weakness, want, and all that long train of undesirable manifestations are real and we have held them up before our workman as ideals and he has taken them for his pattern and has produced their likeness and thus we have perpetuated them in our bodies and affairs. Do you wonder that we have such a temple? Now, the only way to change the temple is to change the character of work that is continually going on in the temple. Let us take Jesus Christ for our pattern and steadfastly build after that pattern, and then, indeed, will we have "a temple not made with hands, eternal in the heavens," and right here and now. We do not need to die to get well and be strong and healthy; that was not what Jesus taught, but we have to recognize the truth if we would get the benefit of it. 'Now is the accepted time,' and here is the accepted place."

Mr. Bennett: "Most of our trouble comes because of our parents' ignorance. We seem to come into this world without any choice on our part and they have all things cut and dried for us. They have the devil right under our nose, and God way off yonder in the sky, and it can't be wondered at that we do not make a better showing than we do. The root of the whole difficulty is ignorance — not understanding the truths of Being. The New Testament has not been interpreted rightly. Jesus never told us that God was reluctant to give us all things or to bless us with all good. He never taught us that it was the Father's will that we should be sick and poor and ignorant, and if we will put away all that foolish superstition and error that has been thrown around the life and teachings of

Jesus Christ and try to understand him and what he really did teach we will come into our divine rights now and enjoy them here, as God intends we shall."

---

Wednesday, September 27th, at 3 P. M. Leader: MRS. E. S. WELLS.

Subject: "Practical Christianity."

Mrs. Wells said: "We will take for our opening thought, 'Our Father who art in Heaven,' in harmony. Harmony seems to be the secret place where we want to abide, where all things are perfect and no evil can enter. When we enter with our Father into harmony we go into our closet and shut the door and pray. We cannot take good and evil in there. We can only take ourselves and God there, and we want to realize that that is the secret of living."

The leader then read one of Emma Curtis Hopkins' Sunday lessons on Paul's missionary journey into Europe, as published in the Chicago *Inter-Ocean*, July, 1897, which is in part as follows:

"It is well, very well—good, very good—for us to make careful notes of the kind of Christianity preached, which has not been strong enough to nullify the bloodshed and disaster that have always gone along with it on its missionary trips. You will see at once that the Christianity thus equipped has not been the same message as that given by Jesus of Nazareth, who was called the Christ. Therefore, being only a bluff at Christianity—an imitation, almost a humbug from first to last—what could we expect but starvation, rum, and spoliation wherever so-called Christian ministers have harangued their ideas of Christ, instead of the actual Christ? All the touches of actual Christianity that we have any record of for 1897 years have shown us a fine, deep, sweet potency, running from the supreme silence in this universe through the actual Christians into the world around them.

"Just before me is a book referring to a woman in Switzerland, who, all unaided by Queen Victoria's style of Christianity, all unhelped by Kaiser Wilhelm's style of the same, did, indeed, find some of the flavor of Jesus Christ meanings. She was placed in a position where her family must starve if she could not draw sustenance for



them miraculously. She did not go to work in Wilhelm's laundry or Victoria's scrub yards. No! She got down on her knees and talked with the living God, the one Jesus told of. And food came to her and her family. She was placed where her children were in daily danger of being beaten to death. Did she apply to the police, the constables, the pious clergyman? No! She talked face to face with the living God. And every day her children flourished in safety. She was so situated that she could have no aid when the family was sick or dying. What did she do? On her knees she talked with God, and every one got well. Did she have gunpowder and bayonets with her to protect her in her lonely exposure?

"Paul took the metaphysical propositions of religion into Europe. He took the doctrine of two kinds of mind at war within us all. He told his congregations that it is most important to man what he thinks. Did Jesus Christ teach this? He said that to a man living much in his mind, and by his mind, of course he must watch his thoughts; but that to a man living altogether from above, his mind would disappear and give place to some other nature able in itself to do all things for mankind, and saving them the anxiety and anguish of trying to think right thoughts while the bad ones were waging and raging. If life is made up of our good purposes fighting with our bad ones on the battle ground of our mind, what a miserable thing is this quarrelsome existence. Do you bear in mind that Jesus was forgiven for his mind, as the last sweet, supreme touch of the God of the Swiss woman and his God? As forgiveness is giving for, so for his mind he had divinity. Let us be now forgiven for having a mind. Let us be forgiven for being afraid of our own mind, and let us be forgiven for leaning on our own mind, and hoping for it to save and help us.

"Oh, I choose, deliberately choose, the way the Swiss woman got her bread and shelter rather than the way Victoria Regia gets hers, or the way the ditch digger gets his, or the way the Rothschilds get theirs.

"Lean not upon the armies of horsemen or footmen. For it is not by might nor by power but by my spirit, saith the Lord. Look not to the guards and to the kings for succor, for except the Lord keep the city it is all in vain."

Wednesday, October 4th, at 3 P. M. Leader: MRS. ANNIE RIX MILITZ.

"Any truth fully realized carries healing in it, and all that is necessary is that one feel and know the truth that is being spoken. Now, I would especially realize this afternoon: The truth of divine satisfaction; that satisfaction which comes from knowledge; that what you are really satisfied with is good and good only. Divine satisfaction is not contentment with evil, or with disease, or with trouble, or with hardship, but it is that which manifests because we see that the good is omnipotent and omniscient.

"Let us take the words of the Psalmist, 'I shall be satisfied when I awake in thy likeness,' for our meditation, and in the silence we will repeat it, not with the form of a future but speaking it of the present after the direction of Jesus Christ. He said, 'Whatsoever things you desire, when ye pray, believe that you receive them and you shall have them.'

"We desire satisfaction, rest, contentment, and now let us know that we have it, let us rest in that thought that there is everything to be satisfied for; that good surrounds us, is within us and is without us, the source of all health and life, and seeking into this satisfaction through knowledge we shall prove that our satisfaction is manifest outwardly.

"Declare 'I am satisfied, because I am awake in thy likeness.' Are you not awake? What is it to be awake? To be conscious and to be awake with thy likeness is to be conscious that you are the likeness of good. Since you are conscious of this, this is the reason of your satisfaction. Rest in that thought that you are the image of Health, of Peace, of all Good. Nothing is more healing than this true satisfaction. It causes one to bless everything, and blessing removes that which appears to contract and suppress, crush even the very organs, the faculties of the body. If there is anything about you that you have found fault with, that you have cursed in other words, now, to-day, remove that by blessing. Bless the organs, bless every part of your body by believing in the life that is seeking to manifest there, the life that lies back of every effort and you will discover that where there seems to be

a pain, really nature is seeking to manifest some good, and you will remove the pain by your thought of blessing. There is an old German practice of healing by which cuts and wounds have been healed through the healer saying to the wounds, 'Blessed wounds,' referring in her heart to the wounds of Jesus, believing that there is a blessing back of the wounds and while she speaks the words the cuts and bruises are healed.

"Spiritual satisfaction causes us to bless everything, because of seeing good in everything, and it is this knowledge that we take with us into the silence when we repeat these words, 'I am satisfied, because I am awake with Thy likeness.' "

C. A. SHAFER, Secretary.

---

### Words of Rejoicing.

---

DEAR UNITY: — I know you rejoice with them who do rejoice. I have realized my heavenly marriage. It happened thus: I have never been able to "Be still and know that I am God." I could not realize that stillness, although I have been wonderfully happy since learning the Science a year ago.

In the last lesson Mrs. Militz says, "God is All" and "God is the Nothing," and goes on to show the Motherhood of God as the nothing or receptivity of Nature, and the Fatherhood as the all in Active Principle; then further along she says, "When the feminine (the negative) of your nature is discovered, the masculine (the positive) cannot be suppressed; creation is inevitable." In a moment it flashed over me that I, by my will, was to hold the feminine or negative position, I was to be still, passive yet receptive, and the masculine or positive and active principle would reveal himself to me. In that moment I realized my oneness with God, or I realized the two principles of my Being and was filled with extatic bliss. But I can only realize it as a marriage, I being His bride, He the bridegroom, and the fruits of the marriage will become manifest. I can be still now and know that He is God.

Yours in joy and happiness,

MRS. LILIAN W. THOMPSON,

Waco, Texas.



**Devoted to Practical Christianity.**

---

\$1.00 per year.

Foreign Subscriptions, 5 shillings per year.

10 cents per copy.

---

Published on the 15th of every month by

**UNITY TRACT SOCIETY,**

**Kansas City, Mo.**

---

Entered in the postoffice at Kansas City, Mo., as second-class matter.

**CHARLES AND MYRTLE FILLMORE, Editors.**

---

## Publishers' Department.

Unity is issued on the 15th, and Wee Wisdom on the 1st of the month.

Anyone having complete files of UNITY for any year prior to 1896, who is willing to dispose of the same, please so inform us.

When writing or telegraphing to any healer always give the first or given name as well as the surname of the patient to be treated.

*Ecce Homo* is a new thirty-two page monthly magazine of progressive thought, devoted to health, home, happiness, religion, philosophy and science, published by J. Kellogg, Richmond, Va.

A beautiful souvenir edition of "Finding the Christ in Ourselves," by H. Emilie Cady, suitable for holiday greetings, will soon be issued, and you can file your orders now at 25 cents per copy.

Some of our readers have enquired what song book is used at Unity Services. At present we use "Truth in Song," compiled by Clara Scott, and copies of the same may be ordered through this office at 25c each.

"The Practice of the Presence of God," by Bro. Lawrence, is a valuable little booklet for seekers of Truth who desire to become more thoroughly practical in the realization of the Omnipresent One. Price, 10 cents.

It is probable that many of our readers who ordered copies of "In His Steps, or What Would Jesus Do?" by Rev. Chas. M. Sheldon, would be glad to read "The Miracle at Markham," by the same author. Price, 30 cents by mail. Or "Robert Hardy's Seven Days, a Dream and its Consequences," which is also having a phenomenal sale. Price, 15 cents by mail.

We club with all metaphysical publications. Write for terms.

---

Dr. D. L. Sullivan and Leroy Moore, of St. Louis, Mo., are conducting a Divine Science tent meeting in Topeka, Kansas.

---

"Prenatal Lessons," by Eva C. Hulings, is a little booklet containing eight short practical lessons designed expressly for future mothers. 25 cents.

---

Paul Tyner has been succeeded as editor of *The Arena* by John E. McLean. Mr. Tyner has opened an office for treatments and lessons in Practical Christianity in New York City.

---

Mr. and Mrs. Benj. Aspenall, who have been in charge of the Home of Truth at Walla Walla, Washington, for the past few months, have returned to the work at the Home in San Francisco.

---

Send us 10 cents for postage and we will mail you a package of some of the back numbers of THOUGHT, UNITY and WEE WISDOM of the years of 1896 and 1897. They are filled with wholesome, invigorating Truth.

---

We have issued in a neat little booklet of 20 pages "God's Hand," and "Loose Him and Let Him Go," by H. Emilie Cady, which have heretofore been published only in tract form. Friends who are seeking to demonstrate the Truth will appreciate this little booklet. 10 cents per copy; \$1.00 per dozen.

---

Through an oversight we omitted in our catalogue some of our publications, among which are the following excellent booklets by A. P. Barton: "Faith's Fruition," 15 cents; "The Bible and Eternal Punishment," 15 cents; and "About Some Fallacies" (tract), 5 cents. We can send you a set of these three for 25 cents.

---

### Book Announcement.

DEAR UNITY:—In answer to the inquiries received concerning the publication of "Primary Lessons," I will say that the book will appear in November. Its price will be \$1.00, postpaid, and orders can be sent to Chicago Truth Center, 3124 Prairie Ave., Chicago, Ills., also Unity Tract Society, and Homes of Truth on the Pacific Coast.

Sincerely yours,

ANNIE RIX MILITZ.

---

The International Divine Science Association, organized at Home College, May 17, 1892, has called its fifth Congress, to be held in Odd Fellow's Hall, Market and Seventh Sts., San Francisco, November 14th to 19th, inclusive, 1899. The following officers have been elected: President, M. E. Cramer; treasurer, C. L. Cramer; recording secretary, S. A. Eckman; corresponding secretary, M. C. Brower; assistant corresponding secretary, A. E. Cramer; advisory council, Prof. W. A. C. Smith, chairman, Josephine R. Wilson, Sarah A. Denny, Elizabeth Anderson, Eleanor M. Green, Thomas Watson.

When writing for information always enclose a stamp for reply.

---

You can subscribe for **UNITY** or **WEE WISDOM** at any time, whether you have the money or not. We have absolute faith in your honesty and ability to pay and we know that you will do so at the right time.

---

"The Story of a Shepherd" is a discourse by Ursula N. Gestefeld, which sells regularly for 15 cents, but send us five 2-cent stamps and we will promptly mail you a copy.

---

"Science and Healing," by M. E. Cramer, is simple truth in simple language. This book is a practical treatise on Divine Science and Healing. Bound in cloth, 258 pp.; price, \$1.50 postpaid. For sale at this office.

---

The Curry Sisters have made a Science Home an established fact in Chicago, Ills. We believe all lovers of Truth will be glad to hear of it. They have associated with them as teacher and healer Alwilda M. Pope. Absent treatments a specialty. For particulars address with stamp Laura T. Curry, 6437 Woodlawn Ave., Chicago, Ills.

---

We stated in last **UNITY** that Marion Austin had been working in Michigan. We should have said Iowa. She is now giving her attention to Chicago and surrounding towns. Friends in Joliet speak of the interesting meetings she is holding there. Her address is Flat 2, 6238 Madison Ave., Chicago, Ills.

---

The convention of the International Metaphysical League will be held in Lorimer Hall, Tremont Temple, 76-88 Tremont Street, Boston, Mass., October 24, 25 and 26. Many eminent speakers will be present. A deep interest in the so-called "New Thought" is being established through this movement in the East.

---

Hugh O. Pentecost is pastor of Unity Congregation at the Mott Memorial Hall, Madison Ave., New York City. He also publishes an unique little monthly eight page magazine, called *Positive Thought*, at 25 cents a year. Its type pages are but 2½ x 4½ inches in size, but they abound with many true sayings. We can hardly reconcile, however, these two statements in the October number: "He who knows most is he who has made the most mistakes;" "All is Good." Is it good to be making mistakes to gain greater knowledge?

---

### Unity Subscriptions.

For \$1.25 we will send **UNITY** one year and "Wee Wisdom's Way," a booklet of fifty-nine pages, by Myrtle Fillmore.

For \$1.50 we will send **UNITY** one year and **WEE WISDOM**, a monthly paper especially designed for teaching Practical Christianity to children.

For \$1.50 we will send **UNITY** one year and "Twelve Lessons in Truth (three booklets), by H. Emilie Cady.

For \$2.00 we will send **UNITY** one year and a Teacher's Bible which sells regularly for \$2.00.

## Homes of Truth on the Pacific Coast.

- Home of Truth, 71 Discovery St., Victoria, B. C.  
Home of Truth, 108 Harrison St., Vancouver, B. C.  
Home of Truth, 2527 Central Ave., Alameda, Cal.  
Home of Truth for Children, 2241 Alameda Ave., Alameda, Cal.  
Home of Truth, 320 Fourteenth St., Oakland, Cal.  
Home of Truth, 1231 Pine St., San Francisco, Cal.  
Home of Truth (Second), 2123 California St., San Francisco, Cal.  
Home of Truth, 1327 Georgia St., Los Angeles, Cal.  
Home of Truth for Children, 1231-1233 South Olive St., Los Angeles, Cal.  
Home of Truth, 1412 Fourth St., San Diego, Cal.

---

### Mrs. Militz's Ministration.

In response to a cordial invitation, and according to previous announcement, Mrs. Annie Rix Militz gave a course of lessons in Practical Christianity and Christian Healing at Unity Headquarters, October 2-14, which were a source of inspiration, aspiration and knowledge to a large class of students. Being thoroughly conversant in Biblical literature, gifted in spiritual interpretation of the Scriptures, with an elegance of diction, and a deep consciousness of the Truth presented, she led her students to higher planes of realization day by day as she discussed, and exemplified in her own life, these subjects: Practical Believing, Practical Loving, Christian Healing, Christian Living, True Prayer, Perfection, Self-Healing through Self-Knowledge, Self-Control, Self-Support, Selflessness, Self-Examination, and Self-Existence. These lessons were supplemented by a daily Concentration Service at 10 o'clock A. M., in which were given methods of holding proper thoughts, and practice in daily life illustrated by talks on Spiritual Housekeeping, and daily at 3 P. M. interpretation of Bible lessons.

It would interest our readers to know more of Mrs. Militz's life work, which we are only able to briefly mention in this connection: In 1886, in San Francisco, Cal., she received her first outward instruction of the power of mind over mortal conditions, but these first lessons were not practical and served only to prepare her for the lessons she received six months later from Mrs. Emma Curtis Hopkins, who came to that city and taught a class of over two hundred students. On the evening of the first lesson it was revealed to her what was to be her life work, and from that moment she held herself ready to go into the field at the call of the Spirit. Although previous to Mrs. Hopkins' teaching she had looked upon herself as one in average good health, and was not, therefore, led to the teaching because of suffering, yet she was healed during the course of lessons of chronic sick-headache, total deafness in one ear, and the tendency to catch cold, so that she had ample demonstration to prove the effectualness of the teaching if she had needed it.

Her active public ministry began in San Francisco, December, 1887, and after a three years' ministry in that city, she was called to a professorship in the C. S. Theological Seminary of Chicago where she remained three years, when she returned to the Pacific Coast where her work has centered in various places from San Diego, Cal., to Victoria,

B. C., establishing Homes of Truth, preaching the Glad Tidings, and healing.

Last April she again turned her face eastward, and after a period of retirement came forth and founded a Truth Center in Chicago, where she is now permanently located at 3124 Prairie Ave. This Center is established for the teaching of the power of mind to heal the body, to bring peace of mind, to reveal the law of prosperity and harmony in the affairs of life, and to give the key to all knowledge. Here mental treatments are given by healers daily, and classes taught monthly. The first department of study are lessons and practice in Concentration, primary lessons in Christian Mind Healing, instruction in the Bible and in the scriptures of all nations. All who love Truth are eligible to the first department of study, regardless of their belief, sex, race, education or circumstances. The second department of study is for the training of students for the public ministry of healing, teaching, and forming centers and homes of Truth, where the work will be conducted upon the basis of voluntary or free-will giving and receiving. Only those are eligible to this department who (1) have received the primary lessons, and (2) have demonstrated the power of Truth to heal the sick, and (3) to deliver from poverty and debt and who (4) consecrate all they are and have to the full ministry of Christ. Wherever Mrs. Militz ministers humanity is lifted into the Jesus Christ consciousness, and UNITY bids her Godspeed.

---

### Books Reviewed.

How to overcome poverty instead of being overcome by it, is, to say the least, quite an interesting study, and when one takes up Helen Wilmans' new book, "A Conquest of Poverty," and reads her experience from a point where she had no scientific knowledge along the lines of All-Sufficiency, being in bondage to the belief of lack, to a knowledge of herself and the power of the Spirit within her, by which she has evolved into a condition of opulence, he learns a significant lessons, for not only does she give her personal life experience, but states the laws underlying and governing success and how to apply them. She says, "It is no miraculous task to make ourselves over. Thought can do it, thought patiently held to and always true to the leading desire." Then she discusses the potency of desire, explaining the Law of Accumulation, which works itself out through the ordinary means lying thick about us, not by miracles. Too many people care simply for the results and too little for the Law. We must do as Jesus said, we must first seek the kingdom of heaven within us, get the Spiritual, or as she terms it, Mental Understanding of the Law, its correlation to external things, assisted by the vitality of proper belief and courage, and then "all these things shall be added." Mrs. Wilmans' statements are not theories, but statements made from knowledge and experience. They are philosophical, scientific Paper, 171 pp.: 50 cents. You can order through this office.

"Trust Thyself" is a dainty little booklet of a series on "Soul Growth Through Ideas," containing about fifty of choice and inspiring selections from a wide range of authors, carefully culled by Warren A. Rodman, secretary of the International Metaphysical League, Boston.



Each quotation has a colored initial and is finely outlined in color, making quite an attractive page. Postpaid, 30 cents. Chas. M. Eaton, publisher, Wellesley Hill, Mass.

We have received a copy of the third edition of "Wrinkles, Their Cause and Cure," by Anna McGowan. Mrs. McGowan has demonstrated wonderfully over the "ills to which flesh is heir." At the age of 60 she has no gray hairs and does not wear glasses, and is just as strong and active as when in her teens. She writes, "The Father within me He doeth the works." Paper, 50 cents.

Mrs. Alma Gillen, the popular writer for *Ex-pression*, London, Eng., has issued another good book entitled "Mind and Thought," comprising a selection of articles from her pen which appeared in volume 1 of *Ex-pression*. In Explanatory First she gives the fundamental steps necessary to a correct recognition of what and who we are, followed by short chapters on Concentration, Perfection, Thoughts and Beliefs, and closes with a statement of What I Believe. Stiff cover in blue and gilt, 63 pp.; price, 50 cents; W. Isaacke, publisher, 211 Edgware Road, W., London.

---

It would be well for those ordering books, booklets and tracts from advertisements in old copies of *THOUGHT*, *UNITY* and *WEE WISDOM*, to always give a "second choice" list, as some of the works there advertised are now out of print and cannot be procured.

---

Bound volumes of *UNITY*, June 1st to December 15, 1896, containing nearly 600 pages of choice reading matter, may be had for 50 cents.

---

Beginning September 10th I will teach students the principles of Christian Healing each day (except Sunday) from 10 A. M. to 12 M., in classes or individually, as desired. For those who have studied in classes individual training is to be preferred. Absent students taught by correspondence. From 12 M. to 2 P. M. each day will be given to the Class Thought of the Unity Society and healing. Send in names by letter or telegram. "Seek ye first the kingdom of God and his righteousness," and all else shall be added unto you.

MRS. S. A. McMAHON, 129 Powell Ave., Chicago, Ills.

---

We are far from our home, St. Louis. We left St. Louis the 25th of July; made a visit of five weeks in northeastern Missouri. While there had a beautiful demonstration of the power of the word spoken to a brother who had a fever, so-called. When we went unto him the people around were looking for the unseen messenger, but he responded almost instantly to the words of life; called for food while we were there, the first time in many weeks, and when we left Palmyra he had been to see us several times. Since coming to this place we have been very much encouraged. We have three classes going on now. The people here had never heard of this beautiful law. This surely is a Christian town. The people greet each other with love and good will. All that was needed to make complete was God's glorious health with so much love.

We are ready to answer any calls while in the south and would like to hear from those desiring to know of this law of health and happiness, from those who would like to learn of the power within themselves and of that perfect love that casteth out all fear.

MR. AND MRS. J. F. SCHOLL, Livermore, Kentucky.

---

To know God you must know the Trinity; to know a whole you must know its parts. The Science of Correspondence teaches this. Those wishing help address,

MRS. VALLIE MIMS, Beeville, Texas.

## Metaphysical Publications.

---

- UNITY. Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 1315 McGee Street, Kansas City, Mo.
- WEE WISDOM. (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee Street, Kansas City, Mo.
- MIND. Edited by John E. McLean. Monthly. \$2.00 a year. Life Building, 19 West 31st Street, New York City.
- THE ARENA. Edited by John E. McLean. Monthly. \$2.50 a year. Copeley Square, Boston, Mass.
- UNIVERSAL TRUTH. Edited by Fanny M. Harley. Monthly \$1.00 a year. 87 Washington Street, Chicago, Ill.
- THE LIFE. Edited by A. P. and C. Josephine Barton. Weekly \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.
- DAS WORT. (German.) Edited by H. H. Schroeder. Monthly \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY. Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal.
- THE ABIDING TRUTH. Edited by E. Elizabeth Russell. Monthly. 50 cents a year. 6 Park Street, Peabody, Mass.
- THE HEALER. Edited by F. E. Mason. Monthly. \$1.00 a year. 424 Greene Ave., Brooklyn, N. Y.
- THE METAPHYSICAL MAGAZINE. Edited by L. E. Whipple. Monthly. \$2.00 a year. 465 Fifth Ave., New York City.
- EXPRESSION. Monthly. \$1.75 a year. 211 Edgeware Road, W. London, England.
- PSYCHIC DIGEST AND OCCULT REVIEW OF REVIEWS. Edited by Robert Sheerin. Monthly. \$1.00 a year. 178 Summit Street, Cleveland, Ohio.
- THE WORLD'S ADVANCE THOUGHT Edited by Lucy A. Malory. 50 cents a year. Portland, Oregon.
- THE PROPHET. Edited by Kenneth Sylvan Guthrie. Monthly 75 cents a year. Oaklyn, N. J.

---

### METAPHYSICAL LIBRARIES.

---

Unity Library, 1315 McGee Street, Kansas City, Mo.

Metaphysical Library, 1813 Polk Street, San Francisco, California.

Books loaned at 10 cents per week; \$1.00 a quarter. Literature for sale. Orders filled from any part of the Pacific Coast.

Metaphysical Library, Room 4, 14 San Pablo Ave., Oakland, Cal.

# Teachers' and Healers' Directory.

## HOME OF TRUTH,

12 Sixth Ave., Peoria, Illinois.

## ANNIE RIX MILITZ,

Christian Teacher and Healer.

Permanent address:  
Prairie Ave., Chicago, Ill.

## C. A. SHAFER,

Christian Teacher and Healer.  
English and German Correspondence.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## E. P. C. WEBSTER,

Teacher and Healer.

453 Lexington Ave., Chicago, Ill.

## MRS. THERESA B. H. BROWN,

Christian Teacher and Healer.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## H. LOUISE BURPEE,

Teacher and Healer.

431 Prairie Ave., Chicago, Ill.

## R. C. DOUGLASS,

Christian Teacher and Healer.

Blackwood Street, Boston, Mass.

## H. MARTYN HULL,

Christian Teacher and Healer.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## LYDIA J. WOOTON,

Divine Healer.

140 Sherman Ave., Denver, Colo.

## D. L. SULLIVAN,

Christian Teacher and Healer.

303 Locust Street, St. Louis, Mo.

## MR. G. OSBOND,

Practical Metaphysician.

Scientor House,

Devonport, Devon, England.

Agent for UNITY Publications.  
All Scientific Works Stocked.

## A. E. LOTHROP,

Christian Teacher and Healer.

Arlington, R. I.

## THE NATIONAL CIRCLE OF DIVINE MINISTRY.

Geo. E. Ricker, Emma Gray,

Florence Day,

Christian Teachers and Healers.

4th and F Streets, Washington, D. C.

## CHARLES AND MYRTLE FILLMORE,

Christian Teachers and Healers.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## MRS. VIVIA A. LEEMAN,

Divine Truth Healer and Teacher.

717 Kansas Ave., Holton, Kansas.

## MRS. HELEN PEARCE,

Teacher and Practitioner of Divine and Mental Science, which is efficacious where all else fails. Most unqualified success with absent patients.

1816 Jefferson Place, Washington, D. C.

## MARION AUSTIN,

Christian Teacher and Healer.

6238 Madison Ave., Chicago, Ill.

## MRS. S. A. McMAHON,

Christian Teacher and Healer.

129 Powell Ave., Chicago, Ill.

## MRS. K. E. B. GILLESPIE,

Christian Teacher and Healer.

From the Denver Home of Truth.

133 West Third Ave., Denver, Colo.

## HOME OF TRUTH,

Christian Teachers and Healers.

1231 Pine Street, San Francisco, Cal.

## HOME COLLEGE OF DIVINE SCIENCE

3360 17th St., San Francisco, Cal.

M. E. Cramer, Pres. C. L. Cramer, V. Pres.  
F. E. Cramer, Treas.

## TRACY GOULD,

Doctor of Divine Science.

1914 13th St., N. W., Washington, D. C.

## MISS JENNIE C. WAITE,

Teacher and Healer.

243 West 135th Street, New York City.

## JOSEPHINE M. MELVIN,

Christian Healer.

47 Tyler Street, Lowell, Mass.

## HOME OF TRUTH,

Christian Teachers and Healers.

59 Walnut Ave., Santa Cruz, Cal.

## CHAS. B. AND MARY E. REYNOLDS,

Divine Science Lecturers,

Teachers and Healers.

Centralia, Washington.

## *The Law of Correspondences Applied to Healing.*

By W. J. Colville.

This book deals largely with the various types of people, giving their strong points and their special liability to weakness, showing always how to overcome the latter. It will bring in its wake health and harmony to all who study it. Leatherette, 50 cents.

## *Heilbroun; or, Drops from the Fountain of Health.*

By Fanny M. Harley.

This book is plain and simple, and exceedingly practical and helpful. It treats especially of self-healing for both soul and body. It takes for its keynote the words of the German mystic, Jacob Boehme: "By the activity of the word the sleeping germs of everything are awakened into life." Leatherette, 50 cents.

## *Sermonettes from Mother Goose for Big Folks.*

By Fanny M. Harley.

One critic wrote: "We have already had awakened souls who have found lessons in flowers, instruction in running brooks, sermons in stones; but here is an enlightened soul who has found veritable sermons containing life, light, love, wisdom, truth, health, and all the other good things of God, hidden in Mother Goose's nursery rhymes." This is a unique book, which will never outlive its usefulness. Cloth, \$1.00. Paper, 50 cents.

## *Out of Law into Gospel; or, God in Man.*

By Sarah Elizabeth Griswold.

This book is written with just enough of the romance of daily life to give its profound statements of abstract Truth an actual setting and a pleasing background, which cannot fail to interest and instruct any seeker for Truth. Paper, 50 cents.

## *Johnnie's Victory; or, Pictures Made Real.*

By Sarah Elizabeth Griswold.

All boys, both great and small, can learn something helpful from reading about Johnnie. He is a little newsboy who has the sole care of his younger sister, and his faithfulness to the principle of righteousness makes him a very devoted brother and guardian. Stiff Cover, 25 cents.

## *Springwood Tales.*

By Helen Augusta Fussell.

This is one of the best books for children that has ever come to our notice. It is beautiful, healthful and instructive. Miss Fussell uncovers the child nature and shows its little temptations, its desires, its aspirations, and its hopes, and in each story makes the good come off the victor over all error suggestions and temptations. Illustrated, \$1.00.

## *Practical Metaphysics for Healing and Self-Culture.*

By Annie W. Mills.

This book shows the royal road to health of body through the intelligent and only process of permanent healing, viz., that of healing the mentality by cleansing it of uneasy imaginings, sense delusions, and false thinking concerning God, men, and things. One lady who was an invalid for 18 years writes that she was made perfectly well through reading this book and applying its teaching. Cloth, \$1.50.

For sale by

Unity Tract Society,

1315 McGee Street,

- -

Kansas City, Mo.

## *Remedies of the Great Physician.*

*By Hannah More Kohaus.*

A pocket volume showing how scientifically to treat the average discomforts common to humanity. A most useful book for those desiring to learn how to heal by the use of "the Word." Leatherette, 40 cents.

## *Between the Lines.*

*By Hannah More Kohaus.*

A clear, comprehensive, and beautiful statement of the Science of Being. Invaluable to any student that desires to gain an understanding of the nature of God and man. Cloth, \$1.00. Leatherette, 50 cents.

## *Blossoms of Universal Truth.*

*By Hannah More Kohaus.*

This little book contains a statement for each day in the year. Nothing like it has heretofore been published. It is thoroughly unique. White illuminated cover, 50 cents.

## *Soul Fragrance.*

*By Hannah More Kohaus.*

Every poem — every stanza of each poem — contains a spiritual thought-seed that will enrich the soul-garden of anyone who will plant it there. Illuminated cover, \$1.25.

## *A Spiritual Tour of the World.*

*By Otto A. De La Camp.*

Beginning at the world's foundation, the reader is led by easy steps to view the evolution of consciousness, from that of simple atom to that of the all-embracing Christ. Cloth, \$1.00. Paper, 50 cents.

## *Elizabeth: Christian Scientist.*

*By Matt Crim.*

The author has told her story in a sensible, wise, straightforward manner, clearly feeling that she had a mission to perform, and which she has performed well. Cloth, \$1.00.

## *The Cup Bearer.*

*Edited by Helen Van Anderson.*

Every boy and girl in the land should own a copy of this book. It is entertaining, instructive and healthful. A copy of "The Cup Bearer" will entertain a whole family of boys and girls for a year. Cloth, \$1.00.

## *Practical Healing for Mind and Body.*

*By Jane W. Yarnall.*

Is one of the most valuable books ever penned for sick and suffering humanity. From it you can learn how to heal yourself, and can also learn how to heal others. It is just what its name implies, and does really give what it claims to give, viz., Practical directions for healing both the sick mind and sick body. Cloth, \$2.00.

For sale by

Unity Tract Society,

1315 McGee Street, - - Kansas City, Mo.



IT would take a large volume to contain the testimonials that have been freely given by those who have been mentally illuminated and physically healed by reading these inspired lessons. A teacher in New York says: "I want to thank you from a grateful heart for the new light you have thrown onto my mind by these wonderful lessons. They are the clearest, most practical, most comforting; and perfectly plain to my understanding. I feel a difference in even the atmosphere of my room as I study."

Another, a teacher of metaphysics in Saratoga Springs, N. Y., writes: "I use the Cady Lessons entirely for teaching beginners. This summer an old colored man, a preacher among his people, was healed of a six years' stomach trouble before he had finished the first Cady book."

#### First Booklet:

- First Lesson. Statement of Being.*
- Second Lesson. Thinking.*
- Third Lesson. Denials.*
- Fourth Lesson. Affirmations.*

#### Second Booklet:

- Fifth Lesson. Faith.*
- Sixth Lesson. Definitions.*
- Seventh Lesson. Spiritual Understanding.*
- Eighth Lesson. The Secret Place of the Most High.*

#### Third Booklet:

- Ninth Lesson. Finding the Secret Place.*
- Tenth Lesson. Spiritual Gifts.*
- Eleventh Lesson. Unity of the Spirit.*
- Twelfth Lesson. Bondage or Liberty—Which?*

Only 75c for the Full Course, Three Booklets.



Preach the Gospel: Heal the Sick; Cleanse the Lepers; Raise the Dead; Cast out Devils.



November, 1899.

## Contents.

Poem—"In Quest."	Whittier.
Concentration in the Word.	
Questions and Answers.	
Unity Bible Lessons.	
Society of Silent Unity.	
The Class Thought.	
Noon Thought.	
A Daily Word.	
Young Medicos Caught Out.	
God's Will.	cle G. Beckman.
Poem—"Life."	Paullne Funke.
Synopsis of Midweek Services.	C. A. Shafer.
A Miracle of the Night.	I. P. Lathrop.
Extracts From Letters.	
A Silver Wedding.	
Publishers' Department.	
Teachers' and Healers' Directory.	
Metaphysical Publications.	

The N Y Public Library Feb 15 99  
Astor Library Bldg  
40 Lafayette Place

# CLUB COMBINATIONS.

## A Popular \$1.50 Combination.

Twelve Lessons in Truth (3 Booklets), by H. Emilie Cady,	\$0.75
Wee Wisdom's Way, by Myrtle Fillmore.....	.25
Talks on Truth, by Leo Virgo.....	.25
The Philosophy of Denial, by Leo Virgo.....	.15
Christ the Emancipator, by Rev. Chas. H. Parkhurst....	.15
Faith's Fruition, by A. P. Barton.....	.15
What is Truth, by Vivia A. Leeman.....	.15
	<hr/>
	\$1.85

## A \$1.00 Cady Combination.

Twelve Lessons in Truth, (Three Booklets).....	\$0.75
Finding the Christ in Ourselves .....	.15
Oneness with God and Neither Do I Condemn Thee.....	.15
God's Hand and Loose Him and Let Him Go.....	.10
	<hr/>
	\$1.15

## A Popular 75c Combination.

Scientific Lessons in Being, by Edith A. Martin.....	\$0.50
Love: the Supreme Gift, by Henry Drummond.....	.15
The Bible and Eternal Punishment, by A. P. Barton....	.15
Directions for Beginners, by Leo Virgo.....	.10
Experiences in Christian Healing, by W. T. Stead .....	.10
	<hr/>
	\$1.00

## A 50c Leo Virgo Combination.

Talks on Truth .....	\$0.25
The Philosophy of Denial.....	.15
The Church of Christ .....	.10
Directions for Beginners.....	.10
Points for Members of Silent Unity.....	.10
	<hr/>
	\$0.70

## Another Popular 50c Combination.

Scientific Lessons in Being, by Edith A. Martin.....	\$0.50
The Church of Christ, by Leo Virgo.....	.10
Experiences in Christian Healing, by W. T. Stead.....	.10
	<hr/>
	\$0.70

## A 30c Tract Combination.

Overcoming the Poverty Idea, by Leo Virgo.....	\$0.05
About Some Fallacies, by A. P. Barton.....	.05
The Unreality of Matter, by Leo Virgo.....	.05
Loose Him and Let Him Go, by H. Emilie Cady .....	.05
Jesus Christ Atonement, by Leo Virgo .....	.05
Giving and Receiving, by Leo Virgo.....	.05
None of These Things Move Me, by Annie Rix Militz...	.05
Truths of Being, by Leo Virgo.....	.05
Flesh Eating Metaphysically Considered, by Leo Virgo...	.05
	<hr/>
	\$0.45

Any of the above booklets or tracts may be ordered separately at stated price.

UNITY TRACT SOCIETY, Publishers,

1315 McGee Street, Kansas City, Mo.

Digitized by Google





Devoted to  
Practical Christianity.

VOL. XII.

KANSAS CITY, MO., NOVEMBER, 1899.

No. 5.

### In Quest.

The riddle of the world is understood  
Only by him who feels that God is good,  
As only he can feel who makes his love  
The ladder of his faith, and climbs above  
On th' rounds of his best instincts; draws no line  
Between mere human goodness and divine,  
But, judging God by what in him is best,  
With a child's trust leans on a Father's breast,  
And hears unmoved the old creeds babble still  
Of kingly power and dread caprice of will,  
Chary of blessing, prodigal of curse,  
The pitiless doomsman of the universe.  
Can hatred ask for love? Can selfishness  
Invite to self-denial? Is He less  
Than man in kindly dealing? Can He break  
His own great law of fatherhood, forsake  
And curse His children? Not for earth and heaven  
Can separate tables of the law be given.  
No rule can bind which He himself denies;  
The truths of time are not eternal lies.

So heard I; and the chaos round me spread  
To light and order grew; and, "Lord," I said,  
"Our sins are our tormenters, worst of all  
Felt in distrustful shame that dares not call  
Upon Thee as our Father. We have set  
A strange God up, but Thou remainest yet.  
All that I feel of pity Thou hast known  
Before I was; my best is all Thy own.  
From thy great heart of goodness mine but drew  
Wishes and prayers; but Thou, O Lord, will do,  
In Thy own time, by ways I cannot see,  
All that I feel when I am nearest Thee!"

—WHITTIER.

A perfect gift thy Father gives to thee —  
Thyself, with all thy powers. Yet all will be  
Imperfect, weak, and in captivity,  
Till thou, His child, give all thyself away  
To God and to thy Brother, day by day.

—THEODORE C. WILLIAMS.

## Concentration in the Word.

---

Extract from a stenographic report of a discourse delivered before the Unity Society, Kansas City, Sunday, September 10, 1899.

Text: Eighth Chapter of John.

The central truth in this lesson is *continuance*; that we are to continue in something; to bring about a concerted state of action in some department of our being. Now, the vital question is, Where is that central point, in what department of our consciousness are we to set up this continuous action?

Jesus said, "If you continue in my word." It is then in the mental department of our consciousness that we are to continue. We are not only to concentrate upon something there, but we are to continue that concentration. What is that something? It is the Word—Intelligence in action.

Who is the author of this message? We are told Jesus of Nazareth. But he said, "It is not I that speak unto you, but the Father dwelling in me." We are to apprehend this indwelling Father, the Law of God in us. When man realizes that, when he lets this universal ideal man, which he is, into his consciousness, he does not really speak his own words. His words are then the words of God. He ceases to be a mere man, he becomes something higher, and this was what Jesus Christ was at this time—he was more than Jesus of Nazareth. His words were God words, and it was God speaking through him. And what was that word? It was the word of Truth, which, joined to our words, brings us into an understanding of its truth.

The whole world is really seeking the truth, seeking to know the truth, because only through the truth may we be made free—loosened from bonds of mortality. "Ye shall know the truth and the truth shall make you free;" and that freedom is to come about how? Through the continuance in the Word. We understand by that, that we are to take on an entirely new state of consciousness. God's Word is the only real state of consciousness. It means that there is an overshadowing law, a Divine Law.

the Divine Logos, which is the Word of God. It was with God in the beginning and is now with God. It is the power of God bringing forth his ideal, bringing forth his design. We then are to take on this state of consciousness. We are to come into it, to come into this Kingdom of Heaven.

How shall we do this? We are told in orthodoxy that we must repent; let go of our sins; we must acknowledge Jesus, we must come into the consciousness of the Father through Jesus. Well, this is true, if you take it in its broad sense, but if you limit it to the personal man, Jesus of Nazareth, it is not true. It is true that we must come into the presence of God through the Christ in us. In other words, there is in every man the Kingdom of Heaven; there is a place in your mind, which when you open out, which when you have found and made part of your conscious mind, will connect you with the Kingdom of the Universal Good. You have to come in that way. There is no other way. If you try to climb up some outside way you are "a thief and a robber;" you are stealing from yourself because it is not the true way. This true way is the Christ way, and this Christ way is the word of God establishing itself in your consciousness. It is the Universal Word we say, and when we keep that word, when we continue in that word, we come into a new state of consciousness.

Then the point we want to know is, how to come into this state of consciousness. How shall I enter into the Kingdom of Heaven? Jesus Christ, in speaking of John said, that since John the Kingdom of Heaven was open and men were pressing into it; that is, they were *forcing* themselves into it. We must get, he says here, a concentration along some line of activity; we press into this Kingdom of Heaven through setting up a new state of vibrations in the mind. How do we do this? By good words, by thinking true thoughts, by concentrating and absolutely forcing the mind into right channels of thought.

The word of God means all of that power which produces the visible universe. Back of everything we see is the power that produces that thing. It is an active power invisible, and that power is the Word of God; and that power is the Over-Soul, the Christ, and it is this consciousness that we are to grow into. We are to continue

in this Word, and by our continuance in it from day to day, will we be freed from the so-called bond of matter, disease and death. But this Over-Soul, this one Word of God, is something to be attained; it is not passed out to us freely. We cannot say, "Lord, pour into us Thy word," and immediately receive all of it. We must continue in it by holding in our minds good thoughts and speaking words that are in accordance with the word of this one God. What is that one word? We say that its foundation is in Being itself; that God is Life, that God is the everywhere present Life. Then this Christ of God must be speaking of Life all the time. It must be forcing out Life, pressing into existence or manifesting Life. We see manifestations of life everywhere. We see it springing from the bud and the earth, we see it in other men and in ourselves, and we are anxious to more and more give forth life. This everywhere manifestation of life is the spoken word of the Universal Life. It is a dynamic life current, which we can force into our minds and out of our mouths by persistently thinking "I am Life, I am one with the Universal Life, my Life is God Life, I do not express or manifest anything but Life."

That, then, would be the *continuance* in the Word of God as to Life, as to the Father-Life. If we deviate from that thought in the least, we are falling short, and will not then reap the promise that we shall be free from death. The opposite of life is death, and if we would be free from death, if we would be free from this condition, we must continue in the word of Life. We must concentrate, we must bend every energy along that line of life, acknowledging life, speaking life, thinking life. If anything comes up that opposes it, we must dismiss it, deny it; the thought of the absence of life does not belong where life is. Some people say, "But there is death." Well, the one who knows the Truth, who abides in the Word, who *continues* in the word does not recognize death as part of his being at all. He follows the Christ, when his thoughts would follow this idea of death and say, "I must bury one of my friends," he lets the Christ in him say, "let the dead bury its dead, follow thou me." Do not give any attention to these dead thoughts. If you find a thought dying in you, let it die. Do not follow it. The idea is, that we sometimes have that

experience in holding to these high words of truth, that there seems to be something falling from us; we seem to lose a part of ourselves, but the fact is, we are only losing a part of the mortal consciousness.

Do not try to sustain any old dead thoughts. Do not try to resurrect the dead. Do not look back to the things that have passed away. Jesus said, "Remember Lot's wife." She was turned into a pillar of salt; that means that she was preserved in the old thought, because salt is a preserving quality. She looked back, her heart went out to the things of the past, and immediately they became part of her environment. This is the law. We must dismiss all of that if we would keep on and continue in the word of God. The Word is Christ. We are to cling closely to the idea of Life in spite of all opposing appearances. Say, "I am Life, there is no death in me;" "There is no cessation of life in me." We think that life comes and goes; that we have more life in the morning sometimes than at night, but there is no cessation of life. Life is one continuous stream flowing through me steadily. I am the fullness of life because that is true of the Word of God, and if we want to continue in this word we must accept this truth. We must stand by the Principle.

Now, that is one department; that is the first step in continuing in the Word of God, and the next step is to acquire more of this God-Wisdom, this Divine Understanding that we may properly direct this Life.

You have, for instance, a certain amount of force. It has its work to do in propelling the different activities of the Word. Life is a force, it is a power, but it must be directed by intelligence. To direct it wisely, you place yourself in the consciousness of Intelligence. You say that there is only one Universal Intelligence. That Intelligence is part of the Word of God. I, as an expression of the Word, am Intelligence. We acknowledge Intelligence in ourselves. I am wise with the wisdom of the One Mind. I think in it. There is no ignorance in my world. There is no lack of understanding in my world. I know all that is necessary for me to know every day. I never let into my world the idea that there can be any lack of understanding. People say that it is egotistical to declare that I have understanding, that I am wise, that I know. Such a

supposition, such a criticism is from the mortal. But you are not talking from that standpoint. You are talking about the I in you. We must do as is said here, "Lift up this son of man." And when he is "lifted up," "ye shall know that I am he." Christ is the real of each one of us when man is "lifted up." When this Adam man is restored to his proper place, when he is illuminated by this Divine Word, then he ceases to be a mortal man—he is again the conscious Son of God.

You then discover that even the mortal appears as Christ; that it belongs in the Christ consciousness; that there really is no such thing as mortality; that mortality is absolutely wiped out, that you dwell in the presence of a God who is all in all; there is no absence of this God anywhere; that matter itself has as its foundation Substance, the Divine Idea of Substance. Then if we would dwell in the Word of God we must recognize this material as Spiritual. Jesus said that there was no such thing as matter, that it could not propagate itself. "It is the Spirit which quickeneth, the flesh profiteth nothing," and, "If you drink of my blood and eat of my flesh, you shall become one with the Father even as I am one." You shall understand that the very flesh itself is quickened with spiritual power, and that back of everything is Life and Substance Divine. This is the word of Christ: To see things as he saw them, to see your own body as Spirit, to see it as Divine Substance, to deny away in mind the concept of materiality, to let your word go forth until it vibrates in accord with the Divine Mind; and then you will find that you have lifted up the son of man until he has become the Son of God. When all of these material limitations have passed away, all of which we term mortality will have gone to the bottomless pit, and a pit without a bottom is nothing, it has neither top nor bottom.

The promise is that God shall write his law in our hearts and minds, and that all weeping, sorrow and every condition that we are burdened with shall pass away. And when is that time to come? When we *continue* in the Word. There is no other way but by continuance in thinking and speaking—continuously dwelling in the absolute truth. We must be true: so exact in our talking and thinking that we shall never deviate in the least; that we shall

never sound a false note under any circumstance. That is the mental state of the true Christian. The true Christian is one who dwells in the presence of God continually; that knows no other presence; that sees only the Good, and speaks of nothing else. That is the way to continue in the Word of God, to see only the good in our neighbor and in ourselves; to look for the Good in our neighbor and in ourselves; and if we see anything that is not good, let it go; let it bury itself. Let it go out of your mind and it will dissolve, because if you do not talk about it and sustain it, it will disappear. It has no foundation except in the thought of the human mind. It has no foundation in God. There is no reality of evil in the mind of God, and when we live in that mind, and let its Word dwell in us all evil, all error, all of this so-called discord that is in the world will drop away from us.

This lesson must be repeated over and over again, that we may dwell in the Word of God until we see Good everywhere, see every man as living up to his highest standard, as doing his very best. When we see man so in our mind his mind will be quickened, he will commence to exercise and make manifest that which he is; for the Spirit of Good in his mind is the dominant Spirit, and when we see it in him and think about it, and dismiss everything but that, you will find it will spring forth in him.

You will find the same law operative in your family. If you see only the true, the good and pure in every member you will bring that good forth. In the family the mother usually holds the dominant thought, and she it is who sends forth the current of love and life to all the members, and unconsciously they depend on her for these qualities. Hence, as a rule on the family plane, the thoughts of the mother is the key to the fortunes of the family. If she is fault-finding, you will find that it will produce a fault-finding disposition in her family. If she complains when things do not go just right that complaint will show forth in the family. The mother is the source of the Love current in its descent into the human consciousness. The woman represents Being as to its Love, and the man represents Being as to its Wisdom.

A man unconsciously depends upon his wife for the vitality which he expresses. The success that a man has



in business always comes forth from some woman thought. Every man in the world who has been successful has had some woman as his backer, and when that woman lost confidence in him, when she thought he would not be a success, that moment he commenced to go down hill. You will find this is true of the history of all prominent men, when their wives lost confidence in them, or when they changed their love, as did Napoleon when he put away Josephine, their star went down. Knowing this power, should not the wife, or the sister, or the sweetheart, or whoever it may be, should she not constantly hold for the one she loves the thought "You are successful, you cannot fail, there is no fault in you," and hold it steadily, think it continually and speak it openly. If you do this, you will find you will make success where failure appears. Many a man is a failure in business because his wife has no confidence in him. He may have a weak spot which she sees large and talks about, thereby robbing him of that vital current of life and love, bearing on its broad bosom the thought and word of Truth which would overcome his weakness.

God looks to each one of us in this world to do our part. The man is the executive power and the woman is the quiet sustaining power, and she especially should continue in this Word of God, this word of Christ, and that word is that every man is a success, everything in the universe is tending toward success; there is no failure. I say especially about the one who loves, find no fault with your husband or son or daughter or friend, if you want them to be successful. Find no fault about anyone who is associated with you. See every one as the full expression of all that is Good, and this is absolutely true of each one of us. *I am the Image and Likeness of God*—that is the starting point of man's existence. I came forth from just that kind of an idea. You live, move and have your being in that kind of an idea. All the forces about you are of this character, and you must eventually manifest them. Why not accept then at once, and be swift about it? Bring forth the Divine Idea Now.

---

Life finds its noblest spring of excellence in this hidden impulse to do our best.—*Robert Collyer.*



## Questions and Answers.

---

Please explain the 26th and 27th verses of first Genesis, where God makes man in "our image and likeness," "male and female made he them." Is God male and female, and why should he say "our" if he is *one*?—M. G. F.

In the common version of the Bible we have in the first chapter of Genesis the word God. This is a translation from the Hebrew Scriptures of the word *Elohim*, which means, according to Genesis and other accepted Hebrew authorities, "A power going forth, entering into, becoming as nothing, setting up motion, causing to revolve, ruling, guiding, directing, finally bringing about relations of beauty, strength, harmony, majesty and perfection."

This power we have named Mind. It is *One*, but has all potentiality of expression. It has the capacity of mind to idealize or "image" forth Itself. It idealizes that which it *is* and calls the *image* man—"male and female." We cannot conceive mind as sexed, so this "male and female" which is the image of God must be of a mental character. Male means the *masculine*; strong, powerful, vigorous, positive, direct, virile, wise. Female means the *feminine*; affection, grace, beauty, symmetry, purity, intuition, love.

So we find upon analysis that this *Elohim* is essentially Wisdom and Love.

These are represented by the Hebrew author as coming together, "let us make," which is a correct statement of that common experience which we observe in the action of mind. Mind is eternally communing with mind. We find ourselves saying, "I said to myself, said I," etc.

Hence the Real Man, or God Idea of each individual, must be like God, *Love and Wisdom*. Personalities, men and women as we see them in sense, are *our* ideas of what we are. When we discern ourselves as we are in the Divine Mind the personal concept will disappear as to its male and female or sex character, and the "Wisdom" (vigorous life, divine intelligence, swift action, etc.) and "Love" (pure affection, grace, beauty, symmetry, etc.)

take its place. Then we shall discover that man is just like God—that his within is God-Spirit, “The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”—John 14:10.

Thus summed up, God is Wisdom and Love, Spiritual man is Wisdom and Love Expressed, and Humanity is Wisdom and Love in the process of manifestation.

How do you explain “Yet in my flesh shall I see God.”—Job 19: 26.

This flesh shall show forth the glory of God. I shall yet see God in this fleshly temple. It shall manifest his enduring life, his beauty, his health. “This corruptible must put on incorruption and this mortal must put on immortality.” Then it will represent God righteously and we shall be able to see God in it, as Job said.

Will you be kind enough to explain in the October or November UNITY Luke 12:10? That seems a stumbling block for some here, and I would like your clear and plain explanation and will appreciate the kindness very much.—E. L. H.

This verse reads, “Whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.”

The preceding verses of this chapter should be read to get an understanding of this one. Jesus was warning his disciples against false doctrine, especially that of the Pharisees, who were sticklers for the letter of scripture to the exclusion of its spirit. The point is that you can talk about effect, the “son of man,” and it can be easily erased or forgiven in the mind. But when you apply your erroneous words to God, or the Holy Ghost, they take on a phase of reality that makes a lasting impression. This is why Jesus told his disciples “Beware ye of the leaven of the Pharisees, which is hypocrisy.” The Pharisees applied their limited intellectual interpretation of scripture to the All-Loving and All-Good God, which set up a false standard in the minds of the people they taught. Webster gives this definition of blasphemy: “Blasphemy is to attribute to God that which is contrary to his nature, and does not belong to him, and to deny what does.” God being omnipresent, omniscient and omnipotent Spirit is blasphemed by all those who deny His presence, knowl-

edge and power in them and in the world. Whoever thinks or says that God has not the power to protect him, provide for him and heal his diseases, here and now, is blaspheming against the Holy Ghost.

1. Must there come to each individual in the process of regeneration an experience like that of Jesus when he cried out, "My God! My God! Why hast thou forsaken me?" If so, what does it signify?

2. Will you, in brief, give the steps in the process of regeneration? Is the change in the body, or temple, gradual or instantaneous in its manifestation? Has anyone attained to the "perfect man in Christ Jesus?"

3. How is it that one can enter into the very "Holy of Holies"—have glimpses of the Spirit-world and some of its glories—see and hear things not to be uttered, and then for a long period walk in darkness? Must it be so? Is that a part of the process? If we hold fast to "that which we have received," will the Comforter come again?

—AN EARNEST SEEKER.

1. Yes, to everyone comes that giving up the personal idea of God. It is the Jesus consciousness that cries, "My God! My God! Why hast thou forsaken me?" The personality creates in thought a personal ruling power in the invisible realms, which is its God. When man surrenders the limitations of personality he also loses faith in the personal idea of God. But the Spiritual Self does not lose its hold on the true God, and on the morning of resurrection it raises the body and ascends from the psychic realm (Mary) to the Spiritual with the words, "I ascend unto my Father and your Father; and to my God and your God."

2. The steps in regeneration are those of every mental process—mind, idea, expression. These are typed in man as spirit, soul, body. The object of regeneration is to raise the soul and body to the Spiritual plane. This is done through first planting in mind the idea, which is perception of Truth; next the feeling, or soul, is moved upon, which is understanding; then the body shows the effect, which is realization or manifestation. Regeneration viewed from the standpoint of the unregenerate is a gradual process; an overcoming step by step of the results of wrong thoughts and their effects. We know of no one who has yet attained the standard established by Jesus Christ, yet many are on the way. Some know where they are in the process, while others are so hypnotized by the sense con-

sciousness as to be wholly oblivious to the meaning of the changes that are going on in them—the result of the implanted word of Jesus. Yet many of those who received the Word in the time of Jesus are now coming to consciousness, and are making themselves known to one another. We know quite a few of these here in America, and there are thousands who will in the near future come into a realization of who they are and what they are here for.

3. Man has within his mind all the results of his thought. All that he has thought throughout the ages of his existence is there recorded in states of consciousness. When he begins to regenerate or purify these inner realms of his being he must take them as he finds them. The thoughts of Spirit and the glories of the Great God have formed like states in the subjective mind, so also the thoughts of ignorance and darkness. They are all there, the “many mansions” in the Father’s house. But supreme above all is the One Mind of Infinite Goodness, Power and Purity into which all must be finally merged.

It is the understanding of most metaphysicians that the Christian Scientists deny the body *in toto*; in fact, a majority of Christian Scientists themselves so interpret their teaching; but Mrs. Eddy makes a very clear explanation of this point, which places the body in its right relation and corroborates the “natural body and spiritual body” teaching of Paul. This explanation is in the *Christian Science Sentinel* of October 19th, as follows:

In the last *Sentinel* was the following question: “If all matter is unreal, why do we deny the existence of disease in the material body and not the body itself?”

We deny first the existence of disease, because we can meet this negation more readily than we can negative all that the body affirms. It is written in “Science and Health with Key to the Scriptures:” “There are degrees in the material or human belief, and a harmonious belief is one step out of error; a belief of health is an improvement on a belief of sickness.”

Thus it is that our great Exemplar, Jesus of Nazareth, first takes up the subject. He does not require the last step to be taken first. He came to the world not to destroy

the law of being, but to fulfill it in righteousness. He restored the diseased body to its normal actions, functions, and organization, and in explanation of his deeds he said, "Suffer these things to be so now, for thus it becometh us to fulfill all righteousness." Job said, "In my flesh shall I see God." Neither the Old nor the New Testament furnishes reasons or examples for the destruction of the human body, but its restoration to life and health, as the scientific proof of "God with us." The power and prerogative of Truth are to destroy all disease and to raise the dead—even the self-same Lazarus. The *spiritual* body came with the *ascension*.

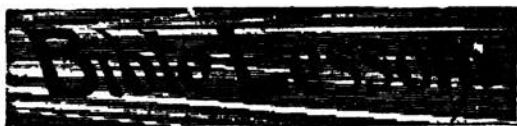
Jesus demonstrated the divine Principle of Christian Science when he presented his *material* body absolved from death and the grave. The introduction of pure abstractions in Christian Science without their correlatives leaves its divine Principle unexplained, tends to confuse the mind of the reader, and ultimates in what Jesus denounced, namely, "straining out gnats and swallowing camels."

Will you kindly explain how man is to conquer death. I seem to understand that you mean that man can immortalize this same body. Now, it seems to me that when Jesus Christ gave up the ghost he gave up the mortal body, showing to us that we must do the same. When he appeared it was in the Spiritual, and not to the world but to his disciples. Do I misunderstand your teaching? It seems to me that giving up the ghost means giving up all that is not real, the perishable flesh body. Now, if we keep the flesh body, or spiritualize it, do you mean we remain on this earth? Would it not become overcrowded.—A. B. T.

The teaching of Christianity is that the body shall be redeemed. "Even we ourselves groan within ourselves, waiting for the adoption, *to-wit*, the redemption of our body."—Rom 8:23. Jesus Christ demonstrated this, and resurrected the same body that was hung upon the cross after it had gone through that experience called death. "He showed unto them his hands and his side." \* \* \* "Then saith to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."—John 20:20-27. He was seen many times after the crucifixion by his disciples and others; Paul says over five hundred people saw him—I Cor. 15:6. It appears, however, that he gained a new power over his body after the crucifixion.

He came and went at will regardless of material limitations. Closed doors were no obstacle to him, and he caused his form to appear to his disciples when they were journeying to Emmaus, then suddenly to vanish. Here he demonstrated his promise that he could "take it up or lay it down," referring to the "temple of his body." He said, we were to do these things, and "greater," so it must be a universal law.

Jesus taught and demonstrated that the first step in godliness is righteous dominion over the body. The body is not corrupt through its own volition; it is the "carnal mind" that has brought disease and the dissolution of its members in death. Instead of making many bodies and destroying them again and again, the Divine plan contemplates but one body for each ego, which never disintegrates but constantly refines and expands in capacity with the unfoldment of the spirit. The repeated birth and death experiences of the egos in the present race are the result of the errors of the personal consciousness. This is what we shall all be obliged to eliminate, as did Jesus. This is the "ghost," or "breath," which he gave up on the cross. This false understanding, has formed a false material world, including an atomic vibration in the body that tends to fleshly lusts and the disintegration of the form. The essential elements of the body are pure and permanent; they are part of the Universal Being. Man forms them into his body as he *wills*, based upon his understanding. Apparently there have been many billions of people propagated on this planet, and if the average birth rate should keep up after we have conquered death, it would seem that things might get crowded here. However, we should remember that these seeming many people are like the actors that appear and reappear on a stage—they are the same people playing many parts. Again, when we have eliminated the carnal mind the atomic vibration of each body will be peculiar to its own sphere of action, and there will be no friction or infringement upon that of another. An unlimited number of bodies vibrating in harmony with Divine mind could occupy the same place and yet not crowd one another. The *ascension* of Jesus was this step in body building demonstrated. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—I Cor. 3:16.



BY LEO VIRGO.

## Lesson 8. November 19.

Public Reading of the Scriptures. Nehemiah 8:1-12.

GOLDEN TEXT— *The ears of all the people were attentive unto the book of the law.* Nehemiah 8: 3.

Thought is the builder of all our mental walls. Loose, careless, lawless ideas tear down our mental walls and let into our Holy City, or pure, upright character, the disorderly mental states of those who have no desire to attain the high ideals which we strive for. We thus gradually fall away from the high standard which we were following: we mix, like the Jews in desolate Jerusalem, with the heathen races about us; we take from among them "wives" (affections) and children (thoughts) are born unto us that are not of the household of God, or good. In the reformation all these affections of the mortal, and their progeny in carnal appetites, must be put away. The walls of the character Christian must enclose only true ideals and pure thoughts.

The walls are built by our affirmations of Truth and our continual loyalty thereto in thought, word and deed. However, we have enclosed in our walls many Jews, or spiritually poised thoughts, that are ignorant of the law of Being. They must be instructed in the law of Moses, which is the law of denial, "thou shall not."

"And all the people gathered themselves together as one man." It is one man talking to his own thoughts or people. We speak of "educating the masses," but forget that this education depends upon the efforts of each individual. Educators and reformers have a way of talking about "elevating the masses," as if they could be legislated into a higher civilization. The fact is that all reform begins and ends with the individual. There is but one man. Paul



discerned that there is but one man, the Universal Man Christ, and that we are all members of his body. Each human type of that One Man is spiritually his exact image, his especially begotten son. You are that man. Begin your reform for the "masses" by reforming yourself.

As there is a Divine Man so there is a Divine Law for the government of that Man in his manifestation. That law is the Scripture Universal in the heavens of man's being. The Law of Moses is its statement as interpreted from the negative mind-view and the Law of Jesus is its interpretation from the positive mind-view. But these interpretations are not the infallible word of God in their present form in the Bible. They are the *word* as perceived by the illuminated minds of many men in various stages of unfoldment. That omnipresent Word is the only infallible scripture of God. "It is nigh unto thee, even in thy mouth." There is a faculty of the mind that receives and transcribes upon the tablets of memory every wave of mentality that touches the consciousness, whether from the spirit or the flesh. This faculty is Ezra, the scribe. This faculty may be exalted to a point where it will receive impressions from the spiritual side only, then it reads out of the law and interprets the spiritual meaning for all the people, or thoughts of the consciousness. "And Ezra opened the book in sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: and Ezra blessed the Lord, the great God."

When we have read the law from this inner plane and see how far short we have come in fulfilling it, we are sorrowful. "All the people wept when they heard the words of the law." But we are not to grieve over our shortcomings, because grief is weakening. "This day (state of consciousness) is holy unto the Lord: Neither be ye sorry; for the joy of the Lord is your strength."

---

## Lesson 9. November 26.

Woes of Intemperance. Proverbs 23:29-35.

GOLDEN TEXT—*Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.* Prov. 20:1.



Who hath woe? who hath sorrow? who hath  
 contentions? who hath complaining? who  
 hath wounds without cause? who hath  
 redness of eyes? They that tarry  
 long at the wine; they that go  
 to seek out mixed wine.  
 Look not thou upon the  
 wine when it is red,  
 when it giveth  
 its color  
 in the  
 cup,  
 when it goeth  
 down  
 smooth-  
 ly; at the  
 last it biteth  
 like a serpent, and  
 stingeth like an adder.

To desire to be instructed by God is the first step in exalting the Inner Scribe. The sincere desire of the heart is always fulfilled by the Divine Law. All the woes of humanity have their root in disregarded law. Man has many factors to deal with in his "garden." The most "subtle" is the "serpent," or sense consciousness. It is not evil, as we have been taught, and there is no warrant for such interpretation. The allegory of 3rd Genesis plainly teaches that sensation is a blind force, and should not be regarded as a source of wisdom. In its right relation the serpent stands upright on its tail and forms the connecting link between the swift vibratory forces of the spirit and the slow vibrations of the flesh. "As Moses lifted up the serpent in the wilderness so must the son of man be lifted up." In the body the spinal cord is the seat of sensation, "the tree in the midst of the garden," and its branches extend to all parts of the system. The "fruit" of this "tree" which the desire for sensation (serpent) urges man to eat, is the seminal fluid, which flows throughout the nervous system, and is the connecting link between the mind and the body. When desire for sensation leads man to dissipate this precious "fruit" of the "tree" in his earthly garden the whole nervous system is drained of its vitality and the spinal cord loses its capacity to conduct the higher life into the consciousness. Man feels a lack, he is "naked." Sensation is no longer a heavenly ecstasy

but a fleshy sex vibration. It crawls on its "belly" and eats "dust" all the days of its life. That is its functions in the dryest, most lifeless part of man's being.

Yet sensation is a Divine creation, it is part of the Lord God's formation, and must find expression somewhere in the consciousness. This brings us to the root cause of that appetite which craves stimulants and goes to excess in seeking satisfaction in eating and drinking. The cause is plain to be seen when we understand the anatomy of mind and body. Sensation is seeking satisfaction through the appetites. Through listening to this serpent of sense man becomes sexually insane, a glutton and a drunkard.

The remedy is, turn away from the lusts of the flesh and seek God. Take up the problem from its mental standpoint. Sensation is a mental quality. It can be satisfied only by cultivating the spiritual side of your nature. If you are a sexual drunkard, deny the power of this ungodly lust over you. Pray for the help of God to overcome, then affirm your own power and spiritual dominion over all the "beasts of the field" in your "garden." When you have gotten the mastery of the sexual intemperance you will find the conquest of appetite easy. Simply deny all desire for material stimulants and affirm that you are satisfied with the stimulant of the spirit. Whenever the desire for the material stimulant manifests itself quietly say to it, "You are nothing. You have no power over me or anybody else. I am spirit, and I am wholly satisfied by the great flood of spiritual life that now fills my being."

(N. B.—Coffee, tea and tobacco drunkards are included in above, and should apply the same remedy).

---

### Lesson 10. December 3.

Keeping the Sabbath. Nehemiah 13:15-22.

GOLDEN TEXT—*Remember the Sabbath day to keep it holy.* Ex. 20:8.

It is good to rest one day out of seven and give the attention wholly to things spiritual. It is better to understand and practice every day that mental attitude which the weekly Sabbath typifies. Without this understanding and daily practice the Sabbath observance becomes a mere formality.

This mental attitude, which the Sabbath typifies in an external way, is a realization in the consciousness of the omnipresence and omnipotence of God. It is the seventh day or seventh degree of spiritual attainment. It is a realm of the mind which may be opened up by anyone who will practice daily concentration upon spiritual thoughts. God has completed his part of the creative design, and *rests* in the realization that all work is finished. Man is fulfilling the design of God, and his efforts weary him. It is provided that he may *rest* at will in this Spiritual place in Being where all *is* finished. When this is attained man loses that sense of personal importance, and the weariness that follows its puny efforts, and rests in the spiritual forces of his being. Then he perceives what Jesus meant when he said, "It is not I, but the Father within me, he doeth the works."

This resting in the Sabbath of God is of the utmost importance to man. No success of a permanent character can be had without its daily observance. It is the open door to that great storehouse of vitality which must be drawn upon to sustain the exhaustion incidental to external activity. It is in one of its aspects "going into the silence," but it is more than this as ordinarily practiced. We go into the silence to accomplish various results and the plane of consciousness we there open up depends upon the motive and the idea with which we go in. The "silence" is crammed full of every sort of thought vibration, and you can listen with your mind for the discords of thought as well as the harmonies, and one will come to you as quickly as the other. The trained Christian always goes into the silence with a well-defined idea, and he touches only planes of consciousness that correspond to that idea.

Understand that the Mind of God in its Sabbath rest is here and now. Go into the silence with this understanding, and you will be rested from all your labors. You will take on the hallowed presence of the Spirit of Good, and all the cares that infest the day will drop away from you. Do not be a slave to the observance of some man-appointed day of the week. Know that "man was not made for the Sabbath, but the Sabbath for man."

## Lesson 11. December 10.

Lesson in Giving. Malachi 1:6-11: 3:8-12.

GOLDEN TEXT — *God loveth a cheerful giver.* I Cor. 9:7.

The Jewish law that required a tenth of each man's increase each year for the Lord has a foundation in truth. All religious rites and requirements have a metaphysical side — an "inward grace." When they are observed with this "inward grace" quickened, the result is altogether satisfactory.

Religious training is one of the most important departments of the race's education, and it is through man that it is carried on. It is a science exact as mathematics, and rightly understood would be taught in the public schools and with the same unanimity as to system. But so long as religion is a matter of opinion, based upon some man-made writing, it will never be feasible to place it with the exact sciences in the school room. Yet a state religion is practicable and would be accepted by all the people when they once comprehended the Science of Being. It would then not be a question as to what Truth is; the fundamentals of Truth would be universally accepted, the only differences would be on how best to present it. The best system of teaching Truth would demonstrate itself by its results, and a state religion willingly supported by the people as a whole would finally be adopted. The Jewish law of a tenth to the state and a tenth to the church was a prophecy of this.

But giving for the support of religion is first a question that rests with the individual. You cannot fulfill the law of your being unless you give unto the Lord in some form. "Freely ye have received; freely give" is a statement of exact Science. All that you are at the fount of your being comes from the Lord; then it follows that you must give forth freely in order to receive freely. If you can give forth in its essence the life, love and truth which flows to you from the Lord, it is well. You will be abundantly supplied with more if you acknowledge the Omnipresent Source. But if you are working on another plane of consciousness, and holding as valuable other forms of the *one substance*, then see to it that you return unto the Lord that which belongs to him. By so doing you will open wider and wider the gates of mind, and there will flow to you from within a

compensation which money cannot buy. Do not give with the thought that you are helping some struggling church, or some individual who is doing the Lord's work, but *give unto the Lord*. That is, make a practice of giving that you may open the way for the reception of that "inner grace," which is a matter of individual experience. It is not necessary that anyone know that you give. It is not a question of personal credit with men, but an adjustment of balances between you and the Lord, who is Spirit and always with you.

Many people have made it a rule of their lives to give a certain portion of their income to religious purposes, and, where they are true to the compact, prosperity and satisfaction always follow. A certain young man started out in his business career agreeing to give one-tenth of his income to the Lord's work. The first year his income was but \$100, and it was easy to give one-tenth of it. The next year it was more, yet he easily parted with the tenth, but as the years went by and prosperity kept coming to him he found it harder and harder to part with the tenth, until finally a very prosperous year brought him \$10,000. To give \$1,000 to the cause of religion seemed to him too much—he could invest it to such good advantage in another direction, which he did, and broke his compact with the Lord. He not only lost his \$10,000 but all his fortune gradually left him and in a few years he was a poor man financially. These fluctuations of fortune are the rule in the commercial world, and the Gentile mind does not see in this change from prosperity to poverty any religious signification. But the metaphysician discerns at once that this man lost the confidence and assurance within himself of God's co-operation in his work which resulted in mental confusion and poor judgment. God is not an ignis-fatuus, but a working Principle in the Consciousness Universal. You cannot lie to God nor cheat him—you simply deceive yourself if you attempt it. Be just to the Lord, give as you have received; and the congested currents of your soul will be quickened. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

---

"Justify your opinions by translating them into a holy life."



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,  
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt. 18:19-20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us to-day as fully and with as great power as He ever was, and He manifests Himself to all those who spiritually apprehend Him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection: after which, "ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render. The Father answers our prayer for supply through you.

This society has been in existence about ten years and has over 7,300 registered members. Hundreds have been healed mentally and physically, and its power grows stronger day by day.

The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady, price 75 cents.

*UNITY* is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance (nor any payment whatever from those who have no means of support), but will supply you with these helps to spiritual understanding upon your terms. We want you to be healed mentally and physically, and are giving everything we have to this end.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. A brief mention of your needs will help in the spiritual co-operation; but do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee St., Kansas City, Mo.

## THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

November 20th to December 20th.

The Spirit of Power is quickened within me, and I am more than conqueror.

Noon Thought.

Abiding in thee I fear no evil.

## A Daily Word.

---

*Monday*—Peace and Plenty.

*Tuesday*—God guides me.

*Wednesday*—I am provided for.

*Thursday*—I lack no good thing.

*Friday*—I am at peace with all men.

*Saturday*—I am satisfied.

*Sunday*—I rest in the conviction that God is  
the only Good.

---

### Young Medicos Caught Out.

---

“When I was attending medical college,” said a New Orleans physician, “our old professor of *materia medica* and general practice told us one day that he had a remarkable case which he proposed to exhibit next morning in clinic. ‘I have persuaded the man to allow you to examine him in the interest of science,’ he said, ‘and you will each make an independent diagnosis in writing.’ Next day the patient appeared. He was a big strapping fellow, and, without any preface, he peeled off his clothes and took his place on the table. We examined him in squads, thumping his chest, listening to his lungs, feeling his pulse, taking his temperature, and doing everything else we could think of. I soon discovered valvular disease of the heart in an advanced stage, but said nothing, according to the rule, and sat up nearly all night writing my diagnosis. When the professor took his place on the platform at lecture hour his desk was heaped high with our written reports. ‘Well, gentlemen,’ he said blandly, ‘I find here forty-six diagnoses, each describing a different disease. I consider the variety of your discoveries very remarkable, especially’—here he paused and deliberately polished his eye-glasses—‘especially, gentlemen, as there was nothing whatever the matter with the patient.’ The silence that ensued was so thick you could have cut it with an ax.”—*New Orleans Times-Democrat*.

---

The soul is a delicate plant, and should be nourished with good, not evil; with love, not hate.

## God's Will.

---

Following is a synopsis of a sermon on "God's Will" delivered by Miss Lucie Beckham at the Home of Truth, Alameda, California, and published in one of the city newspapers:

"Jesus saith unto them, my meat is to do the will of Him that sent me and to finish His work." — John 4:34.

The old idea concerning God's will brings us a sense of duty which has little to do with the joy of the Lord, and before we can speak these words from our heart, "Not my will but thine be done," we must put away some of the traditional ideas that have held us in bondage, and understand the truth about God's will. God's will is himself. You cannot separate God from His will. God is infinite Good. God is infinite Life, infinite Purity, infinite Tenderness, infinite Mercy.

God never willed that one of his children be afflicted. He never willed that one of his children suffer. Until we do understand that God's will always works for the good of mankind, we will never be able to say from the depths of our being in the true spirit of rejoicing, "My meat is to do the will of Him that sent me."

It is impossible for us to believe that God can punish us to-day and reward us to-morrow, and still be willing at all times and under all circumstances and in rejoicing to say, "Not my will, but Thine be done."

Dear ones, do you believe that you are followers of Jesus Christ and still believe it is possible for God's will to afflict any one of his children? Have you taken into consideration that Jesus Christ said again and again, "I came to do the will of my Father," "Not my will be done, but Thine be done." And what did he do? He healed the sick, He healed those diseases for which the world says there is no help; He overcame the world, error on every side; He gave principles of true living by which mankind can be emancipated from evil, and he said, "I come to do the will of Him that sent me."

Never once did he say, "It is God's will that you should suffer." Therefore let us understand the truth. It is not the will of God that you suffer; suffering is not



prepared for you by a Father of infinite Love and Wisdom, but comes from your ignorance of what the Divine Will really is; from a sense of separateness from God.

The will of God and the will of man should be one; you should have no will apart from the will of God. The will of the highest good should govern your life in every detail. This will keep you from doing and undoing; it will keep you from struggling, it will keep you from care and responsibility; it will keep you from worry and anxiety, and it will make your life a life of joy, a life of peace, a life of satisfaction.

Through exerting your personal will, you have made a failure of your life compared with that which is intended for you, for every evidence of suffering, sorrow, sickness, misery, everything on the shadow side that comes into your life is an evidence of your own inability to live your own life. Learn to let go, learn to put away your personal desires and considerations, yield to the divine will and you will not manifest these things that make life hard.

In the lace factories of Belgium, where the beautiful hand laces are made by women and children, a skillful worker uses 4,000 bobbins and 2,000 pins in a single design. Hour after hour these bobbins fly through the fingers of the workers with incredible rapidity, and the work goes on with never a tangled thread. Can we think of these fine threads flying in and out, back and forth, presenting to us in our ignorance only the idea of confusion, yet coming forth from the hands of one so skillful in the handling, woven into beautiful patterns or designs for which we are willing to give almost any price, without learning a lesson as to how God works?

What could we do with these 4,000 bobbins and 2,000 pins and cobweb threads? It would be very foolish for us to attempt, in our ignorance, to do that work, would it not? Yet, my friend, we attempt a more foolish, and a more difficult, a more impossible task, every day when we take the threads of our lives into our own hands, and attempt to keep them from tangling.

Only Divine Wisdom knows how to weave the pattern of your life and mine, and if we in our ignorance try to work out this pattern of ourselves, it must end in confusion, even as it has in the past.

Then the question arises, "How am I going to give myself to the Divine will?" By giving it recognition. Say, "Not my will but Thine be done," "It is my meat to do the will of Him that sent me," and you will find that where your life is entangled in error, the Spirit of Wisdom will know just the thread to draw to straighten everything out, and this will work in the most practical way. Before the will of God sickness will give place to health; inharmony will give place to harmony; all discontent and dissatisfaction will be supplanted by the truest happiness and satisfaction; all unlovableness will be lost in love, and all evil will be overcome by the good.

The true Light shall illumine your life and it shall be filled with the knowledge, the joy and the Truth of the Lord, as the waters cover the sea.

---

### Life.

PAULINE FUNKE.

Life, as we live from day to day,  
Is but time that passeth away  
In moments, hours, days and years,  
Recording cycles of the spheres  
In which we dwell.

But life to live — nor time nor space  
Can measure it, or e'en a trace  
Can mark its lodgment, or be found  
In sea or air, in sky or ground —  
Nor can tongue tell.

'T is felt within the heart of hearts;  
It dwelleth there and hath no part  
To mingle with the dross of earth;  
'T is born, and yet it hath no birth,  
And still it lives

In deeds and acts of love — 't is God  
Within — that manifests his word —  
Inspiring truth — insuring peace  
And blissful hopes that never cease,  
And courage gives.

---

"I came, I saw, I conquered," and blood flows a nation o'er. — *Cæsar* (the world's way).

I came, I saw, I conquered, and to man his soul restore. — *Christ* (the Spirit's way).

## Synopsis of Midweek Services.

---

At Unity Headquarters, Kansas City, Mo.

---

Wednesday, October 11th, at 3 P. M. Leader: MRS. ANNIE RIX MILITZ.

Service was opened by singing, "Leaning on the Everlasting Arms," and "God is Love."

Mrs. Militz said: "Any truth fully realized heals. All that is necessary is that we realize that we are speaking and thinking that which is true. In these meetings we do well if we find at least one sentence or even one word that we can carry away with us feeling that it is true, for it will go down into the very depths of our being and translate old, false conditions into new and true and desirable ones. There seem to be many conditions that are hard, and circumstances seem to be hard when they are not comfortable, and people speak about hardness in bodies or minds, but hardness does not belong to that beautiful Presence which is everywhere. That Presence is sweetness and grace and gentleness itself. There is no hardness in the Divine Presence. Have you anything about you or in you that seems to be hard? Then know this, that this Divine Presence is able to dissolve all hardness. The Divine Presence can take it all away. Everything that is hard must melt, now, this hour, when we realize the Truth. Jesus Christ said he could not heal the people because of their faithlessness and perverseness (Matt. 13:15). Faithlessness is simply a lack of constancy and earnestness. There seems to be that same unbelief when a patient does not manifest healing. Sometimes they seem to be incurable in the eyes of the world, but nothing should be impossible with you, said Christ, and we sometimes have to overcome that unbelief that is in the world.

"Perverseness is hard to describe. Some seem so perverse that they would rather die than be healed by this Jesus Christ way. Sometimes when hardness manifests as obstinacy, when it cannot be understood, then God's grace

must be felt working in us, and we must know that we are not under the mortal law of cause and effect; that there is no reality in hardness of heart or mind. You remember that Paul had it, and sometimes he called it a thorn in the flesh. He prayed three times before he heard the voice say, 'My grace is sufficient for thee.' This did not mean that he was to go on and endure the hard condition, but that was an answer to his prayer, the assurance that he should be healed. He was to go right on and pay no attention to the thorn, and he would be healed and relieved.

"Grace is a very abstract subject. You have Grace in your heart when you are gracious, kind, loving; when you serve another without thought of merit or demerit; when you love for love's sake; when you are good for goodness' sake, and do not even think about that. To meet every seeming evil without a thought of envy or malice or cruelty or revenge; it is this that makes you loving, gentle and kind. That is the graciousness that is royal, kingly, and has no sense of inferiority or superiority in it but always deals as king with king; and when you hear of a woman who is gracious you can know that she is courteous, queenly, pleasant, kind, loving. This divine quality is one with love. It is love manifest. Whoever is gracious is graceful in action. Graciousness is that which is best of all beauty, of all wholeness, brought out into manifestation. There is a graciousness in you that is the healing power of God and can radiate to your finger's ends and out unto all your surroundings. Take the words of Paul, 'My grace is sufficient for thee,' and realize that this Grace is healing you and uplifting you and cheering you and blessing you.

"There is One in you who is whole now. That One fills you with the fulness of strength and life. The life in you is *the* Life, that is, God; therefore, your life cannot be cut off or shortened one moment because it is God. You realize that God is healing you now, that the One Presence is radiating through your whole being, causing you to rise up in the strength of God and declare, 'I am well; I am healed; there is nothing the matter with me.' The grace of God fills your whole being, and you forgive and forget evil and remember misery no more forever. God's grace is sufficient for you."

"God's Grace is Sufficient for You" was then sung to the tune of "My Bonnie Lies Over the Ocean."

"Now, we will realize God, not only as a Savior of the body, but also a Savior of circumstances, taking us out of the limitations and inharmonies of our surroundings. Now, let us realize that God's peace and presence is surrounding us and healing us. Let us come under the Law that sets aside the law that makes man weak, poor and limited in his capacity to do and to enjoy. So we can draw to ourselves sustenance. It is promised to one who shall meditate on the Law of the Lord day and night that 'he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.' It is true of such an one that if he shall take hold of what every other one who has undertaken it has made a failure of, he will be successful. But this is not the prosperity that lives off from its fellows. That is limited in its nature and character. It is piratical and selfish. It is destructive and false. But the prosperity that I speak of would cause the desert to blossom where it was barren, it would cause plenty where there was lack, it would cause happiness and prosperity in all you undertake, because now you are meditating night and day on the Law of the Lord. These cannot fail if we do not forget to meditate on the Law of the Lord, and lest we forget and ascribe our prosperity to the arm of flesh and to material ways and means, we remember, 'I am the Lord that giveth thee power to get wealth, and to get health and peace and happiness,' and these are only limited because we forget the source of our health and our wealth and our happiness and peace. That we may not forget, let us also not forget to assemble ourselves together in these helpful meetings where we can from week to week re-collect our thoughts about God and his wonderful bounty to those who forget not to meditate on the Law of the Lord day and night. Let us take this thought: 'I am prospered in everything that I do.' As long as we remember who it is that gives us this prosperity, that pays our debts, that gives us employment, that gives us just what we want, and realize that it is by meditating on the Law of the Lord day and night, and are faithful, we can never lack any good thing. Let us remember that we

should seek first the Kingdom of God, and all these things shall be added unto us. Now, let us go into the silence with this thought, and open our hearts and minds to receive the gift of God."

---

Wednesday, November 1st, at 3 P. M. Leader: MRS. E. S. WELLES.

Services opened by singing, "While the Days are Passing By."

Mrs. Welles said: "Now, for a few moments, let us try to realize the words of Saint Paul: 'Let the same mind be in you which was in Christ Jesus,' and we do this by remembering who we are and what we are, and claiming our birthright right now.

After reading the third chapter of Colossians she said: "Let us take the thought of forgiveness into the silence with these words: 'Even as Christ forgave you, so also do ye,' (Col. 3:13), and let us free others and ourselves by wiping out little differences of whatever nature and set everything right and thus make peace." The leader then took up the 12th verse of this chapter, and said: "Now, the question is, who are the 'elect of God?' We used to be taught that some were elected to be saved and others to be lost; that some were holy and elect and some were not. David said, 'Bow down thine ear, O Lord, for I am holy. What makes us holy and elect of God? Where is God? I am taught that I reflect the idea of God that I hold in my mind; that I am the manifestation of the Mind that is God. Then if the idea of God that I hold in my mind is holy, I am holy; and if I hold in mind an unholy idea as of a God full of wrath and cruelty and injustice, then I am unholy, for I show forth the fruits of my concepts of God. It needs no outside person to tell me whether I am elect and holy, for the Spirit beareth witness with my spirit that I am the child of God, holy and elect. I know that God created me in his own image and likeness, and I must be holy and elect when I can look upon God as holy and see him as Love. Then I put on this condition because I am the image and likeness of this goodness which I see in God. Thus we put on bowels of mercy towards all by seeing God as merciful, loving and kind. In this way we let the same mind be in us which was in Christ Jesus, and show forth that which makes life sweet, pure and helpful to our neigh-

bor. And the nearer we can come to living the life he lived the more perfect can we make our lives. We should not be satisfied with falling far short of the life he lived because he has been held up to us as the great Son of God, the perfect one, without spot or blemish. No, 'Be ye perfect as I am perfect,' is the injunction. These words are a beautiful lesson to me, and it is my continual delight to hold up that life as my model; 'Follow me,' and we must cross out these manifestations which come short of this image and likeness and affirm our perfectness and wholeness as children of the most high."

Mr. Gilruth: "We are not reflections of anything. We are here to make God manifest, and we elect ourselves to be holy. When we have done this, we have set ourselves aside to the service of God. It is not following Jesus of Nazareth, but it is following the Christ in me. This is what Jesus did, and we are to do the same thing. 'Take up your cross and follow me, do as I do,' is what he said, and that does not mean that we are to follow his personality, but to listen to the Christ in us as he did to the Christ in him. I must set this body aside as holy, and if I hold to this with all the power I am capable of, then I am sure I am the Son of God, and I make manifest the Truth. But if I blaspheme by saying, 'I am sick, I am sinful, I am weak and poor,' I set at naught the word of the Lord, and the law will make manifest my false words and I will reap the harvest of evil, sin and sickness and poverty. But if I know myself to be the Son of God, and declare it and hold to it and make manifest the works of righteousness, I reap the reward of the righteous. Then all power is given unto me in my heaven and in my earth and my word doth not return unto me void, but accomplishes that whereunto I send it."

Mrs. Stark: "If we hold that we are God manifest, we must also look upon our neighbor as God manifest, must we not? Then if we see him showing forth unloveliness, if we see him showing forth hate and malice and jealousy and revenge and cruelty, it is not him I have to forgive, but myself, is it not? It is said we cannot see in another what is not in ourselves, so it seems to me that it is ourselves we need to look after."

Mrs. Fillmore: "It is not the personality which we see

that is God manifest. The personality is only a mask and conceals the true child of God, while individuality is what I really am. This individuality is what I am trying to bring forth into manifestation in every act and deed, in every thought and word. That is the Son who is created in the image and likeness of God, and this personality, this mask, is the reflection of the ideas and beliefs I have held about myself as a 'miserable worm of the dust,' subject to all the ills of life. No one would think of holding up this mask and declaring that it is the Son of God, made in the image and likeness of God, so we look right through the mask and see with our understanding the Christ child and speak of it as the real self, and by holding it in our minds as the real of us we bring it forth more and more into manifestation till we show forth the perfect image and likeness of our Father."

Mrs. Brown: "The personality belongs to that which changes. Individuality is indivisibility. If I am conscious of my individuality I am conscious of the life that cannot be divided. It is the Omnipotent life, the Omnipresent life; it is the life which absorbs the personality and shines forth in all its loveliness as the pure and perfect child of God."

C. A. SHAFER, Secretary.

---

### Pen Points.

Prosperity rarely brings out the best there is in man. A man's adversities are often his most stimulating friends.

True charity consists not so much in what we give as in what we give up.

God makes our sunlight. We make our own clouds.

Sincerity is the foundation stone of character.

Strength always comes to the hand that serves.

Live to love, and you will love to live.

—*Christian Uplook* (Methodist).

---

Once when greatly distressed in her doubts about there being a God, Lady Somerset cried out, "Oh, if I could only know whether there is a God." At that moment a voice seemed to speak within her saying, "Act as if I were and thou shalt know that I am." She conformed her life to this thought of God and was soon able to say, "I know that God is, and is a rewarder of them that dilligently seek him."



## A Miracle of the Night.

I. P. LATHROP.

In the midst of a great mass of impurity, so dark and foul that there seemed to be nothing good about it, stirred a tiny spirit of life. So hidden was it in the darkness that not the slightest trace of it was visible; no mortal even guessed its existence.

How it came to be, it did not know. It was a secret that the great Father of life had not yet revealed. Why it was placed in the midst of such great foulness, it did not understand. It was a confidence the Father had not yet disclosed.

It only knew that one night a great yearning possessed it to arise out of the darkness into something higher—something fuller; it did not know what that might be; so it tried with all its little might, which was great because united with the Father's unchangeable will.

It succeeded, and behold! The something higher meant light and the pure free air; a caressing sun, and the great world; while most wonderful of all, its own little form was an image of the vast dome above.

Underneath in its heart, quivered lightly the faint pink flush of life.

A little maiden tripped happily by with the rosy tints of the morning in her cheeks, and exclaimed in glad surprise, "Why, here is a mushroom! how pure and white it is."

---

## Extracts From Letters.

---

DEAR UNITY.—I have the pleasure of being able to send you two pieces of "consecrated gold." And what is it about "consecrated gold?" Well, ever since I came into the understanding of Divine Science, fifteen years ago, I have been consecrating all gold paid to me to the special work of Truth, turning it back into the same, because gold symbolizes Truth, in representing on the material plane, the highest standard of value. So I have always blessed it and consecrated with a special blessing for the one to

from whom it came, to the one to whom it goes, and also that it is to carry with it *for all time to come* reformation to the degenerate, healing to the sick, comfort to the sorrowing, and the opening of the prison to all that are bound. That the Lord especially blesses it to the work I know, for the proof has been frequently given me.—*D. W. N.*

A friend writes us telling of a sister who had her front teeth extracted eight years ago, and that now one beautiful, perfect front tooth has put in an appearance. What does this prove, if not that the Great Dentist is never out of tooth substance and is ready to put in a third set of teeth if not interfered with. We have heard some testify of the formation of new tooth substance in teeth that were badly decayed. The thought held in mind was that "Substance is unfailing."

\* \* \* I had a doctor for a patient once; he had been through one course of science lessons; he was taken with la grippe in its worst seeming form; he refused to take medicine; the M. D's. made fraternal visits, perhaps to see him die for want of it. He asked me to treat him. One night at midnight I was awakened by the daughter sending a message over the telephone that her father was worse. I said within myself, "Oh dear, has he got to die after all my going down there through the cold and snow, must he die?" Instantly I saw a beautiful star, then I knew he would get well. The next morning when I stepped upon the porch I heard the daughter sending the same message I heard at midnight. When I went in she was crying; she said some of the doctors had been in and told her to send for her brothers if they wanted to see their father again, for he could not live. His sons lived in Ogden. I said to her, "You need not send for them; your father *will live*; nothing on earth can prevent it, and what's more, he will be better than he has been for many years." He recovered rapidly from that time and is hale and hearty today.—*J. G.*

Last spring I was wonderfully healed through Mrs. C. M. Cram, of New York, and now I am a most enthusiastic practical Christian. Nine different families have become interested through me since the first of September.—*R. R., Staten Island, N. Y.*

Goddard E. D. Diamond started May 1st to walk from San Francisco to New York. He says: "When I began to prepare the body for long and healthy life I left out of my diet slaughtered meats entirely. I ate grains, fruits, nuts and vegetables, drank boiled or distilled water. I take a sponge bath every night, after which I rub olive oil in each of my joints. I have never used a pipe, cigar or cigarette, never indulged in wine or any intoxicating liquor, omitting entirely the use of coffee and tea. For more than half a century I have lived the life of a vegetarian. If I live till May, 1899, I will be 103 years old and will start for New York City, walking the trip. I am able to walk twenty miles per day."

---

### A Silver Wedding.

Mr. and Mrs. A. P. Barton, our contemporaries and co-workers, celebrated their silver wedding the evening of October 22nd. It was an occasion to be remembered by the friends assembled in the parlors of their pretty new home at 3332 Troost Ave., Kansas City, Mo.

The decorations of smilax, palms and American Beauties were a fitting background for the beautiful ceremony that took place under the broad doorway. Dr. Roberts, pastor of the Church of this World, officiated.

Under the spell of his magnetic eloquence those who witnessed seemed to feel the years slip backward, until it was the youthful bride and groom standing there amid the flowers with the untried years all before them — blushing, trembling, timid, but strong in this blossom of their united love and faith. Then the intervening years were all sketched by this wonderful word artist, and in the flickering of their light and shade the blossom grew and ripened until it was the bride and groom of a quarter of a century standing there before us. She in her clinging shimmering gown of silken gray, looking as if the years had brought but never taken from her, as if to the love and loveliness of the younger bride were added the strength and richness of realization. He in his close fitting suit of black, stood there in strong, free manhood, as if the years had found a master, and the heart fruition.

Refreshments and sociability followed. "Old Father Time" methought sighed and laid by his dull old scythe as the golden wedding to come was talked of. —M. F.



**Devoted to Practical Christianity.**

---

\$1.00 per year.

Foreign Subscriptions, 5 shillings per year.

10 cents per copy.

---

Published on the 15th of every month by

**UNITY TRACT SOCIETY, Kansas City, Mo.**

---

Entered in the postoffice at Kansas City, Mo., as second-class matter.

---

**CHARLES AND MYRTLE FILLMORE, Editors.**

---

## Publishers' Department.

Unity is issued on the 15th, and Wee Wisdom on the 1st of the month.

### Holiday Subscriptions.

Until January 1, 1900, we will make a club rate of \$1.25 for both UNITY and WEE WISDOM (UNITY may be sent to one person and WEE WISDOM to another).

For the convenience of those who want to send them to friends as holiday presents we will mail to each subscriber a letter stating the name of the donor. We will also do this for Christmas books when so requested.

We are sure that you might search for days in the bargain stores and not find for \$1.25 two such worthy presents as these. Some years ago a lady wrote us that the most valuable Christmas present she ever received was a year's subscription to UNITY. Reading it healed her of a disease for which she had doctored for years, at the same time opening her understanding. Many others have testified in similar strain.

Subscriptions may be sent in at any time. We will put them on file and send the first copy of UNITY and WEE WISDOM, with letter, so as to reach subscribers Christmas day.

---

A new periodical called *The Higher Law*, devoted to advanced ideals, will be issued in December by Horatio W. Dresser, editor, J. P. Dresser, manager, Annetta G. Dresser and Alice Reed Dresser, associate editors. It will be published monthly at Boston, Mass.

---

Unity Headquarters return thanks to Mr. and Mrs. A. J. Beckman, of Austin, Texas, for a box of great golden pears, product of their own orchard, which we appreciate not only for the fruit's sake, but for the loving spirit that prompted the gift.

H. Martyn Hull is teaching in Seneca, Mo.

"Science and Healing," by M. E. Cramer, is simple truth in simple language. This book is a practical treatise on Divine Science and Healing. Bound in cloth, 258 pp.; price, \$1.50 postpaid. For sale at this office.

We have received from the Societe Astronomique de France, Paris, a bulletin containing an able article on "Women in Astronomy," by Mlle D. Klumpke, a Silent Unity member, who has gained much prominence in scientific research.

Theresa B. H. Brown will teach a class in Appleton, Mo., beginning Monday, November 13th. She will also give a course of lessons, beginning Monday, December 4th, at the Church of the Society of Practical Christianity, 18th and Pestalozzi, St. Louis, Mo.

Mrs. Annie Rix Militz was unexpectedly called to California, and in consequence her new book, "Primary Lessons in Christian Living and Healing," will probably not appear before December 15th, which will be ample time, however, for the holiday trade. Remember we can fill your order. Price, \$1.00.

R. C. Douglass, of Wisconsin, will give a course of six primary lessons on "Regeneration, or Practical Christianity," based on the symbolism of the first chapter of Genesis, at Berkeley Temple, Class Room No. 1, Boston, Mass. These lessons will be followed by a course of seven advanced lessons, based on the significant Life of Jesus, making a continuous course of thirteen lessons, commencing November 1st. Terms: Voluntary contributions.

### **Finding the Christ in Ourselves.**

**By H. Emilie Cady. Special Holiday Edition.**

This wonderful little booklet has created a sensation, because it is as truly inspired as anything that was ever written. It is so alive with the spirit of healing that simply reading it has cured people. Hundreds have testified to its illuminating and healing power. It is just what your soul longs for. We have published it in dainty form, tied with ribbon, especially for the holiday demand. Price, 25 cents.

### **Wee Wisdom's Way.**

**How the Day Family was Healed. A Delightful Story Written from Real Life.**

By Myrtle Fillmore. A booklet of twelve chapters. All who have read it have only words of praise. It is twelve lessons in Practical Christianity woven into a most interesting narrative. One reader wrote: "I prefer it to any full set of lessons I have ever read." The title is printed in red ink on superior cream cover paper, and tied with red silk, making a dainty and acceptable holiday remembrance to a friend. Price, 25 cents.

Sample copies of **UNITY** and **WEE WISDOM** will be cheerfully sent to all who apply. Each subscriber is privileged to send us a long list of names and addresses.

---

We club **UNITY** with any of the \$1.00 per year publications mentioned in the "Metaphysical Publications," on page 239, at the rate of \$1.50 per year for both.

---

Send us 10 cents for postage and we will mail you a package of some of the back numbers of **THOUGHT**, **UNITY** and **WEE WISDOM** of the years of 1896 and 1897. They are filled with wholesome, invigorating Truth.

---

We have issued in a neat little booklet of 20 pages "God's Hand," and "Loose Him and Let Him Go," by H. Emilie Cady, which have heretofore been published only in tract form. Friends who are seeking to demonstrate the Truth will appreciate this little booklet. 10 cents per copy; \$1.00 per dozen.

---

Mrs. Della Whitney Norton, who is successfully ministering the Gospel of the Christ in Minneapolis, Minn., in a recent letter says of her work: "For myself I am strong and happy, glad and free, in the Master's service. I have a practice in Minneapolis and St. Paul that keeps me more than busy. I hold parlor meetings at home every Wednesday evening, also speak to the liberal scientists here every Sunday morning at K. P. Hall, and Sunday evening at St. Paul."

---

### **Our Bible Offer.**

To our readers who desire to secure a good Bible, either for themselves or their friends, we have made arrangements with the International Bible Agency whereby we can give them a first-class Bible at half the regular price. These Bibles are Self-Pronouncing, in clear type, and are full Teachers' Bibles, containing references, word book, and nine parts of new Aids, maps and illustrations. They are bound in "International" Morocco, divinity circuit, round corners, red and gold edges, silk head band and marker, and imitation silk lining.

Our offer is this: To all new subscribers who pay in advance, and all subscribers who renew their subscription before December 25th, and send us \$1.00 extra, we will send one of these Bibles, printed in Minion type, size  $5\frac{1}{8} \times 7\frac{3}{8}$ , postpaid; regular price of this Bible alone being \$2.00. Or, for a renewal or new subscriber, and \$1.50 extra, we will send a Long Primer type Bible, size  $5\frac{1}{2} \times 8\frac{1}{2}$ , postpaid; regular price of the Bible alone being \$3.00.

Thus you get the Bible and one year's subscription to **UNITY** in either case for the same or less than the regular price of the Bible alone.

Either of these Bibles may be had with International Patent Thumb Index for 35 cents additional. This is not the same Bible we have been offering in previous numbers of **UNITY**, but, we think, a better one at the same rates.

Do not ask to have your address changed upon our lists unless you give former address as well as the new one, and please do not ask us to send duplicate numbers of **UNITY** for the ones you failed to receive by not notifying us promptly to change your address.

---

A poem entitled "My Brother's Burden I will bear" was recently written by G. W. Thompson, who has since passed from visible manifestation. The poem has been published by his wife in a beautiful little booklet on heliotrope decolet-edge paper in purple ink. Mrs. Thompson in her dedication says: "That it may help some one to find the way that this Brother found who has gone before, would be his desire and the loving wish of his wife." They can be ordered from this office at 25c.

---

### **Special Holiday Announcement.**

We have decided to offer you four of the choicest booklets in metaphysical literature published, namely:

Lesson in Truth (three booklets), by H. Emilie Cady.....	\$0.75
Wee Wisdom's Way, (twelve chapters), by Myrtle Fillmore	.25
Finding the Christ in Ourselves, by H. Emilie Cady.....	.25
Love, the Supreme Gift, by Prof. Henry Drummond.....	.15

To insure the wide circulation these deserve we make a holiday combination offer until January 1, 1900, of \$1.00, which regularly sell for \$1.40. These are all published in suitable style for Christmas gifts, and will prove of inestimable value to your friends. The fundamental principles of metaphysical teaching is here written in a most attractive manner. Give your friends the benefit of reading these higher truths.

---

### **Homes of Truth on the Pacific Coast.**

Home of Truth, 71 Discovery St., Victoria, B. C.  
Home of Truth, 108 Harrison St., Vancouver, B. C.  
Home of Truth, 2527 Central Ave., Alameda, Cal.  
Home of Truth for Children, 2241 Alameda Ave., Alameda, Cal.  
Home of Truth, 1231 Pine St., San Francisco, Cal.  
Home of Truth (Second), 2123 California St., San Francisco, Cal.  
Home of Truth, 1327 Georgia St., Los Angeles, Cal.  
Home of Truth for Children, 1231-1233 South Olive St., Los Angeles, Cal.  
Home of Truth, 1412 Fourth St., San Diego, Cal.

---

### **Metaphysical Libraries.**

Unity Library, 1315 McGee Street, Kansas City, Mo.  
Metaphysical Library, 1813 Polk Street, San Francisco, California.  
Books loaned at 10 cents per week; \$1.00 a quarter. Literature for sale. Orders filled from any part of the Pacific Coast.  
Metaphysical Library, Room 4, 14 San Pablo Ave., Oakland, Cal.  
Metaphysical Library, Scientor House, Devonport, Devon, England.

---

To know God you must know the Trinity; to know a whole you must know its parts. The Science of Correspondence teaches this. Those wishing help address,  
MRS. VALLIE MIMS, Beeville, Texas.

## Books Reviewed.

**IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY**, a restorative system for home and private use, by Henry Wood. In order to accommodate thousands who have received great help from this book, and who wish to give it to others, it is now issued in paper covers. It is impossible to convey, by any statement, the profound impression which it has made upon thousands of minds. People from all walks of life recount in the most glowing terms the uplift, physical, mental, and spiritual which has been realized from this formulated system. Many keep it to loan to friends, many consult it daily, and carry it with them as they journey. It is concise, simple, and practical, and its specialty is self-restoration without the necessity of outside aid. It should have a place in every home. Fine cloth, \$1.25; paper covers, 50 cents.

**THE POLITICAL ECONOMY OF NATURAL LAW**, by Henry Wood. This book has received a profusion of commendatory notices from the press in all sections of the country. It is simple, yet profound, and makes a "dry subject" positively entertaining. The burning topics of the day including trusts, centralization, labor questions, socialism, and coinage are treated most instructively. It is now issued in paper cover to bring it within reach of all, and to accommodate the great demand for information upon these vital subjects, incidental to the coming presidential campaign. It is independent of prejudice, section, or party, and will be welcomed by searchers after truth. Fine cloth, \$1.25; in paper covers 50 cents. You can order through this office.

**PARENTHOOD**, by Alice Stockham, M. D., author of "Tokology" and "Karrezza." In this brochure Dr. Stockham teaches a purposed parenthood, a procreation that embodies thoughtful preparation, that gives the best inheritance to the child. Emerson says: "To the well born child all the virtues are natural, not painfully acquired." It also teaches how to train creative energy into power; to make it a source of bodily health, intellectual development and spiritual growth; through knowledge one is able to divert this great natural force into harmony, use and beauty. The entire work is an eloquent appeal for the child's best birth-right, and the wise appropriation of the creative functions. Illuminated, 40 cents postpaid; paper, 25 cents. We fill all orders.

**PSYCHO-THERAPY, OR HYPNOTIC SUGGESTION**, by Prof. J. R. DeMude, reduces to a scientific basis the various schools of healing, such as Christian Science, Divine, Faith, Mind, Magnetic, Spiritualistic and Theosophy, showing the universal law underlying these systems, which is amenable to control and application by all intelligent people in the cure of disease and correction of vices. This work teaches a higher conception of hypnotism than is usually associated with that name, the author ascribing it "God-given power," and which he discusses under the following chapters: Hypnotism, The Cure of Disease, The Correction of Vice, Suggestion in Education, The Power of Suggestion, and Our Defense. Cloth bound, 135 pp.; price; \$1.50. Published by the author, Denver.

**FORCE-MASSING METHODS**, by Ernest Loomis, is a book of 134 pages, containing six chapters on the methods of concentrating or massing our occult forces. Of course, the first step is an understanding of the



basic principles of Occultism, which are given in earlier books by the same author, they being "Your Practical Forces," Practical Occultism," and "Methods of Self-Help." "Force-Massing Methods" completes the series, which together, cover the principles and methods of the whole field of practical occult philosophy, and how to use those principles and methods in all business and art. Cloth, \$1.25. Published by the author, 70 Dearborn St., Chicago.

Ralph Waldo Trine, author of that charming little book, "The Greatest Thing Ever Known," has added another literary gem to the "Worth While Series." It is entitled EVERY LIVING CREATURE, and with the thought uppermost in his heart that "the tender and humane passion in the human heart is too precious a quality to allow it to be hardened or effaced by practices such as are often indulged in," the author touches a responsive chord in the souls of his readers on behalf of "every living creature" as he trains the heart step by step through the animal world, "recognizing that we are all parts of the one great whole, all different forms of the manifestation of the Spirit of Infinite Hope, Love, and Power, that is back of all, working in and through all—the life of all." Cloth, 40 pp., 35 cents. Published by Thos. Y. Crowell & Co.

CHARACTER BUILDING THOUGHT POWER is a newly added part to the 15th and succeeding thousands of "What all the World's a-Seeking," by Ralph Waldo Trine, and its title indicates in itself its great value, for "a thought, good or evil, an act, in time a habit—so runs life's law; what you live in your thought-world, that sooner or later, you will find objectified in your life." This new chapter is also published in book form so that those who have copies of the book before the 15th thousand edition may secure it in this form. Paper, 30 pages; 25 cents. Published by Thos. Y. Crowell & Co.

THE GRACE OF MAN, by Robert J. Thuma, is an interesting and instructive book. Grace of soul reflects in graceful actions of the body. That which we are within shows forth in the without. The author says, "I claim that science in its purest and highest view is the self knowledge of the fundamental laws of nature, and is in consequence a spiritual science, based upon the knowledge of our inner selves," and upon that statement he has given us not a mere Delsartean or elocutionary work, but a system of "grace of soul," scientifically analyzed and classified. The preliminary step is enough bodily exercise to develop harmony of the muscles, and then followed by putting the mind, "through which passes the link which connects the soul with the body," in action with these movements of body, thinking of beautiful things, inspired with heavenly music. As the Grace of God consists of Love, Wisdom, Power, so in man the corresponding elements are the emotional, the mental, and the physical, or the soul, the mind, the body. Prof. Thuma has made this study of Grace, which is the expression of the soul, through the mind, by motion of the body, a life study, and in his book of 184 large pages he has given a minute course of exercises in development of Reserve Power, Personal Magnetism, Inspiration, Gravity, Flexibility, Strength and Poise, with hundreds of outline illustrations. Published by the author, Pittsburg, Pa. Bound in red cloth; \$1.50.

—C. E. P.

# Books for the Holidays.

---

We highly recommend any and all of the following excellent books as being suitable for holiday gifts to friends. Orders should be sent in early, so that the books may reach their destination on dates desired:

By RALPH WALDO TRINE.

In Tune With the Infinite. Cloth, gilt top, \$1.25.  
What all the World's a-Seeking. Cloth, gilt top, \$1.25.  
The Greatest Thing Ever Known. 35c.  
Every Living Creature. 35c.

By HORATIO W. DRESSER.

The Power of Silence. Cloth, gilt top \$1.25.  
The Perfect Whole. Cloth, gilt top, \$1.00.  
In Search of a Soul. Cloth, \$1.25.  
Voices of Hope. Cloth, \$1.25.  
Methods and Problems of Spiritual Healing. Cloth, \$1.  
The Heart of It. Cloth, 75c.

By HENRY WOOD.

Ideal Suggestion Through Mental Photography. Cloth, \$1.25; paper, 50c.  
Victor Serenus. Cloth, \$1.50.  
Edward Burton. Paper, 50c; cloth, \$1.25.  
The Political Economy of Natural Law. Paper, 50c; cloth, \$1.25.  
God's Image in Man. Cloth, \$1.00.  
Studies in the Thought World. Cloth, \$1.25.

By FANNY M. HARLEY.

Heilbroun. Leatherette, 50c.  
Sermonettes from Mother Goose. Paper, 50c; cloth, \$1.  
Simplified Lessons in Truth. Cloth, \$1.25; paper, 50c.

By ANNIE RIX MILITZ.

Primary Lessons in Practical Christianity. Cloth \$1.00.  
(Ready for delivery December 15th).  
The Sermon on the Mount. Flexible cover, 50c.

By W. J. COLVILLE.

The Law of Correspondences Applied to Healing.  
Leatherette, 50c.  
Spiritual Science of Health and Healing. Cloth, \$1.25.

By LUCIE G. BECKHAM.

Lessons on the Philosophy of Life. Cloth, \$1.00.

By URSULA N. GESTEFELD.

The Science of the Christ. Cloth, \$3.00.

How We Master Our Fate. Cloth, 75c.

The Breath of Life. Cloth, 50c.

The Woman Who Dares. Cloth, \$1.25; paper, 50c.

The Metaphysics of Balzac. Cloth, \$1.00.

By SARA THACHER.

The Logos of the New Dispensation. Paper, 75c.

By PAUL TYNER.

The Living Christ. Cloth, gilt top, \$1.00.

Through the Invisible. Cloth, 75c.

By CHARLES BRODIE PATTERSON.

Seeking the Kingdom. Cloth, \$1.00.

Beyond the Clouds. Cloth, \$1.00.

New Thought Essays, Vol. I. Cloth and gold \$1.00.

By HANNAH MORE KOHAUS.

Between the Lines. Leatherette, 50c; cloth, \$1.00.

Soul Fragrance (poetry). Illuminated cover, \$1.25.

By KATHARINE H. NEWCOMB.

Helps to Right Living. Cloth, \$1.25.

By CHAS. B. NEWCOMB.

All's Right With the World. Cloth, \$1.50.

By WARREN A. RODMAN.

Fate or Law? Cloth, \$1.00.

By HELEN WILMANS.

A Conquest of Poverty. Paper, 50c.

By HELEN VAN-ANDERSON.

The Right Knock. Cloth, \$1.25.

It is Possible. Cloth, \$1.25.

The Journal of a Live Woman. Cloth, \$1.00.

By FANNY B. JAMES.

Studies in the Science of Divine Healing. Paper, 75c;  
cloth and gold, \$1.00.

Bible Teaching About Healing. Paper, 20c.

By DR. REUBEN GREENE.

Thoughts for the People. Cloth, \$1.00.

By ELEVE.

Spiritual Law in the Natural World. Paper, 50c;  
cloth, \$1.00.

# Teachers' and Healers' Directory.

## HOME OF TRUTH,

322 Sixth Ave., Peoria, Illinois.

## ANNIE RIX MILITZ,

Christian Teacher and Healer.

Permanent address:

3124 Prairie Ave., Chicago, Ill.

## MRS. FRANCES PERRY,

Christian Teacher and Healer.

Chicago Truth Center:

3124 Prairie Ave., Chicago, Ill.

## C. A. SHAFER,

Christian Teacher and Healer.

English and German Correspondence.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## E. P. C. WEBSTER,

Teacher and Healer.

6453 Lexington Ave., Chicago, Ill.

## MRS. THERESA B. H. BROWN,

Christian Teacher and Healer.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## H. LOUISE BURPEE,

Teacher and Healer.

2431 Prairie Ave., Chicago, Ill.

## R. C. DOUGLASS,

Christian Teacher and Healer.

9 Blackwood Street, Boston, Mass.

## H. MARTYN HULL,

Christian Teacher and Healer.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## LYDIA J. WOOTON,

Divine Healer.

1930 Sherman Ave., Denver, Colo.

## D. L. SULLIVAN,

Christian Teacher and Healer.

3003 Locust Street, St. Louis, Mo.

## A. E. LOTHROP,

Christian Teacher and Healer.

Arlington, R. I.

## MRS. S. A. MCMAHON,

Christian Teacher and Healer.

129 Powell Ave., Chicago, Ill.

## CHARLES AND MYRTLE FILLMORE,

Christian Teachers and Healers.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## MRS. VIVIA A. LEEMAN,

Divine Truth Healer and Teacher.

717 Kansas Ave., Holton, Kansas.

## HOME OF TRUTH,

Christian Teachers and Healers.

1231 Pine Street, San Francisco, Cal.

## MRS. HELEN PEARCE,

Teacher and Practitioner of Divine and Mental Science, which is efficacious where all else fails. Most unqualified success with absent patients.

1816 Jefferson Place, Washington, D. C.

## MARION AUSTIN,

Christian Teacher and Healer.

6238 Madison Ave., Chicago, Ill.

## MRS. K. E. B. GILLESPIE,

Christian Teacher and Healer.

From the Denver Home of Truth.

433 West Third Ave., Denver, Colo.

## HOME COLLEGE OF DIVINE SCIENCE

3360 17th St., San Francisco, Cal.

M. E. Cramer, Pres. C. L. Cramer, V. Pres.  
F. E. Cramer, Treas.

## TRACY GOULD,

Doctor of Divine Science.

1914 13th St., N. W., Washington, D. C.

## MISS JENNIE C. WAITE,

Teacher and Healer.

243 West 135th Street, New York City.

## JOSEPHINE M. MELVIN,

Christian Healer.

47 Tyler Street, Lowell, Mass.

## HOME OF TRUTH,

Christian Teachers and Healers.

59 Walnut Ave., Santa Cruz, Cal.

## CHAS. B. AND MARY E. REYNOLDS,

Divine Science Lecturers,

Teachers and Healers.

Centralia, Washington.

## MRS. AMANDA E. HOBBS,

Christian Healer.

277 Dixwell Ave., New Haven, Conn.

---

**THE NEW CIRCLE OF DIVINE  
MINISTRY.**

Geo. E. Ricker, Emma Gray,  
Florence Day,  
Christian Teachers and Healers.

1 and F Streets, Washington, D. C.

---

**L. G. OSBOND,**

Practical Metaphysician.

Scientor House,

**Devonport, Devon, England.**

Agent for UNITY Publications.  
All Scientific Works Stocked.

---

**E ADELINE WILLIAMS,**

Teacher of the Science of Being  
and Demonstrator of its Laws.  
(Absent treatments a specialty.)

1618 Pine Street, Philadelphia, Pa.

---

**ANNA KIMBALL CHAINEY,**

Christian Teacher and Healer.

844 22d Street, San Diego, Cal.

---

## Metaphysical Publications.

---

**UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 1315 McGee Street, Kansas City, Mo.

**WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee Street, Kansas City, Mo.

**MIND.** Edited by John E. McLean. Monthly. \$2.00 a year. Life Building, 19 West 31st Street, New York City.

**THE ARENA.** Edited by John E. McLean. Monthly. \$2.50 a year. Copley Square, Boston, Mass.

**UNIVERSAL TRUTH.** Edited by Fanny M. Harley. Monthly. \$1.00 a year. 87 Washington Street, Chicago, Ill.

**THE LIFE.** Edited by A. P. and C. Josephine Barton. Weekly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.

**DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.

**HARMONY.** Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal.

**THE ABIDING TRUTH.** Edited by E. Elizabeth Russell. Monthly. 50 cents a year. 6 Park Street, Peabody, Mass.

**THE HEALER.** Edited by F. E. Mason. Monthly. \$1.00 a year. 424 Greene Ave., Brooklyn, N. Y.

**THE METAPHYSICAL MAGAZINE.** Edited by L. E. Whipple. Monthly. \$2.00 a year. 465 Fifth Ave., New York City.

**EXPRESSION.** Monthly. \$1.75 a year. 211 Edgeware Road, W., London, England.

**PSYCHIC DIGEST AND OCCULT REVIEW OF REVIEWS.** Edited by Robert Sheerin. Monthly. \$1.00 a year. 178 Summit Street, Cleveland, Ohio.

**THE WORLD'S ADVANCE THOUGHT.** Edited by Lucy A. Malory. 50 cents a year. Portland, Oregon.

**THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents a year. Oaklyn, N. J.

# A New Edition Just Out!



These lessons are by the well known author of "Finding the Christ in Ourselves," "Trusting and Resting," and other widely sought booklets.

They constitute a full course of twelve lessons, and fully cover the subject of Mental Healing and Spiritual Unfoldment in a very simple and practical manner.

## CONTENTS:

- 1st Lesson — Statement of Being.
- 2d Lesson — Thinking.
- 3d Lesson — Denials.
- 4th Lesson — Affirmations.
- 5th Lesson — Faith.
- 6th Lesson — Definitions.
- 7th Lesson — Spiritual Understanding.
- 8th Lesson — Secret Place of the Most High.
- 9th Lesson — Finding the Secret Place.
- 10th Lesson — Spiritual Gifts.
- 11th Lesson — Unity of the Spirit.
- 12th Lesson — Bondage or Liberty — Which?

In three booklets, 75 cents for the full course.

**UNITY TRACT SOCIETY, Publishers.**

1315 McGee Street, Kansas City, Mo.

Send for a sample copy of **WISDOM**, a paper for children.



Devoted to Practical Christianity:  
Preach the Gospel; Heal the Sick; Cleanse the Lepers; Raise the Dead; Cast out Devils.

December, 1899.

## Contents.

Poem—"My Soul and I."	Whittier.
The Immaculate Conception.	Clara Carter.
Keeping the Law.	
Poem—"Shadowgraph."	C. B. Reynolds.
The Tongue of the Wise is Health.	E. M. Barrett.
Unity Bible Lessons.	Leo Virgo.
Poem—"Musings."	Eckwith-Ewell.
Intuition.	Hekifo.
Society of Silent Unity.	
The Class Thought.	
Noon Thought.	
A Daily Word.	
To Our Readers.	
Let Go.	Eva Hullings.
Synopsis of Midweek Services.	C. A. Shafer.
Poem—"Truth."	W. S. Haskell.
Publishers' Department.	
Metaphysical Publications.	
Books for the Holidays.	
Teachers' and Healers' Directory.	

The N Y Public Library  
Feb 15 99  
Astor Library Bldg  
40 Lafayette Place

## **Bound in One Volume. FLEXIBLE CLOTH.**

---

**H. EMILIE CADY'S**

### **"Lessons in Truth."**

**143 pages. Price, \$1.00 postpaid.**

So great has been the demand for these standard lessons, which have hitherto been published only in three booklets, to be issued in one bound volume, that an edition has just been gotten out in a substantial flexible cloth binding.

It would require a large volume to contain the testimonials that have been freely given by those who have been mentally and spiritually illuminated and physically healed by reading these inspired lessons.

They have been the most widely read lessons on Truth published, and can be read and re-read with increased appreciation and value by every class of religious and thinking people, who seek higher spiritual enlightenment as applied to daily life.

These lessons may still be had also in booklet form (three booklets), 75c for the full course or 25c per booklet.

**We offer a year's subscription to UNITY and copy of "Lessons in Truth," bound in Cloth, for \$1.75.**

**UNITY TRACT SOCIETY,**  
1315 McGee Street, Kansas City, Mo.





## My Soul and I.

Folly and Fear are sisters twain:  
One closing her eyes,  
The other peopling the dark inane  
With spectral lies.

Know well, my soul, God's hand controls  
Whatever thou fearest;  
Round Him in calmest music rolls  
Whate'er thou hearest.

What to thee is shadow to Him is day,  
And the end He knoweth,  
And not on a blind and aimless way  
The spirit goeth.

The Present, the Present is all thou hast  
For thy sure possessing;  
Like the patriarch's angels hold it fast  
Till it gives it's blessing.

O restless spirit! wherefore strain  
Beyond thy sphere?  
Heaven and hell, with their joy and pain,  
Are now and here.

All which is real now remaineth  
And fadeth never;  
The hand which upholds it now sustaineth  
The soul forever.

Why fear the night? Why shrink from death,  
That phantom wan?  
There is nothing in heaven or earth beneath  
Save God and man.

Then of what is to be, and of what is done,  
Why quariest thou?  
The past and the time to be are one,  
And both are now!

—WHITTIER.

## The Immaculate Conception.

BY CLARA CARTER.

According to the belief that "all is mind" there is but one way to *logically* explain the immaculate conception and that is as referring wholly to Jesus' purity of thought—his spiritual conception of things and not his manner of birth. To the materialistic mind, Joseph was the father of Jesus, and Mary his mother; but viewing him as the generic-man, the spiritual ideal, he is the true picture of spiritual man, having no fleshly relations.

Every *spiritual* thought "cometh from the Father of lights." The human never leads to the Divine, and the personal never leads to the impersonal. The human, or personal, screens the divine and impersonal. All human concepts are human beliefs, regardless of the garments with which we environ them. Spirituality does not *come to us*; mortality goes out, and when it is utterly expunged it will leave revealed that which always was. Man is inherently spiritual, and does not grow into spiritual ways. It is the human-sense that makes the personalities—a Mahomet to the Mohammedans, a Confucius to the Chinese, and Jesus to Christendom.

Personality cannot redeem man, as ages attest. The human pictures are discerned simply because the thought has not risen above the province of human-thought, because we do not yet realize God is the only Maker. The highest object of the senses is a human being, hence to the senses, or human thought, there must be a human author for all things. Jesus, the Christ, was never flesh, but is a spiritual ideal. It is our fleshly conception of Him that arrays Him in fleshly habiliments. If we would destroy the human conception of our model, we would annihilate to our own thought all sense of physicality, which would relieve us from all flesh claims. Indeed, only as we do repudiate the physical sense of being can we hope for physical freedom. Spiritual things cannot be seen except from a spiritual standpoint.

All must concede that today Christ is a conception of the mind. It remains none the less true that He always was. If He is Divine today, and impersonal, He is "the same yesterday, today, and forever." Having our human conception of a *physical* Saviour removed from us to a period of 1900 years ago is not enough. Jesus was a human conception and had to "go away;" and only as our human conceptions depart can the "Comforter" come. We must learn the truth of his words, "The flesh profiteth nothing." His departure is in the *physical* disappearance. His return is in the spiritual recognition we give Him. As His personality fades from our view, He returns. Never otherwise.

We must turn from discord and learn of harmony. We must learn that Gethsemane indicates blindness of the human will, while the ascension morning means a revelation of the Divine will. Then the "agony" disappears and we awake our sleeping thoughts and let the *mortal* go into judgment. As we *lose* our human sense of a "Son of Man," who though compelled to suffer could afterwards gain a blissful heaven, we shall gain a *spiritual* sense of the "Son of God," who knows no suffering, and never did know it.

So, in its true sense, the Christ has no material associations, and must, therefore, be cognized from a *spiritual* basis only. Mary and Joseph represent the vision of Life and Love, or Truth and Intelligence, which beget the Spiritual Ideal. "Let *us* make man in our image" implies that God is both masculine and feminine, and these elements inherently exist in each individual consciousness. It was only Adam's sleep that the separation (in seeming) took place and Eve appeared as objective to man. In the opening chapter of the New Testament (testimony) we see the union of the separated ideas in the illustration of the espousal of Joseph and Mary. The femininity and masculinity separated under the moral law are united under the New Testament, and the Jesus-consciousness is conceived and expressed — that thought which is not known until the Christ is realized.

Jesus of Nazareth being the highest human conception of perfection, the best man who ever lived, has been an

ideal of the senses to most of his followers. Such an ideal must be local. And if he appeared in Palestine, then it was a thought-picture, as personality is another name for limitation. "Lo, I am with you alway" not only makes known the ever-presence of the Christ, but assures us of His victory over the fleshly beliefs which now hide Him from immediate view. Then the *harmony of thought* produces the companionship of Christ. If "thoughts are things," when the thought has reached the point of spiritual recognition, then Christ shall appear never to disappear. Thought is spiritual presence. In each thought the leaven of Christ's purity is working — purging each consciousness of its earthly defilement. When the lump is leavened and the fullness of Christ is apparent, then shall we appear with Him in glory, simply because that which obscured Him is removed. The only veil is matter; material thoughts bind the veil. O friends, when shall we learn *all that ever was is now*, and realization, not anticipation, is the coming of Christ. Perfection does not *come* to man, for it always *was* and *is* omnipresent, but man comes to perfection, and "When that which is perfect (or whole) is come, then that which is in part is done away." "Lo, I am with you alway," also denotes unmistakably that Christ's advent wholly rests with the progression of man to His recognition. If He is ever-present in our thought (that is His only abode), it is obvious that there can be no special coming, for that which is already here cannot come to us. He will come in proportion as our thought is purged from the erroneous doctrines of the world, and when Goodness or Love is seen to be the fundamental truth, is evident from this quotation "When shall Christ appear?" had been asked—"Unto *them* that look for Him shall He appear without sin (or belief in physical form) unto salvation." Clothing our Ideal in the regalia of the flesh defers His coming, but holding Him as a *Spiritual fact* compels the relegation of the flesh to its own condition—"dust to dust."

Thus are we introduced into the realm of immortality, conscious of the fact that Christ is in us and we in Him, and that "our life is hid with Christ in God." Some may feel with Mary, "They have taken away my Lord and I know not where they have laid Him," or that this picture

is to them "crucifying the Lord afresh." But are we not perpetually crucifying Him in all selfish, corrupt, disobedient humanity everywhere? It is not because of any change in Jesus, but because of different modifying conditions through which our thought is taking place. "the word made flesh," like the radiance of the sun, is creating and re-creating—is God or Good generating or re-generating, but *always* and everywhere according to recipient modifying thought-conditions. As to *think* is to form, thus Jesus is within our thought what he is in our thought, that is, our conception of him. His "blood" is our life, or spiritual vitality. Thus we are "washed," "redeemed," "justified." Divine Truth, or life, then is what we "drink" in remembrance of our Source. As we read of the Christ from Genesis to Revelation we must conclude logically that Jesus the Christ manifested himself in the degree the people *thought* concerning him. Therefore, we should be so full of Truth's clear light that we can rise above the gross, natural man's ideas of Jesus, who recognizes nothing more than the materialistic conception—and thus see the real Christ. The sun is again a useful illustration. It is not because of any change in the sun, in what it is, or in what it does, that we have now snow-covered fields, and now smiling meadows arrayed in living beauty, neither is the sun changed as to its position. 'Tis wholly in man's changing thought.

When we speak of an Eastern, Oriental Christ, we speak of the incarnation of unbounded Love. Christ, we know, is neither of the East nor of the West; but men have "limited the Holy One of Israel," localizing in thought what is Universal. We believe that no Divine truth can truly dwell in any thought without an *external* testimony. "That which is natural, *then* the Spiritual," is the Scripture rule.

"Though Christ a thousand times in Bethlehem be born,  
If He's not born in thee, thy soul is all forlorn.

The cross on Golgotha will *never* save thy soul;  
The cross in *thine own heart* alone can make thee whole.

Christ rose not from the dead, Christ still is in the grave,  
If thou for whom He died art still of sin the slave.

Ah, would *thy heart* but be a manger for the birth,  
Christ would once more become a child on earth."

## Keeping the Law.

---

"Get things out of the way early in the morning, wife, and we'll go into town and see the boys come in," said Farmer Simons.

"Silas, I'd like well to see Car'line's boy come in among the rest; but Monday's washday, and I've never broke the Bible law for that day no more than I have Sunday, and I don't calculate to begin now I'm upward of 40," returned the wife.

"Sally, you are obstinate about Monday. I never saw yet where the Bible said you must observe it with soap and water."

"Well, it says it plain enough—'Cleanliness is next to godliness,' and there's no other way Monday would ever got to be washday but for that law, and I'm going to keep it."

The good woman scrubbed away as conscientiously as if her law had really been in the Bible.—*Selected.*

---

## Shadowgraph.

C. B. REYNOLDS.

"To deny"—we talk with nothing;  
"To affirm"—we show forth All.  
If we're not afraid of nothing,  
Why give nothing preference call?

Chinamen first pray to evil,  
Then they sneak around to good,  
So the devil will not hurt them,  
While God treats them as He should.

Why do we resist the evil?  
Isn't it All to dwell with Good?  
God is where we locate nothing;  
We could see Him if we would.

---

The wind of God's grace is incessantly blowing. Lazy sailors in this sea of life do not take advantage of it. But the active and the able always keep the sails of their minds unfurled to catch the friendly gale, and thus reach their destination very soon.—*Brahmaradin.*

## The Tongue of the Wise is Health.

Proverbs 12:18.

E. M. BARRETT.

There are many tongues. Every nation, kingdom or province upon the earth has a tongue, and that tongue (meaning its language) differs from that of every other nation, kingdom or province. Each tongue has its idioms, its prefixes and suffixes, and grammatical rules peculiar to itself, and if one would be able to understand and converse correctly in the tongues of other lands than his own, he must, according to worldly belief, master, by close application and persistent practice, the moods and tenses of the language he would speak.

But we have never been taught that, or even *heard* of an instance, where the knowledge of one or many tongues had any influence upon the health, one way or another, yet the Book of Life says, "*The tongue of the wise is health.*"

We must conclude, then, that it is not the tongue or language of any nation or the wisdom of this world that is referred to.

What, then, is this tongue or language? And what and whence the wisdom that guides it? It seems that one tongue is peculiar to the *wise* the world over, and another to the foolish. "Death and life are in the power of the tongue." "The wicked messenger bringeth mischief, but the faithful ambassador bringeth health." If one is lying very ill the physician is called. He quickly takes into consideration all of the "*pros*" and "*cons*" in the case, and in some instances pronounces it a hopeless one. According to his wisdom, which the world accounts very great, death is inevitable. You see his tongue or language is death. Then it can not be the tongue of the wise for that is health. In all sacred Scripture nothing is more strongly urged upon the human race than the getting of wisdom. "It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire, and the exchange of it shall not be made for jewels of fine gold, for the price

of wisdom is above rubies." The devout thinkers and writers of all ages have insisted that to obtain wisdom was of the utmost importance, but they have not defined it as that knowledge which the world calls wisdom. In every village, town, and city the inhabitants point with pride to their schools, seminaries and colleges, where the youth of the land are trained in wisdom's ways, and they soon learn to tell us all about the different stages of the earth's development from a gaseous state to its present appearance of solidity. They know all about the stone age, and the glacial epoch, and to what system of strata to assign whatever fossils they happen to discover. They discourse about the planetary system and tell us that "man's highest thought has been inspired by astronomy." They demonstrate the principles of mathematics, and talk about the classics and delight in French and German literature. They study the human system and tell us about the bones and muscles, the respiratory organs, the action of the heart and liver, etc., but this is the wisdom of this world, which Paul says is foolishness with God. "The Lord knoweth the thoughts of the wise that they are vain. Therefore let no man glory in men."

"The fear (reverence) of the Lord is wisdom, and to depart from evil is understanding." "With all thy getting, get understanding." "The natural man perceiveth not the things of the Spirit for they are foolishness unto him and he cannot know them, because they are *spiritually* discerned." That portion of mankind who look upon spiritual law and the "things of the Spirit" as foolishness, and regard the material things of the universe as realities, and a knowledge of them as the acme of human attainment, are still in the natural state, or, in the language of Truth, in the *carnal* state. Now, "To be carnally minded is death, but to be spiritually minded is life everlasting."

The human race has always had one object in view, has always struggled for one end, viz., *satisfaction*. Many have thought that great wealth would give it, but one of New York's millionaires exclaimed, "I am poor and needy." His untold millions could not purchase for him one moment of that sweet peace and perfect satisfaction which the child of God possesses, who can truly say, "I



know that my Redeemer liveth." Some have thought that to be highly educated, to be what the world terms a profound scholar, would give satisfaction, but hear the verdict of our great scholars: "The most we know is that we know nothing." But these devout thinkers, these dealers in Spiritual things, tell us that only one class of people in all the world have gained anything like satisfaction—those who are wise in spiritual matters. *They* have peace of mind, health of body, and knowledge of Absolute Truth. "Great peace have they who know thy law," and "There shall no evil happen to them." It matters not whether we search the Scriptures of the East or the Christian Scriptures, they all testify that all the knowledge which the sages of this world can give regarding the universe and its phenomena, is of little worth, and profiteth not without the perception of their spiritual meaning. The wise in material science are versed in material laws, and set forth a great array of physical facts, but they do not lead us into any spiritual truth. Their generalizations and conclusions, made from the physical facts and statistics which they collect, are feeble and misleading. The wise in spiritual things have always been *very* earnest in warning man against the illusion and unsatisfactory character of material things—of the unreality of physical blessings. Jesus said, "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

The spiritually wise have been very firm and explicit, too, in their teachings that none need mistake the way which leads to the heavenly kingdom where is found perfect satisfaction. The books that contain their teachings are revered by their believers and their language is wonderfully alike, whatever the nation, for one tongue is peculiar to the wise everywhere. Truth, being one, its language is one. But notwithstanding these writers who have told us of the law are held by all mankind to be among the wisest and greatest of the world, the law, the only one which will give man the object of his search, is not obeyed. Men seem so unwilling to turn from chasing bubbles and will-o'-the-wisps, so reluctant to trust the living God who changes not but is

the "same yesterday, to-day, and forever," so afraid to cast themselves entirely upon the love and mercy of that Principle that demands all the love of the heart before that heart can realize the wisdom that profiteth. "Give me thine heart, saith the Lord."

Every temporal scheme and proposition is given innumerable trials, every law of the changing material world is thoroughly investigated, and the result of every investigation is failure.

Satisfaction is not found. But the immutable law of changeless Spirit, the divine and only sure cure for dissatisfaction, is evaded, neglected. We see chapels, churches, and magnificent temples on every hand where great teachers urge the people to write the laws of these Scriptures, that still live and are approved, upon their hearts that they may receive the blessings promised for obedience. They teach that obedience only (which is co-operation with the law) is required to set men free from the bondage of sorrow, pain and unrest. This is the satisfaction that the race is seeking — to be freed from undesirable conditions. Why are men so loath to leave their futile search in dark alleys and by-ways and set their feet in that path which alone surely leads to the haven of rest? Only one out of all the race has resolutely journeyed along that path, albeit he was tempted like as we all are, yet not one mistake, not one sin is known of him.

"This is the only way," say the spiritually wise. "We do not know that way, it cannot be true," say the learned in material things. The world has followed after the materially wise and had great respect for the jargon of pathology and materia medica, while it has given little or no heed to the laws of the sacred books that told of the changeless and eternal, though silent and unseen. But he who can discern the signs of the times, knows that a great change is even *now* stirring the hearts of men. They are beginning to *think*. They are beginning to question. Of what use, they say, are all our medical schools and colleges, since in spite of their multiplied resources for scientific experiment and investigation, sickness and death are on the increase?

Every now and then some new disease is described and flung out upon the world hitherto in blissful ignorance of

the existence of any such terror. Germs and microbes are said to infest the universe till scarcely a breath of air, or a morsel of food, or a drop of water but is reeking with disease and death. But the materially wise have *vouched* for the existence of these terrors, and straightway the people begin to succumb to them. Yet he who discovered them has not been wise enough to discover a sure remedy, and there is scorn at the failure of such knowledge to cure, to soothe and satisfy, and the thinking ones on every hand are asking, "*What is that tongue of the wise that is health?*" Does any one know? Can any man teach it to us?" To-day there is ignoring among thousands of the modern experiments and conclusions of a system many of whose most noted and able advocates admit that "they do precious little, when they do not do positive harm." There is great searching going on for that way that surely brings health. There is much turning of the leaves and studying of the pages of the ancient life laws in earnest quest for the Word of Life—"the tongue that is health." And this is the language of the Children of Light, the tongue of the wise in all sacred Scripture:

*There is but one Lawgiver and Creator. His name is the Good. He is omnipresent. There is no point of space anywhere where He is not. His presence is everywhere, and He is All in All.*

There is no other Power. He is *Omnipotence*, and we, as individualized expressions of the only Creator, do utterly reject forever the name and claim of another power called evil. There is no other power. *Our Father, the One Living God, is All. There is none beside Him, and He is Good.* We are the children of the one and only Creator, made in His image, like unto Him in nature, name and office, *in and of Him, one with Him*, living, moving, and having our being in His divine presence, since it is Omnipresent, where no evil thought, word or deed can come nigh us, knowing that "whoso delighteth in the law of the Lord, shall be like a tree planted by rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." "In the way of righteousness is life, and in the pathway thereof there is no death."

"As a man thinketh in his heart so is he." All that

we are is the result of what we have thought, and others have thought of us. Believing that the *spiritual* is the *real*, and to think of His unseen kingdom as the divine and only reality, of which the visible universe is only a symbol, "is by virtue of the revealing power of thought, to manifest it to us absolutely," judging "not according to appearance, but judging righteous judgment." Acknowledging God, *and Him only*, in all our words and ways is the lifting up and out of sad and sorrowful experiences, and the entering into that peace "that passeth all understanding."

All who speak this law, continually serving the Good, whose command is, "Acknowledge me in all thy ways," *i. e.*, believe in no other power, begin very soon to receive the reward that surely follows obedience. There is an awakening to brighter, sweeter things, and a feeling that God has put gladness in the heart. We begin to realize the power of thought, to get glimpses of the wonderful power that lies in words. "A right word, how good it is." So you see that the tongue that speaks Truth, speaks of the good, and utterly refuses to speak evil, is the tongue that is health. It brings happiness and good conditions to pass. "A wholesome tongue is a tree of life."

We find that the selfish striving, the bitterness and woe that people complain of are only a seeming reality. It is the picturing forth of false thought; it is the fruitage of false statements. Our sorrows and desolation, our pains and deformities, our poverty and bitter misfortune, our buffeting with the world as if we were foot-balls of chance, are conditions of our own making by our acknowledgment of another power than the Most High, who said, "*They shall have no other gods before me; thou shalt not bow down to them nor serve them,*" and yet, all over the civilized world people professing to serve the risen Lord have imagined evil in their hearts, and have *bowed down before it* and said, *Lo, how GREAT is this evil*. Nowhere do people so unanimously and with so much earnestness and vehemence ascribe such power to Almighty God as they do to evil. They acknowledge it, make a reality of it, rehearse its terrible works, and bow down in servile fear before it. Thus they build the walls of delusion that shut out the real kingdom, walls that can be

broken only by the Word of Truth, spoken with boldness and a firmness that cannot be shaken.

The tongue that acknowledges God, speaks only of the good and true, holding steadfastly against all opposing forces, is a power that will level the prison walls, within which false thoughts have held earth's children in dire captivity. There is no evil thing that hinders, and binds, and frightens, which this tongue will not set free, and Oh! what freedom! We rise like birds into clearer, purer air; we get new views of the affairs of life from our new and higher point of observation; we see the opposite side of all those conditions we used to name sorrow, sickness, and death, disappointment, fear, and hatred; and Lo! we behold and realize *joy, health, peace, comfort, Infinite Love and Life Eternal*. Instead of weakness, and inability to solve life's problem, is keen intelligence; instead of foolish management, is wise judgment.

And we who have been lifted out of the fogs and miasma of false beliefs into the pure light of God's eternal sunshine, and have felt this Infinite Love warming us into new life, may reach out a helping hand and help others into a realization of the blessed Truth that brings health of mind, health of morals and health of body.

He who knows the Spirit of the Law is not forced to stand powerless in anguish of heart before wasting sickness. Strive with all the power within you (and it is *great* if you but recognize it) to break down the walls of belief that *any* evil can dominate you. Cast out the error that stands between you and the greatest good you desire. As surely as the sunlight of day melts into the purple twilight of eventide, so surely do you strike sturdy, determined blows against the prison walls of delusion and false belief. Not a pain but will vanish when the wise tongue gives it the lie. Not a misfortune but will give place to peace and joy when the wise tongue speaks truth concerning it. Therefore, speak boldly and fearlessly the Word of the Law. "To him that ordereth his conversation aright, I will show the salvation of God." "Death and life are in the power of the tongue." "The wicked messenger bringeth mischief, but the faithful ambassador bringeth health." What tongue do you speak, my friends? Health—health as the only reality—or the words of the wisdom of this world which profiteth not?



BY LEO VIRGO.

## Lesson 12. December 17.

Fruits of Right and Wrong Doing. Malachi 3:13 to 4:6.

GOLDEN TEXT.—*Whatsoever a man soweth that shall he also reap.* Gal. 6:7.

The title of this lesson is given by the Bible Lesson Committee as "Fruits of Right and Wrong Doing," but even a cursory glance at the subject-matter of the text shows that it should be "Fruits of Right and Wrong *Speaking*."

"Your *words* have been stout against me, saith the Lord." The importance of the character of the *words* of those who are counted followers of the Divine Law is here emphasized. God is Mind and His kingdom, or realm of rule, is subject to mind action, and all that pertains thereto, and not to the realm of effect. It is not the *doing* that affects the Divine Law, but the thought, word or motive that precedes the doing. All doing has thinking as its moving power, and there can be no doing without thinking first. So the thought and word are to be right in the sight of God, that is, according to truth and righteousness.

"Ye have said, It is vain to serve God." Read all of the 14th and 15th verses.

These people who sought to live under the Divine Law 2,500 years ago uttered the same complaints of those today. How often we hear the metaphysical student petulantly exclaim, "Well, I don't see why this trouble should come upon me, when I have been so faithful to the Truth all these years."

But when this faithfulness is analyzed it is found to be full of weak spots. One of the most prevalent faults is that of comparing our experiences with others, especially as to rewards for well doing. When we are not as popular and prosperous as our Gentile neighbors we are apt to

complain, "They that work wickedness are set up," while we are without this worldly reward.

This very attitude of mind is doubtless what obstructs the working of the Divine Law in our behalf. This is spiritual fault-finding, which works in our mental household with the same disorganizing effect that family fault-finding does in the home.

"They that feared the Lord," or they that revered the Law of Being, "spoke often one to another \* \* \* and a book of remembrance was written." This oft speaking one to another of the true Law of Being—this discussion of the Absolute Truth, leaves its impress upon the tablets of memory and the Book of Life is outworked for us from this inner witness. We are daily fulfilling the law of some previously transcribed word in our life book, for every thought and every word is there recorded.

"In that day when I make up my jewels" is that degree of mental understanding which brings to light the hidden truths of Being. When this degree is opened we discern between the "righteous and the wicked," or those who have followed the law and those who have fallen short. This applies first to our own thoughts. "For behold, the day cometh, that shall burn as an oven," which is the purifying fire of Truth turned into our mixed thought. Unto those who "fear" or revere the righteous law and live up to it, "shall the Sun of righteousness arise with healing in his wings."

---

### Lesson 13. December 24.

Christ's Coming Foretold. Isalah 9:2-7.

GOLDEN TEXT.—*Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.* Luke 2:11.

Just why these passages from Isaiah should be taken as a prophecy of the birth of Jesus of Nazareth is not clear to the unbiased reader. This chapter was written over seven hundred years before the time of Jesus, and does not mention the *future* birth of this one who "shall be called Wonderful, Counsellor," etc., but states plainly "For unto us a child *is* born, unto us a son *is* given," putting it positively in the present tense. If Isaiah was prophesying about one to appear in the future, it would



have been an easy matter for him to have written in the future tense. But he writes about this "Prince of Peace" as present at the date of the writing, which would eliminate the claim of prophesy. So this lesson is not "Christ's Coming Foretold," but rather "The Birth of the Christ to Consciousness Proclaimed."

Isaiah was spiritually illuminated and perceived the birth, doubtless in his own consciousness, of "the mighty God."

David typifies the power of love, and it was upon this throne that the "Prince of Peace" was to reign. The same symbol was used in connection with the birth of Jesus. He came from the house of David, or Love. The Christ is born to consciousness in no other way but through the quickening in the soul of Divine Love.

This Christ is not restricted to the "chosen of God," nor the "elect," nor those who are known to the world as Christians, but is a principle in Being expressing itself through the man consciousness whenever conditions for it are made right. This Christ of God is a fact of man's being just as poetry, or music, or mathematics are facts of his being. It remains latent or unmanifest until it is brought into visibility through cultivation.

The Christ seed has its centres of manifestation prepared and waiting in the human form, and when man longs for God and reaches out for the good, the true and the beautiful there is an uplifting of the whole consciousness, both mental and physical. Brain centres that have been inactive are quickened—the finer nerve centres of the organism begin to vibrate, and there is gradually formed in man this "mind of Christ." Paul said truly, "We have the mind of Christ." Those who are versed in soul development tell us that the birth to consciousness of this higher principle of Being is attended with a quickening of brain cells in the top of the head, and that the phrenological bump named Spirituality is built up and becomes the centre of mighty spiritual forces.

---

#### Lesson 14. December 31.

##### Review.

GOLDEN TEXT.—*Bless the Lord, O my soul, and forget not all his benefits.* Psa. 103: 2.



The events of the half century covered by our lessons are associated with four leading persons: Esther, Ezra, Nehemiah and Malachi. A review of these lessons in order to refreshen the memory as to the mere history would not be profitable. But if we can go over the points and re-cognize the parallels between the good and bad acts of these characters in their relation to the traits of character which they represent in ourselves, we shall be profited.

Haman is the mind of flesh which constantly seeks to kill the Jews, or spiritual thoughts. When he offers us worldly wealth in abundance we forget for a time our spiritual relations and consent to his demand that all be destroyed. Then the beautiful Queen Esther, the quickened soul conscience, speaks for her kin, we listen to her voice, and Haman is hanged on the gibbet he prepared for Mordecai (Purity, Truth and Wisdom).

Ezra, the scribe, is that spirit of integrity within us which turns neither to the right nor the left when duty calls us to build up the broken walls of our city. We are sometimes reminded that the walls of our city are down by being overtaken by a spell of sickness. This is the showing forth in the body of a transgressed mental law. Then there must be a gathering together of all our forces of truth (Jews). Ezra, the scribe, (concentration upon the Word of Truth) is in command, and we build up the broken places in our mentality and put all the alien thoughts on the outside.

Nehemiah is the devotional spirit—the praying one. Every spiritually awakened person prays. There are many ways of recognizing God, and there are all modes of prayer. Some people supplicate always. They continually beg of God, and never receive, because they do not take the receptive attitude, which is that exemplified by Jesus at the grave of Lazarus, "I thank thee, Father, that thou hast heard me, and I know that thou hearest me always." This affirmation that the prayer is answered, before there is any external evidence of it, is the highest expression of confidence in the ability and power of God, and it is always rewarded by the Father.

Malachi is the Prophet of Abundant Supply. He is quickened within us, and manifests without, when we

have brought "all the tithes into the storehouse"—that is, when we perceive and acknowledge that our increase or supply is from the Lord. This opens the way for a spiritual inflow into the mind, the "windows of heaven" are opened, and the blessing is poured out so that "there shall not be room enough to receive it."

---

## Lesson 1. January 7, 1900.

The Birth of Christ. Luke 2:1-16.

GOLDEN TEXT. — *Thou shalt call his name Jesus: for he shall save his people from their sins.* Matt. 1:21.

Christ, the Divine Idea of the Perfect Man, is born into consciousness as an infant. It is at first a concept of greater possibilities; this grows in the mind, becomes formed in consciousness and finally manifests in the full-orbed Jesus Christ—God Objectified.

Mary typifies the soul or subjective self of Joseph. She is of the house of David (Love).

The birth of an idea into fleshly conditions is a process involving two planes of consciousness, the mental and physical. When the idea of the Divine I Am is conceived in the soul it illuminates the mind. This is the first step in regeneration. Then there it is a descent into the earth of this High ideal—it begins to incarnate itself in the very flesh and is finally manifest to the consciousness of the individual through a quickening of the vibratory forces of the soul and body at a point just below the heart, mystically called Bethlehem (House of Bread), where mind and substance meet and make the new flesh of a finer texture.

The birth and life of Jesus is a picture in the objective of what takes place in soul and body of all men who regenerate. It is a process which cannot be explained in our present vocabulary because we have no words that express the various changes that take place in the organism. But it is a real process and the new birth is an actual physical birth—the new body building itself up within the old through a process of readjustment of the atomic vibrations of the body cells. This in its various phases is told in symbols in this birth of Jesus; the persons, places and incidents all refer to changes in mind and body.

The taxing or enrollment of "all the world" refers to the readjustment that takes place in every cell in the organism before the new body is projected into consciousness. There is both a physical and a metaphysical side to this new birth—ye must be born of water and of spirit. Those who follow Jesus in the regeneration will be instructed in spirit of the various steps and how to meet the adverse conditions of thought both within and without.

---

## Lesson 2. January 14.

The Child Jesus Visits Jerusalem. Luke 2:41-52.

**GOLDEN TEXT.**—*And Jesus increased in wisdom and stature, and in favor with God and man.* Luke 2:52.

Identity, self-consciousness, characterizes everything, our thoughts and states of consciousness not excepted. Every cell in the body has self-identity, and is different from every other cell. And as there is an idea back of every cell it follows that ideas are characterized by self-identity.

Thus every thought in the mind is the nucleus around which is built an organism, which takes on personality and seems to have self-derived volition. These different departments of the consciousness are like separate people living in the same house. Joseph, the reason, Mary, the affections, and Jesus, the personalized I Am, are all in the one consciousness. Joseph and Mary are dominant at the point of development described in our lesson. Jesus is destined to be the controlling factor in the new man in Christ, but he must "increase in wisdom and stature, and in favor with God and man." The old man of reason and affection is to be supplanted by a new man of dominion and power. Thus Jesus is the incarnation in the flesh of Christ.

The development of the Jesus in consciousness seems to have its ups and downs. Sometimes we are feasting on high spiritual thoughts at Jerusalem and again back in the silence at Nazareth. Jesus loves the mental realm and when we go "up to Jerusalem" we find him "in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." It is sometimes quite hard to get this high state of consciousness back into practi-

cal every-day affairs — its tendency is to ignore the temporal and dwell in an ideal realm that ill fits the individual for the material life. The material must be raised step by step to the ideal standard, and Jesus must learn to submit and say, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."

---

### Musings.

G. C. BECKWITH-EWELL.

No death can come to me,  
For I am Life Divine —  
Passing along earth's way  
The Pearl of Price to find.

No harm can shadow me,  
For God is over all,  
And comprehending all my need  
Will answer every call.

If shadows ofttime cloud  
The path I call my own,  
It is that suns may shine  
Brighter in days to come.

I cannot fail in life,  
For strength will ever be  
A near unto my soul  
Thro' my Divinity.

Then every change that comes —  
A purifying power —  
I know from God proceeds,  
And is a needed dower.

So I will wait and trust,  
Blessed by and in each pain,  
Knowing that there shall come  
At last to me great gain.

---

The prophets we need are those who encourage all efforts and talk little about what cannot be done. The one who reaches for something with persistence may get something better than he thought, as Columbus discovered America though he set out for the East Indies.

—A. C. Dolbear.

---

Diving, and finding no pearls in the sea,  
Blame not the ocean, the fault is in thee.

## Intuition.

---

Intuition is that faculty in man by which divine intelligence and wisdom enter into and empower the understanding and the will.

This faculty is natural to, and inherent in human nature. But it is undeveloped—dormant. At the right time, in the unfolding of the nature of man, it will awake; it will assume its office; it will perform its functions; it will be recognized as normal. It will come into activity silent as the light comes—resistless as growth is made. Its coming forth is at hand. My recognized need of it prophesies of its coming; my call for it recognizes its advent to be near at hand. My Spirit feels the thrill of its awakening. The quietness of its conscious might falls upon my life and hushes the tumult of mortal sense into the profound repose of assured omnipotence. It speaks in the "Holy of Holies" of my Being; it is a "still, small voice," but, Oh! so sweet, so low, so persuasive, so serene, so peaceful, so mighty! Nothing in me opposes it. My whole nature bows before it in loving acquiescence. I recognize it as the voice of my Lord. Long hidden in the darkness of mortal sense, He has, at last, rent in twain the veil of the temple and stands revealed. My eyes behold the King in His beauty. The Lord God is now in His holy temple. Let all the earth keep silence before Him. His tabernacle is with men. He dwells among us. We behold His glory. We know the things that are freely given to us of God. We see Light in His Light, and understand the loving kindness of God.—*Hekifo*.

---

"There is a river (an emanative principle of pure intelligence and life), the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."—*Psalm 46:4*.

---

Christianity commands us to pass by injuries; policy, to let them pass by us.—*Benjamin Franklin*.

---

Matter is the phenomenon of limitation.—*Mason*.

---

Every evil thought demands an evil expression.



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,

Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt. 18:19-20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us to-day as fully and with as great power as He ever was, and He manifests Himself to all those who spiritually apprehend Him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection: after which, "ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render. The Father answers our prayer for supply through you.

This society has been in existence about ten years and has over 7,300 registered members. Hundreds have been healed mentally and physically, and its power grows stronger day by day.

The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady, price 75 cents.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance (nor any payment whatever from those who have no means of support), but will supply you with these helps to spiritual understanding upon your terms. We want you to be healed mentally and physically, and are giving everything we have to this end.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. A brief mention of your needs will help in the spiritual co-operation; but do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee St., Kansas City, Mo.

## THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

December 20th to January 20th.

The Spirit of Truth, which Jesus Christ promised would come in his name, is now here fulfilling his ministry.

## Noon Thought.

(Held daily at 12 M.)

The mind is an open book to the Spirit of Truth. All things which have been hidden are now revealed.

## A Daily Word.

---

*Monday*—All violence, anger and impatience are at an end. The Spirit of Truth is love and peace and purity.

*Tuesday*—Concealment and deception are at an end. The Spirit is candor and transparent truth.

*Wednesday*—Selfishness has ceased to be. All mine are thine, and thine are mine.

*Thursday*—Lust has passed away. Pure love reigns.

*Friday*—Evil is powerless in the presence of this all pervading Spirit of Good.

*Saturday*—Now is the fulfillment of all prophecy of the reign of Good in the minds and lives of men.

*Sunday*—It is finished, in the name of our Lord Jesus Christ.

---

### To Our Readers:

In the bonds of the Brotherhood of Jesus Christ we clasp hands with you everyone. This is the most momentous period in the history of the human race. The old order of things is at an end. The New is upon us. The seed sown by Jesus Christ is now bearing fruit in the minds and bodies of men and women. The establishment of the new earth is announced. It is no longer a question of the *to be*, but is now a fixed reality in the realm of form. We have the evidence of it. It shall grow and expand as a physical reality until it encompasses the earth. It must prove itself in its works, and the very substance of harmony which it will establish in the minds of those who enter it. It is the City of Peace and Love, that "place" prepared by Jesus Christ in mind 1900 years ago and now extant in form in the bodies of those who accepted it. During the year 1900 UNITY will give you some definite details of the advent in form of the New Race.

---

Some glances of real beauty may be seen in their faces who dwell in true meekness. There is harmony in the sound of that voice to which Divine Love gives utterance.

—J. Woolman.

"Be not anxious about the future; it is opposed to grace. When God sends you consolation, regard Him only in it, enjoy it day by day as the Israelites received their manna, and do not endeavor to lay it up in store. There are two peculiarities of pure faith: It sees God alone under all the imperfect envelopes which conceal Him, and it holds the soul incessantly in suspense. We are kept constantly in the air, without being suffered to touch a foot to solid ground. The comfort of the present instant will be wholly inappropriate to the next; we must let God act with the most perfect freedom, in whatever belongs to Him, and think only of being faithful in all that depends upon ourselves. This momentary dependence, this darkness and this peace of the soul, under the utter uncertainty of the future, is a true martyrdom, which takes place silently and without any stir."

---

## Let Go.

---

Being privileged to hear some of Mrs. Huling's talks to "her children," I wrote them down. As she always spoke extemporaneously a great many good things the dear "little mother" said have never been in print. This is one of her "talks" that did me a great deal of good. She called it her First Lesson: "Let Go."—*J. R., Sioux City, Iowa.*

Sit with your feet on the floor. To cross them requires a tension of the muscles. Relax the whole body — let go.

Clear your mind — let go all thoughts you are hanging onto; let go everything that binds or holds you in any way.

Fill your mind with love, love to everybody and everything, crowding out all other things.

Now you are ready for the Spirit to give you instruction.

Never say "I can't." You shut the door in the face of "I can."

Jesus said, "Seek ye first the kingdom the heaven and all else will be added."

Ask for understanding.

Make yourself a magnetic center to attract only good by excluding everything but good from your thoughts.

Sit alone and say, "Put a watch upon my heart and a



seal upon my lips that I may not speak unadvisably, or think that which is unholy in thy sight."

Then say, "O thou Divine Presence, let me realize that I am One with thee." Sit in silence until you do realize this.

(This always helps me to gain control of my thoughts.)

Think generative thoughts. Every plane of consciousness brings forth its own expression.

When you say a thing stick to it. Don't say, "God is Life," and then whine about sickness and death. Say, "God is Life," and stick to it. Do not adverse your own claim.

Let him who feels weak say, "I am strong," and stick to it.

---

There is no true alms which the hand can hold.  
He gives nothing but worthless gold,  
Who gives from a sense of duty;  
But he who gives a slender mite,  
And gives to that which is out of sight —  
That thread of the all-sustaining Beauty  
Which runs through all and doth unite —  
The hand cannot clasp the whole of his alms.  
The heart outstretches its eager palms,  
For a god goes with it and makes it store  
To the soul that was starving in darkness before.

— LOWELL.

---

I want to tell you of my beautiful thought. To-night I was washing my dishes and was humming the tune Dennis, when it occurred to me to use these words:

There's sight for you and me,  
There's perfect sight for all;  
There's sight for you, there's sight for me,  
There's perfect sight for all.

As I sang these words I became filled with the Omnipresent Light, and I thought that if others who are trying to demonstrate as I am over the loss of sight would sing it, it would be a good treatment for them. — S. H.

---

Before I commenced the study of Christian healing I took medicine regularly, but since have never taken any and have enjoyed the best of health, with one exception.

— J. B. T.

## Synopsis of Midweek Services.

---

At Unity Headquarters, Kansas City, Mo.

---

Wednesday, November 15th, 3 P. M. Leader: MRS. ANNIE V. RUTHERFORD, of Pueblo, Colorado.

Services opened by singing No. 4, "Open My Eyes."

Realization for the silence: "God is Life, God is the Word, and God is Love."

The leader then read the first chapter of John, and said: "From our earliest consciousness we learn all things through the Word. By the Word mind is expressed, and in the beginning the Word was with Good and the Word was Good. All things were created by the Good Word, and without it was not anything created that was or is created. So God must be good and all, in reality. The time has come when we must see each other as God sees us. Error only exists in man's mistaken idea of things and will not exist at all when man sees or acknowledges that all life is good. This same good life is the life of men. It is the love of God sent through men. Man of flesh is not that light, but is sent to bear witness of that light. It came unto me and was received by me. Through accepting and using it power is given me to become the Son of God. Through willing only that which is true we manifest that we are born of the Will of God, full of Grace. To will is to be or hold (behold) this fullness of glory which is the light of God in His holy temple, Man.

"No man hath seen God at any time. But the Son, our true self, which is the center of Being, always declares that God is, for without God, or Divine Substance, we cannot be, so we declare Him. Who am I? What say I of myself? I am Truth. There is no wilderness to me when I know that I and the Father are One. I baptized, I made myself clean. I follow in the path (words) of the Christ. I affirm what John, the human, denied. (26th verse): 'I, John, baptize with water but there standeth one among you whom you know not. He it is who, com-

Digitized by Google

ing after me, is preferred before me.' Now, let us have the thing we prefer, absolute Truth, the Christ, and know that we are worthy to unloose the shoe's latchet, meaning the perfect understanding. With all thy getting, get understanding. Then the next, (29) or light (understanding), will reveal the Lamb of God which taketh away the sins of the world. The Lamb, or tenderness and love, will not be-hold, or hold on to, sin either in the self or in another. We are not to behold our brother in error, but see from within the spirit descending from heaven like a dove, and affirm that it remains upon him, and this is the baptism of the Holy Ghost. I baptize myself with the whole Spirit of Truth when I refuse to see an imperfection in the Image and Likeness of Love.

"Thou Master Mind, always enfolded in every Temple, we turn to Thee. Thou art so near we hear thy silent voice assuring us of thy love. Thou dost send thy message of love through these words. We feel thy strength, and life is more beautiful than ever before. We bless, to-day, every worker in thy vineyard of Spirit. We have no criticism, no condemnation for one of thy children anywhere, for we bear record that they are the Sons of God.

"Since we know that words we speak, the thoughts we think bear fruit of their kind and that they are creators of our world, let us have the Garden of Eden once more. By man came sin, or mistakes, into the world, and by man they are corrected. The Son of Man hath power to forgive sin. We are one with Christ, heir and joint-heir with him. Speak forth, O Word, the world is waiting for thee, and write, O Pen of Truth. Each child is a living Pen of Truth, and if it would but pen the words as they come forth from within the message of living fire would once more be born on earth.

"Watch for your inspiration and when it comes write the first words and more will follow. No matter if they are never printed, you will love to read them again some day and your own inspiration will increase. These lines came to me like a message of peace, but only the first line was given at first and I wrote it down, and after awhile the remainder followed. I give them to you with the hope that they may help you as they did me:

"Thou hast raised me to thy bosom, Thou omniscient, tender love;  
Now I feel thine arms around me, like the wings of some sweet dove.  
I am resting in thy favor, and my life is free from care,  
Free from strife, from vain endeavor, for thy love is everywhere.

"Thou hast raised me to thy bosom, now I feel thy strength sublime,  
Fill me with its fragrant presence; I am thine, forever thine.  
I am thine for thou hast formed me, by thy word thou badst me come;  
I am thine for thou dost bear me on to realms of joy unknown."

---

Wednesday, November 22d, at 3 P. M. Leader: MR. JACOB WELKER.

Subject: "The Value to us of Jesus Christ's Demonstration."

Services were opened by singing Nos. 21 and 60.

Thought for silent meditation: "I am the resurrection and the Life."

The leader read the first 15 verses of the 16th chapter of Mark, and said: "Paul said, 'If Jesus be not raised, our faith is in vain, we are still in our sins,' and I say, we are always likely to remain there, but for this irrefutable event. The Scriptures affirm that 'Jesus died for our sins.' As death must precede resurrection, the necessity of understanding what is meant by death will be apparent as essential to the understanding of the resurrection. We have been taught to believe that Jesus, the man of flesh, contained in himself a divine principle called Life, and that on the cross that life was put out for the sins of the whole world and that it was according to the purpose and plan of God for the saving of those of His children who would repent of their sins and trust alone in that death for the salvation of their souls.

"In order to get at the truth, (for that is what we want and nothing else), let us inquire who this Jesus was. The Scriptures imply and declare a clear distinction between Christ and Jesus. John, first chapter, calls attention to the 'Word' as existing with God and being God, and as making all things and giving Life to Man. This Word was made flesh, which certainly cannot mean that it was converted into changing, decaying matter, but that it was manifested to the personality of mortals, through the personality of Jesus. As Paul says, (I Tim. 3:16), 'God was manifest in the flesh;' and John, in his first epistle,

(1:1, 2), 'For the Life was manifest, and we saw it, and testify and declare unto you the Eternal Life which was with the Father and was manifested to us.' Did that manifestation of God which was in the person of Jesus die? Was that Eternal Life, which was with the Father, the Maker of everything, and by whom everything consisted, was that cooped up in about one hundred and fifty pounds of flesh? Did that Son of God, by whom He made the worlds, who was an effulgence of His, and the exact impress of His substance, and making manifest all things by the Word of His power, whose years fail not, for He is the same yesterday, today and forever, did He die? Never, for had He ceased to be conscious for a single moment the whole universe would have collapsed, for by Him all things consist.

"The general understanding of the death of Jesus is a great error, which is, that Life, Substance and Intelligence are in and of matter, or that the Infinite Mind can compress itself so as to find lodgment or environment in matter. As well might you attempt to compress or gather the sunlight into a city lot. The conclusion is forced upon us by the logic of science, that Christ never did die; that His so-called death must mean something very different from the commonly received meaning of that word. But some may reply that they never did believe that Christ, the divine principle died, but that Jesus, the man from Nazareth, who showed us that principle, died upon the cross. Webster says that 'to die is to cease to live, to lose life.' This is based upon the assumption that life is in matter and that matter can lose it, and when it is lost the functions of the body cease. Thus matter is made the arbiter of Life.

"Let us inquire what that is which matter is said to lose. One authority says, 'Life is that state of an animal or plant in which its organs are capable of performing their functions; animal existence.' According to this the organs of the body in and of themselves have no power to do anything. They are simply inert, lifeless tools, which could never move but for the life which moves them. Hence Life must be something which is independent of matter. What is it? The only satisfying answer I can get (outside of myself) is found in the Bible in such pas-

sages as: 'With thee is the fountain of life,' 'God is the strength of my life,' 'By him all things consist,' 'In him we live, move and have our being.' These and others that I might quote are reduced to scientific terms. In science, Life is Divine Principle, Mind, Soul, Spirit, without beginning and without end. Jesus thoroughly understood this for he gave the Scribes and Pharisees to understand that they could not take away his life. It was as if he had said, 'You think that my life is in this body, which you can see and handle, and that by killing me you can destroy my life and thereby put an end to my influence and work, but you cannot do it. My life is not in matter. I have simply assumed this form, this belief in matter, to show that it is nothing, for I can take it up and lay it down just when, where and how I please. So you have no control over my life. Life is Spirit, wholly independent of matter.' These affirmations he demonstrated. The historians tell us that after he had pronounced his work 'finished,' he gave up the ghost, resigned the breath, which he resumed again at the time of his resurrection, thus proving that the commonly received idea of death as the extinction of Life is a mere belief, which can be destroyed by the understanding of the truth that God is our only Life, that we (the true self) are spiritual, and can no more become extinct than God himself. Thus we see that the form of Jesus did not lose its life.

"Matter is incapable of holding life. Then, if Christ did not die and Jesus of Nazareth did not die, what are we to understand by the teachings of the Scripture that Christ Jesus did die? My understanding of the death of Jesus is that it consisted in his giving up, or laying aside, an assumed belief that Life, Substance and Intelligence is in matter. We read that 'he took not hold of angels (the pure thoughts, or messengers of God, for mortal man could not discern them), but he took hold of the seed of Abraham,' because like unto us and in that likeness he showed mortal man by his demonstrations and complete control over matter, even death itself, that man's belief in the reality and power of matter was a delusion and no more to be feared than we do now the ghost stories which terrified us so much when we were children. When Jesus Christ had proven that truth for all time to come for the

deliverance of mortals from the fear of death, he let go or laid aside his belief in matter as readily as we cast aside a worn-out garment, and that is all that science can discover or know. And then he took it up again just as he had laid it down, unchanged, for that is the simple meaning of the word resurrection. Jesus is declared to be the 'first fruit,' so the logical conclusion is that there shall be other and after fruits, that every child of God shall come into the same understanding and demonstrate the same truth that our elder brother demonstrated, and death shall be swallowed in victory."

---

Wednesday, November 29th, at 3 P. M., service opened by singing, "Joy to the World."

Thought for the silence: "Praise the Lord, praise the Lord, O my soul, and forget not all his benefits."

C. E. Prather read as the lesson parts of the 92d and 95th Psalms, and said: "It is a good thing to give thanks unto the Lord, not only once a year, as upon this occasion, but continually, yet because special attention is not habitually directed to the loving kindness shown forth in the morning and the faithfulness every night of the Divine Spirit, it is well for us to pause on an appointed occasion, and with one accord recount the many blessings which are ours through the unfoldment of our consciousness to the Truth and all its manifestation.

"True thanksgiving is always accompanied by joyfulness, for if we have found the Christ within, and are living in its sweet, pure, invigorating inspiration, we have found the 'Rock of our Salvation,' a firm foundation that will withstand all the doubts and fears and assaults of carnal thoughts or theory. So let us come into the consciousness of this Omnipresence with song, let us make a joyful noise. There is no authority in the Scriptures for a Christian with a long face.

"While the material beliefs of the day are having their harvests of crime, harvests of intemperance, harvests of greed, harvests of disease, harvests of sin in every form conceivable to mortal mind, the practical Christian is reaping the harvest of another realm—upon the spiritual plane. He has turned his back upon the slough of despondency, the mire, clay and gumbo of false beliefs

which hitherto filled the field of his sub-conscious (mortal) mind with harvests of sin, sickness and death, and has entered the higher field of super-conscious (spiritual) mind where there are only harvests of life, love, peace, joy and prosperity.

"If you have not realized as abundant harvests of good the past year as you should have desired, begin with a renewed determination to plant more seed of Truth, nurture it in the sunlight of the Christ within, steadfastly ignoring the false, remembering that 'only the good is true,' and your days will be days of a continuous joyful harvest, a thanksgiving the whole year round."

This was a thanksgiving service and was participated in by nearly everyone present. Each had a song in the heart for blessings that had been brought into manifestation during the year. There was no thankfulness to God for sparing life, or for the promises of the "sweet by and by," or for "the home over there," but a joyous, happy thankfulness for realization of health now, of plenty right here and now, of peace now, of pleasant surroundings and happy homes and healthy families, of realizations of the kingdom of heaven within and now. The kingdom of heaven can come only to him who has the ability to enjoy it. It is not limited to time or place, for the kingdom is within, and it goes with each one wherever he goes, but to make it heaven harmony with the Divine Will must prevail. This can obtain only when we say from the heart, "Create in me a clean heart, O God: and renew a right spirit within me." It can come only to them who know God and Jesus Christ, his Son, now. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall gather thee up."

---

Wednesday, December 6th, at 3 P. M.

Services opened by singing No. 45.

Thought for silent meditation: "I am illuminated, enlightened by Divine Wisdom; Divine Wisdom speaks through me."

The regularly appointed leader not being present, Mrs. Fillmore presided and told of the wonderful work of



healing that is being done through the use of the word of Truth everywhere.

Mrs. Newton said: "I am glad to tell the friends here that I know but one God, the Universal Good. Universal Love and Wisdom is Good. I have opened my soul to the inflowing of the good. I know no evil. Why should I know evil?" I have but one God, the Omnipresent Good. Friends, let us not trouble ourselves with evil. I have learned that I must be just to myself, and that means to enjoy the Good of today, now, to enjoy the present Life, Love, Wisdom, while they are here with me and not put them off till some other time. In this way I am growing rich. What do I care for to-morrow? It is a thief and steals away today's good. I care not what comes to-morrow for I know it will be good if I can succeed in making today good. Good is the only reality and is always with us."

Mr. Senter: "We may all rejoice in one Principle and not two. There is but one Creator, the Good, and all that He ever made is good. There is not a good God and an evil God, and we are wasting and sacrificing our good if we insist upon and try to make real what the world calls evil. The good is as omnipresent and real as God, and we can abide in it always."

Mr. Hull: "'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty,' To abide at the center with my Source; to be in the very bosom of the Infinite Mind and feel the mighty pulsations of its Love; to hear the divine whispers of the living Truth, and know that I and the Father are indeed One in essence, in life, love, power, substance and understanding, is heaven on earth. To know that all that the Father hath is mine eternally; that all power is given unto me as I claim it; that realization waits on recognition of my birthright and the use I make of it, satisfies me and makes me whole. 'Continue ye in my word,' said Christ. Abide in Him and He will be in you a well of water springing up into everlasting life, overflowing continually, setting up the harmony of love and the permanency of Truth wherever the flowing thoughts touch the children of men. Continuance in the word, ceaselessly thinking only the living Truth, becomes easy when we will to be always

sitting at the Master's feet. When we love His commandments they become the wine of our life, the very inspiration of our being. We love to be doers of the Word, to be co-workers with the Divine nature in bringing into manifestation the fruits of righteousness. Lifting up the Christ we become glorified with Him and sit with Him upon His throne."

C. A. SHAFER, Secretary.

---

## TRUTH.

W. S. HASKELL.

It matters not what point of view,  
Who utters truth is listened to;  
Your creed or mine may be its guise,  
But in God's love it hath its rise.  
Who holds the truth with love's revere,  
No sense of danger need he fear;  
No tempter may his thoughts ensnare,  
For truth is potent everywhere.

A brother's light is shining dim,  
An uttered truth will strengthen him;  
Love's roses strewn along his path  
Is better than the thistle's wrath.  
Love's sympathy may help to win  
A sister from the path of sin.  
Good counsel to an erring youth,  
May lead him in the path of truth.

Oh blessed gift of choice divine,  
'Twixt God and man, man draws the line.  
His spirit in its transient mould  
Is waiting, waiting to unfold.

---

Do right and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more; a blessed spirit, for it is the spirit of God himself, whose Life is the blessedness of giving. Love, and God will pay you with the capacity of more love; for love is Heaven—love is God within you.

—F. W. Robertson.

---

And the prayer of faith (understanding) shall save the sick and the Lord (law) shall raise him up.—*St. James.*



Devoted to Practical Christianity.

\$1.00 per year.

Foreign Subscriptions, 5 shillings per year.

10 cents per copy.

Published on the 15th of every month by

UNITY TRACT SOCIETY, Kansas City, Mo.

Entered in the postoffice at Kansas City, Mo., as second-class matter.

CHARLES AND MYRTLE FILLMORE, Editors.

## Publishers' Department.

Unity is issued on the 15th, and *Wee Wisdom* on the 1st of the month.

### A Call.

We heartily concur in the following suggestion of Dr. Wm. C. Gibbons, of La Crosse, Wis., and print this as a call to all who are in sympathy with the thought to join us in the service of prayer, song and silent thanksgiving at midnight, December 31, 1899:

"I had a little thought running around in my mind, which I disclosed to Mrs. Harley a few days ago, and now I am to send it to you. It is this: Call a Love Fast at the different Centers of Truth throughout the world for the last night in this year, which is also the last night in the century 1899. See Ezra 8: 21 — 'Then I *proclaimed a fast* there \* \* that we might humble ourselves before our God, to seek of him a straight way for us.' Let us *pray* the old century out, and *praise* the new century in."

"The Science of Physical Immortality," by Harry Gaze, 663 11th Street, Oakland, Cal., price 25 cents, is a pamphlet of merit. It presents the subject named in a very clear manner, and shows that the perpetuation of the body depends upon the application of mind in a rational way, free from religious bias or material limitations. The author has a good understanding of his subject.

On Sunday, November 19th, the congregation at Unity Headquarters listened to an eloquent discourse upon "The Triumph of Truth," by A. P. Barton, editor of *The Life*.

We club UNITY with any of the \$1.00 per year publications mentioned in the "Metaphysical Publications," on page 239, at the rate of \$1.50 per year for both.

We continue to receive letters and testimonials relating to the excellent healing being done by E. P. C. Webster, 6453 Lexington Ave., Chicago, Ill.

---

*The Higher Law*, a new monthly magazine published and edited by the Dressers, Boston, made its appearance this month. It is a model in typography and subject-matter. Send subscriptions, \$1.00 per year, to The Higher Law, 272 Congress St., Boston.

---

"We have had a meeting here once a week for the past two months. Christian Fraser speaks beautifully to us. There are several very earnest students, so you can see a Home of Truth shaping in Edinburgh."—Margaret M. Wilson, 15 Eyre Crescent, Edinburgh, Scotland.

---

W. J. Colville, author of "The Law of Correspondences Applied to Healing" and other popular works, is now in London, England, where he is delivering a course of lectures on "Occultism and Mental Science." These lectures are being published in *Faith and Hope Messenger*, of Atlantic City, N. J. Mr. Colville expects to visit Australia before his return home.

---

### Holiday Subscriptions.

Until January 1, 1900, we will make a club rate of \$1.25 for both UNITY and WEE WISDOM (UNITY may be sent to one person and WEE WISDOM to another).

For the convenience of those who want to send them to friends as holiday presents we will mail to each subscriber a letter stating the name of the donor. We will also do this for Christmas books when so requested.

We are sure that you might search for days in the bargain stores and not find for \$1.25 two such worthy presents as these. Some years ago a lady wrote us that the most valuable Christmas present she ever received was a year's subscription to UNITY. Reading it healed her of a disease for which she had doctored for years, at the same time opening her understanding. Many others have testified in similar strain.

Subscriptions may be sent in at any time. We will put them on file and send the first copy of UNITY and WEE WISDOM, with letter, so as to reach subscribers Christmas day.

---

Mrs. Fanny M. Harley, the popular editor of *Universal Truth*, has disposed of her business known as the F. M. Harley Publishing Co., to Mr. Cassius M. Loomis, late of New York City, whose recent connection with the *Metaphysical Magazine* has made him known to many editors in the New Thought throughout the country. We bespeak for him the same great success which has crowned his predecessor, who retires from the business world to devote her time exclusively to editorial work. We are glad to know that Mrs. Harley will continue to be identified with the magazine as one of its editors. The business will be conducted under the name of The Universal Truth Publishing Co., at 87 Washington Street, Chicago, Ill.

## Our Bible Offer.

To our readers who desire to secure a good Bible, either for themselves or their friends, we have made arrangements with the International Bible Agency whereby we can give them a first-class Bible at half the regular price. These Bibles are Self-Pronouncing, in clear type, and are full Teachers' Bibles, containing references, word book, and nine parts of new Aids, maps and illustrations. They are bound in "International" Morocco, divinity circuit, round corners, red and gold edges, silk head band and marker, and imitation silk lining.

Our offer is this: To all new subscribers who pay in advance, and all subscribers who renew their subscription before December 25th, and send us \$1.00 extra, we will send one of these Bibles, printed in Minion type, size  $5\frac{1}{8} \times 7\frac{3}{8}$ , postpaid; regular price of this Bible alone being \$2.00. Or, for a renewal or new subscriber, and \$1.50 extra, we will send a Long Primer type Bible, size  $5\frac{1}{2} \times 8\frac{1}{2}$ , postpaid; regular price of the Bible alone being \$3.00.

Thus you get the Bible and one year's subscription to UNITY in either case for the same or less than the regular price of the Bible alone.

Either of these Bibles may be had with International Patent Thumb-Index for 35 cents additional. This is not the same Bible we have been offering in previous numbers of UNITY, but, we think, a better one at the same rates.

---

## Special Holiday Announcement.

We have decided to offer you six of the choicest booklets in metaphysical literature published, namely:

Lesson in Truth (three booklets), by H. Emilie Cady.....	\$0.75
Wee Wisdom's Way, (twelve chapters), by Myrtle Fillmore ..25	
Finding the Christ in Ourselves, by H. Emilie Cady.....	.25
Love, the Supreme Gift, by Prof. Henry Drummond.....	.15

To insure the wide circulation these deserve we make a holiday combination offer until January 1, 1900, of \$1.00, which regularly sell for \$1.40. These are all published in suitable style for Christmas gifts, and will prove of inestimable value to your friends. The fundamental principles of metaphysical teaching is here written in a most attractive manner. Give your friends the benefit of reading these higher truths.

---

We offer to send any of our publications to anyone who will order them in good faith, knowing as we do that through the study of this Truth they will attain the ability to give value received. It is not a charitable work that we are engaged in, nor do we take any charity patients. We are so sure of the inherent ability of all God's children to render value received for all good that we link our great faith with yours and Lo! it springs into action some of your latent faculties and you demonstrate where before you seemed powerless. Have open-handed confidence and faith in the honesty and ability of all men and women and you will bring about its manifestation, not only in their affairs but your own also. Not a day passes that does not bring to us evidence of the truth of this proposition.

## A REPORT FROM TOPEKA, KANSAS.

H. R. Whittelsey, president of the Divine Science Association at Topeka, Kansas, sent us the following good report from the Topeka Class, which was omitted in the November UNITY through oversight:

On Monday, October 2d, D. L. Sullivan, of St. Louis, Mo., and Prof. LeRoy Moore, of Toledo, Ohio, opened a series of lectures on Divine Science at the corner of Seventh and Quincy Sts., Topeka, Kan., in a new tent with a seating capacity of about three hundred.

The attendance was small at first, but soon the tent was filled with an enthusiastic audience that, to use their own expressions, were filled with new life and health and energy by the acceptance of the beautiful inspirational words of Truth which came from the lips of Dr. Sullivan. Surely, he has accepted the injunction of Jesus Christ, "Drink ye all of it," for he demonstrates peace, health and prosperity, and awakens his hearers to a realization of these things.

The last evening, after an inspirational talk right from the standpoint of Jesus Christ, and some words of love and appreciation for all, the people rose to their feet one after the other in testimony of wonderful healing from almost every manner of dis-ease and inharmony. Canes and glasses dropped away, and discouragement gave place to health and peace. Dr. Sullivan said he had never had such a wonderful experience in his life.

Prof. LeRoy Moore's beautiful solos added greatly to the success of the meetings, and the song service under his leadership was inspiring.

The meetings were free to all, and the free-will offerings were liberal; in fact this line of work is an assured success, and I believe the time has come for the Truth to be preached fearlessly in the high-ways and by-ways. Scores of people dropped in through curiosity and became constant attendants, and many came to scoff and remained to pray.

Some time before the opening of the meetings we commenced looking around for a location for a tent, and it seemed as though we tried every available central location, and to the last it looked as though we could obtain no privilege, but we constantly affirmed and knew there was no opposition to Truth, and when we were about ready to erect our tent we went to the mayor and he granted us the privilege free of pitching our tent on the new auditorium site just purchased by the city, the very best location in the city. We began to consider the seating of the tent, and found the man we had depended on for chairs had sold out his chairs, and the renters of chairs wanted \$10 for enough to seat the tent, but we said silently "all things are provided." We then went over to see Mr. John Marshall, who has charge of the park benches, and he said we could have all we wanted free. We then considered lighting, and found the electric company wanted \$10 for one arc light, and we said "No." We immediately had the offer of four gasoline torches which gave us excellent light. The organ came of its own accord, the newspapers published notices free, the song books came just in time, the weather was simply perfect, and through our declarations that "all things are provided" we found we had simply to accept what was provided. Praise God Almighty! It was a wonderful demonstration.

Mr. Moore will remain in Topeka.

Brother Joseph Adams, formerly of Chicago, is now located at 303 Boren Ave., Seattle, Washington. He holds meetings every Sunday at 11 A. M., in the hall at 1118 Third Ave. Brother Adams has not lowered his standard nor trimmed his vocabulary to appease the demands of conservative intellect, as the following extract from his leaflet, "The Real Ego's Testimony Concerning Itself," testifies:

"Inasmuch as I am God manifest in the flesh, entirely spiritual and not material, I must be perfect; I am whole, I am sinless, I am free; I have all I need, I am without care, without anxiety; I live in spirit, not matter; I am not in danger, no one can hurt me or deprive me of any good; I have no such thing as pain, suffering or disease, because I am a manifestation of Life, Truth and Love—God. No condition of body (my present robe), or the presence of anyone's personality is essential to my happiness, because God and God only is the Spring of all my joy. I am never disappointed or grieved, the harmony of my being is never broken, because I live in the Infinite. My ONLY life is hid with Christ, in God, therefore I am immortal, for nothing can be lost or die in God."

"Study this until you can see it is The Truth, then declare it mentally or audibly as you are led, no matter what the mortal sense may say to the contrary. Abide with it until the Truth, which it certainly is, shall make you free from all the beliefs of sense and you realize as Jesus did before you, 'I and my Father are one.'"

---

### **Wee Wisdom's Way.**

**How the Day Family was Healed. A Delightful Story Written from Real Life.**

By Myrtle Fillmore. A booklet of twelve chapters. All who have read it have only words of praise. It is twelve lessons in Practical Christianity woven into a most interesting narrative. One reader wrote: "I prefer it to any full set of lessons I have ever read." The title is printed in red ink on superior cream cover paper, and tied with red silk, making a dainty and acceptable holiday remembrance to a friend. Price, 25 cents.

---

### **Notice.**

The Church of the Higher Life, Boston, Mass., desiring to aid in spreading the New Thought by writing letters and sending appropriate literature to people who would like such ministry, will be greatly obliged to have applications and addresses, from any person or persons no matter in what state or locality. Address,

CHURCH OF THE HIGHER LIFE,  
94 South Botolph Street, Boston, Mass.

---

*The New Dawn* is published at Monette, Mo., by Lena E. Fuller. It is devoted to "Phreno-Magnetism." The name of the doctrine which it advocates is rather misleading. It advocates Christian Healing but gives it a new name.

---

Sample copies of *UNITY* and *WEE WISDOM* will be cheerfully sent to all who apply. Each subscriber is privileged to send us a long list of names and addresses.

---

A new Home of Truth has been established in Portland, Oregon, at 369 13th Street, under the supervision of Mr. and Mrs. Thaddeus Minnard.



Cady Lessons in Truth bound in cloth \$1.00.

---

The public work of the Home of Truth in Victoria, B. C., has been closed for a season, and Miss Fanny M. Gould has gone to the work in San Francisco, Cal.

---

"What is Truth? And Where Can It be Found?" is a sermon by Mrs. Vivian A. Leeman, setting forth the highest truth in regard to man's being. It is a dainty booklet of sixteen pages. Send 15 cents for a copy to Mrs. Vivian A. Leeman, Holton, Kansas.

---

### Special Holiday Edition.

**"Finding the Christ in Ourselves," by H. Emilie Cady.**

This wonderful little booklet has created a sensation, because it is as truly inspired as anything that was ever written. It is so alive with the spirit of healing that simply reading it has cured people. Hundreds have testified to its illuminating and healing power. It is just what your soul longs for. We have published it in dainty form, tied with ribbon, especially for the holiday demand. Send in your order early, as the edition is going rapidly. Price, 25 cents.

---

### WEE WISDOM

is just the paper that the children will be delighted to have for their Christmas gift. It comes once a month, so you see you would really be giving twelve beautiful, sweet, helpful, encouraging and entertaining gifts to every child for whom you subscribe. Do not fail to gladden as many children's hearts with this lovely paper as you can. The Sunday School lessons are just what the teachers need.

WEE WISDOM is edited by Mrs. Myrtle Fillmore, of Kansas City, whose motherly heart takes in the children all over the world. It is only 50 cents a year. *Universal Truth* and WEE WISDOM together \$1.25.

The above is from the courteous pen of Mrs. Fanny M. Harley in *Universal Truth*, and it is with pardonable pride that we reproduce it.

---

### Selected Bible Readings.

Mrs. Fannie B. James, of Denver, Colo., has just had published a most excellent little book of choice Bible readings, suitable for church services or home study, which we heartily recommend to our readers. It contains 105 pages of selected Scripture passages under various subjects, some of which are: Blessings, Christ Jesus, Faith, Forgiveness, God, Healing, Joy, Life, Love, Man, Obedience, Perseverance, Prayer, Resurrection, Thanksgiving, The Word, Understanding, etc. References are given so that verses may be looked up and read, as often space does not permit a full quotation. Each of the Bible readings is introduced with a short statement to be read in unison. Congregations and Sunday Schools will find the book a great help in their services. It is bound in three styles: Paper, 25 cents; Linen, 35 cents, and Soft Leather, 75 cents.



## Metaphysical Publications.

---

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 1315 McGee Street, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee Street, Kansas City, Mo.
- MIND.** Edited by Chas. Brodie Patterson. Monthly. \$2.00 a year. Life Building, 19 West 31st Street, New York City.
- THE ARENA.** Edited by John E. McLean. Monthly. \$2.50 a year. 19 West 31st Street, New York City.
- UNIVERSAL TRUTH.** Edited by Fanny M. Harley. Monthly. \$1.00 a year. 87 Washington Street, Chicago, Ill.
- THE LIFE.** Edited by A. P. and C. Josephine Barton. Weekly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal.
- THE ABIDING TRUTH.** Edited by E. Elizabeth Russell. Monthly. 50 cents a year. 6 Park Street, Peabody, Mass.
- THE HEALER.** Edited by F. E. Mason. Monthly. \$1.00 a year. 424 Greene Ave., Brooklyn, N. Y.
- THE METAPHYSICAL MAGAZINE.** Edited by L. E. Whipple. Monthly. \$2.00 a year. 465 Fifth Ave., New York City.
- EXPRESSION.** Monthly. \$1.75 a year. 211 Edgeware Road, W., London, England.
- PSYCHIC DIGEST AND OCCULT REVIEW OF REVIEWS.** Edited by Robert Sheerin. Monthly. \$1.00 a year. 178 Summit Street, Cleveland, Ohio.
- THE WORLD'S ADVANCE THOUGHT.** Edited by Lucy A. Mallory. 50 cents a year. Portland, Oregon.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents a year. Oaklyn, N. J.

---

### Metaphysical Libraries.

Unity Library, 1315 McGee Street, Kansas City, Mo.

Metaphysical Library, 1813 Polk Street, San Francisco, California.  
Books loaned at 10 cents per week; \$1.00 a quarter. Literature for sale. Orders filled from any part of the Pacific Coast.

Metaphysical Library, Room 4, 14 San Pablo Ave., Oakland, Cal.

Metaphysical Library, Scientor House, Devonport, Devon, England.

# Books for the Holidays.

---

We highly recommend any and all of the following excellent books as being suitable for holiday gifts to friends. Orders should be sent in early, so that the books may reach their destination on dates desired:

By RALPH WALDO TRINE.

In Tune With the Infinite. Cloth, gilt top, \$1.25.  
What all the World's a-Seeking. Cloth, gilt top, \$1.25.  
The Greatest Thing Ever Known. 35c.  
Every Living Creature. 35c.

By HORATIO W. DRESSER.

The Power of Silence. Cloth, gilt top \$1.25.  
The Perfect Whole. Cloth, gilt top, \$1.00.  
In Search of a Soul. Cloth, \$1.25.  
Voices of Hope. Cloth, \$1.25.  
Methods and Problems of Spiritual Healing. Cloth, \$1.  
The Heart of It. Cloth, 75c.

By HENRY WOOD.

Ideal Suggestion Through Mental Photography. Cloth, \$1.25; paper, 50c.  
Victor Serenus. Cloth, \$1.50.  
Edward Burton. Paper, 50c; cloth, \$1.25.  
The Political Economy of Natural Law. Paper, 50c; cloth, \$1.25.  
God's Image in Man. Cloth, \$1.00.  
Studies in the Thought World. Cloth, \$1.25.

By FANNY M. HARLEY.

Heilbroun. Leatherette, 50c.  
Sermonettes from Mother Goose. Paper, 50c; cloth, \$1.  
Simplified Lessons in Truth. Cloth, \$1.25; paper, 50c.

By ANNIE RIX MILITZ.

Primary Lessons in Practical Christianity. Cloth \$1.00.  
(Ready for delivery December 15th).  
The Sermon on the Mount. Flexible cover, 50c.

By W. J. COLVILLE.

The Law of Correspondences Applied to Healing.  
Leatherette, 50c.  
Spiritual Science of Health and Healing. Cloth, \$1.25.

By LUCIE G. BECKHAM.

Lessons on the Philosophy of Life. Cloth, \$1.00.

By URSULA N. GESTEFELD.

The Science of the Christ. Cloth, \$3.00.

How We Master Our Fate. Cloth, 75c.

The Breath of Life. Cloth, 50c.

The Woman Who Dares. Cloth, \$1.25; paper, 50c.

The Metaphysics of Balzac. Cloth, \$1.00.

By SARA THACHER.

The Logos of the New Dispensation. Paper, 75c.

By PAUL TYNER.

The Living Christ. Cloth, gilt top, \$1.00.

Through the Invisible. Cloth, 75c.

By CHARLES BRODIE PATTERSON.

Seeking the Kingdom. Cloth, \$1.00.

Beyond the Clouds. Cloth, \$1.00.

New Thought Essays, Vol. I. Cloth and gold \$1.00.

By HANNAH MORE KOHAUS.

Between the Lines. Leatherette, 50c; cloth, \$1.00.

Soul Fragrance (poetry). Illuminated cover, \$1.25.

By KATHARINE H. NEWCOMB.

Helps to Right Living. Cloth, \$1.25.

By CHAS. B. NEWCOMB.

All's Right With the World. Cloth, \$1.50.

By WARREN A. RODMAN.

Fate or Law? Cloth, \$1.00.

By HELEN WILMANS.

A Conquest of Poverty. Paper, 50c.

By HELEN VAN-ANDERSON.

The Right Knock. Cloth, \$1.25.

It is Possible. Cloth, \$1.25.

The Journal of a Live Woman. Cloth, \$1.00.

By FANNY B. JAMES.

Studies in the Science of Divine Healing. Paper, 75c;  
cloth and gold, \$1.00.

Bible Teaching About Healing. Paper, 20c.

By DR. REUBEN GREENE.

Thoughts for the People. Cloth, \$1.00.

By ELEVE.

Spiritual Law in the Natural World. Paper, 50c;  
cloth, \$1.00.

# Teachers' and Healers' Directory.

## HOME OF TRUTH,

322 Sixth Ave., Peoria, Illinois.

## ANNIE RIX MILITZ,

Christian Teacher and Healer.

Permanent address:

3124 Prairie Ave., Chicago, Ill.

## MRS. FRANCES PERRY,

Christian Teacher and Healer.

Chicago Truth Center:

3124 Prairie Ave., Chicago, Ill.

## C. A. SHAFFER,

Christian Teacher and Healer.

English and German Correspondence.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## E. P. C. WEBSTER,

Teacher and Healer.

6453 Lexington Ave., Chicago, Ill.

## MRS. THERESA B. H. BROWN,

Christian Teacher and Healer.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## H. LOUISE BURPEE,

Teacher and Healer.

2431 Prairie Ave., Chicago, Ill.

## R. C. DOUGLASS,

Christian Teacher and Healer.

9 Blackwood Street, Boston, Mass.

## H. MARTYN HULL,

Christian Teacher and Healer.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## LYDIA J. WOOTON,

Divine Healer.

1930 Sherman Ave., Denver, Colo.

## D. L. SULLIVAN,

Christian Teacher and Healer.

3003 Locust Street, St. Louis, Mo.

## A. E. LOTHROP,

Christian Teacher and Healer.

Arlington, R. I.

## MRS. S. A. McMAHON,

Christian Teacher and Healer.

129 Powell Ave., Chicago, Ill.

## CHARLES AND MYRTLE FILLMORE,

Christian Teachers and Healers.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## MRS. VIVIA A. LEEMAN,

Divine Truth Healer and Teacher.

717 Kansas Ave., Holton, Kansas.

## HOME OF TRUTH,

Christian Teachers and Healers.

1231 Pine Street, San Francisco, Cal.

## MRS. HELEN PEARCE,

Teacher and Practitioner of Divine and Mental Science, which is efficacious where all else fails. Most unqualified success with absent patients.

1816 Jefferson Place, Washington, D. C.

## MARION AUSTIN,

Christian Teacher and Healer.

6238 Madison Ave., Chicago, Ill.

## MRS. K. E. B. GILLESPIE,

Christian Teacher and Healer.

From the Denver Home of Truth.

133 West Third Ave., Denver, Colo.

## HOME COLLEGE OF DIVINE SCIENCE

3360 17th St., San Francisco, Cal.

M. E. Cramer, Pres. C. L. Cramer, V. Pres.  
F. E. Cramer, Treas.

## TRACY GOULD,

Doctor of Divine Science.

1914 13th St., N. W., Washington, D. C.

## MISS JENNIE C. WAITE,

Teacher and Healer.

243 West 135th Street, New York City.

## JOSEPHINE M. MELVIN,

Christian Healer.

74 Cedar Street, West Somerville, Mass.

## HOME OF TRUTH,

Christian Teachers and Healers.

59 Walnut Ave., Santa Cruz, Cal.

## CHAS. B. AND MARY E. REYNOLDS,

Divine Science Lecturers,

Teachers and Healers.

Centralia, Washington

## MRS. AMANDA E. HOBBS,

Christian Healer.

277 Dixwell Ave., New Haven, Conn.

**THE NATIONAL CIRCLE OF DIVINE  
MINISTRY.**

Geo. E. Ricker, Emma Gray,  
Florence Day,  
Christian Teachers and Healers.

9th and F Streets, Washington, D. C.

**E ADELINE WILLIAMS,**

Teacher of the Science of Being  
and Demonstrator of its Laws.  
(Absent treatments a specialty.)

1618 Pine Street, Philadelphia, Pa.

**MRS. ELLEN F. PRATT,**

Christian Teacher and Healer.

117 Tenth Street, Racine, Wisconsin.

**DIVINE SCIENCE HOME,**

Conducted by

Laura T. and Hattie Curry.

Alwilda M. Pope, Teacher and Healer.

5437 Woodlawn Ave., Chicago, Ill.

**MR. G. OSBOND,**

Practical Metaphysician.

Scientor House,

Devonport, Devon, England.

Agent for UNITY Publications.

All Scientific Works Stocked.

**HOME OF TRUTH,**

Center for Teaching and Healing.

1327 Georgia Street, Los Angeles, Cal.

Students and Patients can be accommo-  
dated with board.

**PRUDENCE L. GRISWOLD,**

Christian Healer.

Prospect Street, Ashtabula, Ohio.

**ANNA KIMBALL CHAINAY,**

Christian Teacher and Healer.

844 22d Street, San Diego, Cal.

**A NEW PERIODICAL DEVOTED TO ADVANCED IDEALS,**

***"The Higher Law,"***

**Horatio W. Dresser, Editor.**

Issued monthly, beginning December, 1899. Yearly Subscriptions, \$1.00.  
Single Number 10 cents. Foreign Subscription, 5 shillings.

The Key-note of the new monthly will be the freedom of the soul. Its contents, consisting mainly of editorial matter, will include practical ideals on all advanced subjects, notably ideals of education, physical development, home life, individuality, the moral training of children. It will not be the organ of any school, nor the exponent of any particular doctrine, but will seek truth from all sources, and above all else be devoted to many-sided culture and development.

**THE HIGHER LAW,**

**272 Congress Street,**

**Boston, Mass.**

**A NEW BOOK!**

"PRIMARY LESSONS IN CHRISTIAN LIVING AND HEALING," by Mrs. Annie Rix Miltz, were published in UNITY, September, 1898, to September, 1899, one lesson in each number of the magazine during the year.

These lessons were joyfully read by thousands and received the approval of nearly the entire metaphysical public. They are so simple that anyone who can read the English language may get an understanding of this wonderful doctrine and be enabled to not only heal themselves but others also. They will be published in book form ready for delivery by January 10th. Price, \$1.00.

(We have a few complete sets of the UNITY magazine, Sept. '98 to Sept. '99, containing these lessons, which we will dispose of for 50 cents per set. They are excellent to put in the hands of beginners. Send all orders to

**UNITY TRACT SOCIETY,**

**1315 McGee Street,**

**Kansas City, Mo.**

# CLUB COMBINATIONS.

## A Popular \$1.50 Combination.

Twelve Lessons in Truth (3 Booklets), by H. Emilie Cady	\$0.75
Wee Wisdom's Way, by Myrtle Fillmore	.25
Talks on Truth, by Leo Virgo	.25
The Philosophy of Denial, by Leo Virgo	.15
Christ the Emancipator, by Rev. Chas. H. Parkhurst	.15
Faith's Fruition, by A. P. Barton	.15
What is Truth, by Vivian A. Leeman	.15
	<hr/>
	\$1.85

## A \$1.00 Cady Combination.

Twelve Lessons in Truth, (Three Booklets)	\$0.75
Finding the Christ in Ourselves	.15
Oneness with God and Neither Do I Condemn Thee	.15
God's Hand and Loose Him and Let Him Go	.10
	<hr/>
	\$1.15

## A Popular 75c Combination.

Scientific Lessons in Being, by Edith A. Martin	\$0.50
Love: the Supreme Gift, by Henry Drummond	.15
The Bible and Eternal Punishment, by A. P. Barton	.15
Directions for Beginners, by Leo Virgo	.10
Experiences in Christian Healing, by W. T. Stead	.10
	<hr/>
	\$1.00

## A 50c Leo Virgo Combination.

Talks on Truth	\$0.25
The Philosophy of Denial	.15
The Church of Christ	.10
Directions for Beginners	.10
Points for Members of Silent Unity	.10
	<hr/>
	\$0.70

## Another Popular 50c Combination.

Scientific Lessons in Being, by Edith A. Martin	\$0.50
The Church of Christ, by Leo Virgo	.10
Experiences in Christian Healing, by W. T. Stead	.10
	<hr/>
	\$0.70

## A 30c Tract Combination.

Overcoming the Poverty Idea, by Leo Virgo	\$0.05
About Some Fallacies, by A. P. Barton	.05
The Unreality of Matter, by Leo Virgo	.05
Loose Him and Let Him Go, by H. Emilie Cady	.05
Jesus Christ Atonement, by Leo Virgo	.05
Giving and Receiving, by Leo Virgo	.05
None of These Things Move Me, by Annie Rix Militz	.05
Truths of Being, by Leo Virgo	.05
Flesh Eating Metaphysically Considered, by Leo Virgo	.05
	<hr/>
	\$0.45

Any of the above booklets or tracts may be ordered separately at stated price.

**UNITY TRACT SOCIETY, Publishers,**  
1315 McGee Street, Kansas City, Mo.



## The Valley of Silence.\*

Go thou into the Silence; there shalt thou find thy true self — and God.

I walked down the Valley of Silence,  
Down the dim, voiceless valley alone,  
And heard not the fall of the footsteps  
Around me, save God's and my own;  
And the hush of my heart was as holy  
As hovers where angels have flown.

Long ago I was weary of voices  
Whose music my heart could not win;  
Long ago I was weary of noises  
That fretted my soul with their din;  
Long ago I was weary of places  
Where I met but the mortal, or sin.

I walked through the world with the worldly,  
I craved what the world never gave —  
And I said: "In the world, each ideal  
That shines like a star on life's wave  
Is found on the shores of the real,  
And sleeps like a dream in a grave."

And still I pined for the perfect,  
And still found the false — with the true,  
I sought 'mid the human for Heaven,  
But caught a mere glimpse of its blue;  
And I wept when the clouds of the mortal  
Veiled even that glimpse from my view.

And I toiled on, heart tired of the human,  
And moaned 'mid the masses of men,  
Till I knelt, long ago, at an altar  
And heard a voice call me. Since then  
I've walked down the Valley of Silence  
That lies far beyond mortal ken.

Do you ask what I found in the Valley?  
'Tis my trysting place with the Divine;  
I fell at the feet of the Holy,  
And about me a voice said, "Be mine!"  
And there rose from the depth of my spirit  
An echo, "My heart shall be Thine."

\* Adapted from one of Father Ryan's poems by Sallie Gazley Hamilton, of Louisville.

Do you ask how I live in the Valley?  
I seek, I believe and I pray;  
And my tears are as sweet as the dew drops  
That fall on the roses in May;  
And my prayer like perfume from censer,  
Ascendeth to God, night and day.

In the hush of the Valley of Silence,  
I dreamed all the songs that I sing;  
And the music floats down the dim Valley  
Till each finds a word for a wing,  
That to men like the doves of the deluge,  
The message of peace they may bring.

But far on the deep there are billows  
That never shall break on the beach;  
And never-heard sounds in the silence  
That never shall float into speech;  
And I have heard dreams in the Valley  
Too lofty for language to reach.

And I have seen thoughts in the Valley,  
Ah, me! how my spirit was stirred;  
They had holy veils on their faces,  
Their footsteps could scarcely be heard;  
They pass through the Valley like virgins,  
Too pure for the touch of the world!

Do you ask me the place of the Valley,  
Ye hearts that are narrowed by care?  
It lieth near, between mountains,  
And God, and His angels, are there;  
One is the mount "Understanding,"  
The other the bright mountain "Prayer!"

---

Live like Enoch, have faith like Abraham, be patient like Job, pray like Daniel, praise like David, seek like Solomon, be faithful like Noah, trust in the Lord like Jacob, be chaste like Joseph, abstemious like the Baptist, merciful like the Samaritan, fight like Paul, love like John, and you have found the true religion.—*Pearls of Wisdom*

---

Concentrated thoughts from the heart are the working thoughts. Let the will be centered in compelling the mind, the lips, the heart to speak one and the same language.—*Edith Martin*.

---

Where peace and rest never dwell, hope never comes  
—*Milton*.



# Thinking.

BY MAME B. FREAS.

"Thinking is the talking of the soul with itself."—PLATO.

Mind is the substance out of which all things are created. Mind is the creator; its agent is thought. Thought is the creative power of mind; its nature is to continually manifest or express the One Supreme Mind, the purity of Being. It moulds the Life, Intelligence and Substance of Being together, and the result is a full externalization of the ideal in Divine Mind—a complete visible form.

Mind is the Supreme Principle from which all lesser Principles emanate; it is a great storehouse wherein lie all the inherencies and potentialities of Being; it is the actual seat of causation. Thought is the machinery (may it so be termed) of Divine Mind for making its powers manifest.

Man, his circumstances, environments, etc., are results of thought; we are all expressions of the One Mind, and without taking into consideration this formative process in man's consciousness, called thinking, we cannot have a clear concept of God, man, the universe and our relation thereto, for upon thought depends the condition of all that has form.

Just here is where Divine Science or Practical Christianity differs from other religions. They are merely theoretical; they treat of the ideal only; they have not yet discovered the Truth—that their ideals are capable of being manifested both in the body and in the affairs and duties of life. They altogether omit this matter of thinking, thus fall short of a full understanding of God and his laws of creation. For thinking is the connecting link between science and religion, between theory and practice.

"No education deserves the name unless it developes thought—unless it pierces down to the mysterious spiritual Principle of mind and starts that into activity and growth. There all education begins; for morality, religion, intelligence, have all one foundation in vital thought; that is, thought which conceives all objects with which it deals, whether temporal or eternal, visible or invisible, as

living realities, not as barren propositions. Here is the vital principle of all growth in learning, in virtue, in intelligence, in holiness."—WHIPPLE.

Man is the thinking part of God. God in his rich knowledge, power and wisdom created (thought) man, and man appeared in visibility a conscious identity. As thought bears likeness to the mind whence it proceeded, man, God's thought, bears an exact likeness to the Universal Mind-God. He is the image and likeness of God, a complete thinking center in the vast realm of this Universal Mind, and he has the power, as his Father has power, to form the world in which he lives. Therefore, by his thoughts man forms his soul and body.

Our bodies are negative; they show forth or reflect the thoughts we have been thinking just as the photographic plate reflects the beauty or defectiveness of that which comes within its range, or as the retina of the eye images all that the eye beholds.

We must learn that it is not matter that governs and controls the mind, but that it is mind that shapes and fashions matter, for as clay in the hands of a potter so is matter in the control of mind. King Solomon said, "As a man thinketh in his heart so is he," for thoughts are things. Whatever the condition of the thoughts, they must become manifest, and will of necessity, sooner or later, come back upon us and our surroundings. This is a Divine Law, the law of cause and effect, and we must meet it with all its requirements. Like must produce like. Love for love; pain for pain; evil for evil. Of a chaotic state of mind must come chaotic conditions; of an orderly state of mind must be produced orderly conditions, for "whatsoever a man soweth, so shall he reap." Good will meet good; antagonism will meet antagonism.

Hence it is very important how we think that we may be pure and undefiled in all the ways of life.

Man is a mirror reflecting the impressions made upon his mind, either consciously or unconsciously. If the impressions are harmonious, the results will be peace, health, happiness, satisfaction. If the impressions are discordant, the results will be sickness, sorrow and finally death.

How careful ought we to be in subjecting ourselves to impressions.

It is man's great need to know how to think. Jesus said, "Be ye perfect even as your Father in heaven is perfect," for "blessed are the pure in heart for they shall see God."

We are all capable of thinking just what we please. We are at liberty to think good, strong, pure, true, orderly thoughts, thoughts that make for Peace; or we may think unrighteous, weak, impure, false, disorderly thoughts and attract their conditions to us.

Orderly thinking is thinking what is based on the All Good, the ideals of Supreme Intelligence, while disorderly thinking is founded in error and negation, the ideals of the human intellect.

Right and orderly thoughts are always established in the Truths of God; wrong, disorderly thoughts in the mortal delusions of man.

Thus if we seek error by our thinking we will draw unto us error and corruption; if the Divine Truth, we will get the Truth.

Christ said, "A good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." For "of thorns do men gather figs, or of the bramble bush gather they grapes?" No. "A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil."

Diffused thought, thought governed by the carnal mind, will bring us into that chaotic state of consciousness in which humanity is today enveloped. But there is a way out of this thick entanglement; this veil of mortal thought must be rent in twain; the false barriers must be broken down so that Christ may become an established monarch within our consciousness. Man has woven his own net about himself and he must find his own way out. By looking to material, physical means for guidance and support in his affairs of life man has lost sight of his Omnipresent, Omnipotent Principle of Good, and wandered after the shadows of his mortal consciousness. But the same law that seems to operate and cause evil to flourish will prove efficient for the good, and by careful watchfulness we can change the order of our thoughts and reap of its glorious benefits.

"Let each man think himself an act of God;  
His mind a thought; his life a breath of God;  
And let each try, by great thoughts and good deeds,  
To show the most of Heaven he hath in him."

— BAILEY.

By directing our attention to the Divine Ideals we make ourselves free and open vessels through which God may express himself. Having thus admitted this Holy One we shall enjoy the freedom and power of his Supreme Intelligence; we shall discover the inlet to our spirit's awakening wherein lies the secret laws of the All Good; the fount of eternal youth will be ours for we shall have found the Elixir of Life, the pure, holy Life Essence which forms us through its inherent powers and possibilities.

God is Life, Love Truth, Substance, Intelligence, Power, etc. Orderly thinking assumes positive relation with these and never allows its negative side to appear in thought.

Acquaint thyself with the All Good. It is not God's will that we should suffer, but it is man's perverted idea of God that has held him in bondage. God's will is unchangeable, immutable, incapable of working for anything but the Good.

Suffering is but a result of sin, and sinning is missing the mark, transgressing and so ignoring the Law of God.

Our duty is to live in accord with God's law. "Acknowledge him in all thy ways."

God's law is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."

But how shall we love God with our whole Being? Paul said, "Be not conformed to this world; but be ye transformed by the renewing of your mind."

Many think it sufficient to merely keep the false character in abeyance, but it is necessary to do more than that. We must cease to recognize evil as a reality, we must put away all error from the consciousness—it must be blotted out, overcome, uplifted—and we must learn to so control the thoughts that at any time we can center them upon a given point, or a particular object, and realize its Truth, its inherent qualities of good.

It may seem very difficult at first, but we can all do it. Practice is the only thing that is necessary. If our

thoughts do not fruit at once, we must continue earnestly in this concentration, taking no account of time or space, and the seeming obstacles which have come before us will at length disappear, so that the good, true thoughts will find expression. When we have learned how to live in accord with God's law, health, happiness, complete satisfaction will be ours.

I knew of one who from childhood was afflicted with hip and spine disease. For over two years she was unable to move, and suffered excruciating pain. Money could not withhold anything in the way of external treatments and remedies. Hearing of Truth, it was appealed to, and in less than a week through consecrated concentrated thought upon the All Good sufficiency she was entirely freed. She is now whole, a bright glowing blossom in the garden of splendor of Universal Truth.

Thus as we realize the great laws governing our lives we will not allow the delusions of the flesh to have power over us. We rest in the assurance and satisfaction that the power of the Spirit is sufficient to supply our every need.

We are all connected to God and the Universe by numerous invisible thread-like rays or currents of thought. These are ever open to our command, and through concentrating on these thoughts we have power to govern our lives, our needs, and all our desires in accord with God's holy laws.

"Think not the distant stars are cold; say not the forces of the Universe are against thee; believe not that the course of things below is a relentless fate, for thou canst see the stars; thou canst use the force; in right, thy will is unconquerable, and by it thou art the Maker and the Lord of Destiny. In thy living consciousness the Universe itself has living being, and thou in that art greater than the Universe. Anoint thine eyes with *holy thought* that the gross and fleshly scales may fall from off them. Then like Gehazi, in the mountain, at the prayer of Elijah, thou shalt behold that power, for thy good is round about thee—thou shalt discern that thou art embosomed in Protection, that thou art compassed by the fiery energies of heaven—that thou art girded and guarded by the Presence and Majesty of God."—GILES.

By setting our affections on the Lord, concentrating

our thoughts on the Truth of Being, we give them power to penetrate into unlimited invisible space.

Even in Physical Science the world has discovered through thought transference that there is a power in thought. The effect of one mind upon another seems very mysterious, yet how often are our own thoughts projected into the mind of another without our knowledge or intention.

Goethe says, "One soul may have a decided influence upon another merely by means of its silent presence, of which I could relate many instances. It has happened to me that when I have had a living image of something in my mind, one present has at once begun to speak of that very thing."

A few years ago I had occasion to visit a friend who occupied several rooms in a large flat. While at luncheon she laid her key upon the table, then went back to her rooms without it. Understanding the power of thought, she, in the name of the All Good, at once held that her brother, who had remained at the table, would bring the key to her, and presently he came upstairs, her key in hand.

In considering the action or the cause and effect of the mind upon the body, we find that the influence of the mind is becoming universally acknowledged as an important factor in causing and preventing disease.

Hypnotism, mesmerism, etc., show how pain may be prevented and allayed, and how thoughts of disease, etc., may appear and reappear upon the body of a patient at the will of the operator.

In illustration of the power that mind holds over matter, let me quote from an account of a man who was condemned to death for a crime, that has been frequently set forth in medical works: "Some physicians obtained permission from the authorities to perform an experiment upon this man previous to his execution. They bandaged his eyes, laid him on a couch, and caused him to hold his head over a bucket of water. They then lanced his neck with a small instrument, but not sufficient to cause the flowing of blood. But they tried to convey to his mind that the blood was flowing by dropping some water into the bucket. At first they caused it to drop very slowly,

then increased its falling. As it increased the man grew weaker and weaker, until the experimenters, believing the man would die, ceased their operations. As soon as the man was released he resumed his wonted vitality."

By deceiving ourselves through our own personal fears and desires we fall under a hypnotic spell, as it were, of our own false consciousness. But this false claim has no real power; it is only a shadow of the Divine Will, and must be lifted up, cleansed of its fears and illusions.

Through his misused power of thought, man may draw himself into the degenerate intricacies of base mortality, but the True God-man will and can only be governed by the One Mind.

God's laws free us from all evil influences. The One Supreme Mind is the only mind that can exorcise any influence over us. It sets us free from the mesmeric influences of mortal sense, and we are awakened into a true understanding—risen into the perfect Christ-consciousness.

To develop this understanding, the real power of thought, true concentration we must consecrate, entirely devote all we are and all we have to the cause of Truth.

Men have centered their whole energies upon speculations and money-making schemes; the artist, the professor, the busy housewife, may all have devoted their entire attentions upon their respective duties, but when these were taken from them they immediately began to fear and fret until dissolution seemed inevitable. Their gods had been taken from them, and they could not think on anything else.

The power of mind that will accomplish all things, and bring all good to manifestation, is only attainable through centering the whole thought upon the Universal Truth—spiritual realities.

Everything that appears should suggest to us Spirit, Life, Truth, Good, God. Every visible thing, person, organ of the body, etc., represents a Divine Idea. Carlyle says, "All visible things are emblems. What thou seest is not there on its own account; strictly speaking, it is not there at all. Matter exists only spiritually, and to represent some idea and body it forth."

But man as he persists in looking to his carnal self for power misinterprets the Divine Ideas, and the body or

organ which these ideas represent may become diseased.

Sin does not only manifest as outward chaos, but it is sure to find expression in the physical body as inharmonious conditions.

As one person seems to hold power over another, so our thoughts hold power over the body. It is very important, therefore, to understand the Divine Law lying back of mind and its influence upon matter, so that we may be freed from error and self-deception.

Angry, selfish thinking, sets awirl a cyclone in the mind and causes corruption of the body, poverty, inharmonious conditions, etc., while peaceful, harmonious thinking makes heaven where the turmoil of hell seemed.

Fearful thinking paralyzes the action of both mind and body, and quenches the fires of life; courageous, bold, trustful thinking sets up a strong current of life in the mind and body.

Revenge, malice, deception, jealousy and combative thoughts of that character breed many diseases of the body, as well as creating inharmonious environments and limited circumstances.

Loving, pure, friendly thoughts build up the body, cause bounty to abound, prolongs life, peace and happiness; while opposite thoughts cause sorrow, unrest, and finally death.

By carefully guarding our thoughts we will see that the cause of all inharmonious conditions and disquietude arises in the mind. When we overcome the cause the effect will vanish. We should do as we wish to be done by. "Give and it shall be given you." If we want good, we must do good. If we wish to be loved, we must first love.

We are all open avenues through which the good and truth must be poured. When we close its doors we shut out the good from ourselves, and the result is stagnation and death.

All seeming error comes to us for redemption to be lifted up into the eternal Kingdom of Good. By looking to the Supreme Good this seeming darkness is converted into light and all error flees away.

So cultivate the desire for good that God will reveal himself to you, and you will become free from the bondage of sin. We become like that upon which we concentrate.



and we have the power to know the thing upon which we center our thoughts by our becoming one with it, through keeping our minds pure in the knowledge of Christ.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, *think* on these things."—Phil. 4: 8.

---

"I and the Father are One."

WILHELMINE SMITH.

Since I've returned home from my wand'rings—  
Vain searching and schooling abroad—  
A new business firm has been started,  
The firm name and style, "I and God."

God is the great Silent Partner;  
The visible, "active" one, I,  
Who represent Him in our dealings  
With all who to me may apply.

Before ev'ry move I consult Him,  
Defer to Him at ev'ry turn,  
Though each of us has complete freedom,  
For we're an unlim'ted concern.

In all the transactions and planning  
I'm guided alone by His will;  
He has the whole of the capital,  
Yet I all the orders must fill.

What do we deal in? I'll tell you:  
Health, beauty, wealth—all one can ask—  
Peace, happiness—we can produce them;  
Nothing is too great a task.

There's nothing we cannot accomplish,  
Because we have only one will;  
Though "I of myself can do nothing."  
Together the heav'ns we can fill.

My Partner provides all the substance,  
Which my word into objects converts.  
My Partner—and yours—is my Father  
And yours, "and He doeth the works."

---

The sick are more deplorably lost than the sinner, if the sick cannot rely on God for help and the sinner can.

— *Science and Health.*

## A Shop in Heaven.

---

“And now,” said my guide to me, “I will bring thee to a city of the righteous, and show thee how they buy and sell in this the kingdom of heaven.” So we journeyed a day and another day and half a day, and I was weary ere we arrived thither. But when I saw the loveliness of the place and drew in the healing air thereof, my weariness vanished as a dream of the night, and I said, *It is well*. I may not now speak of the houses and the dress and the customs of the dwellers therein, save what may belong to the buying and selling of which I have spoken. Gladly would I tell of the streams that went, some noiselessly gliding, others gurgling, some sweeping, some rushing and roaring, through every street, all issuing from one right plenteous fountain in the middle of the city, so that the ear was forever filled with the sound of many waters all the day, ceasing when the night came that silence might have its perfect work upon the soul. Gladly, too, would I tell of the trees and flowers and grass that grew in every street along the banks of the rivers. But I must withhold.

“After I had, I know not how long, refreshed my soul with what it was thus given me to enjoy—for in all that country there is no such thing as haste, no darting from one thing to another, but a calm, eternal progress in which unto the day the good thereof is sufficient—one great noon-day my conductor led me into a large place such as we would call a shop here, although the arrangements were different, and an air of stateliness dwelt in and around the house. It was filled with the loveliest silken and woollen stuffs, of all kinds and colors, a thousand delights to the eye—and to the thought also, for here was endless harmony and no discord.

“I stood in the midst, and my guide stood by me in silence; for all the time I was in the country he seldom spoke to me save when first I asked of him, and yet he never showed any weariness, and often a half-smile would dwell for a moment upon his countenance

"And first I watched the faces of them that sold; and I could read therein—for be it understood that, according to the degree of his own capacity, a man there could perfectly read the countenance of every neighbor; that is, except it expressed something that was not in himself—I could read in them nothing of eagerness, but only the calm of a concentrated ministration. There was no seeking there, but a strength of giving, a business-like earnestness to supply lack, enlivened by no haste and dulled by no weariness, brightened ever by the reflected content of those who found their wants supplied. As soon as one buyer was contented they turned graciously to another, and gave ear until they perfectly understood with what object he had come to seek their aid. Nor did their countenances change utterly as they turned away, for upon them lingered the satisfaction as of one who hath had a success, and by degrees melted into the supervening content.

"Then I turned to watch the countenances of them that bought. And there in like manner I saw no cupidity and no meanness. They spake humbly, yet not because they sought a favor, but because they were humble; for with their humility was mingled the confidence of receiving that they sought. And truly it was a pleasure to see how every one knew what his desire was, making his choice readily and with decision. I perceived also that every one spoke not merely respectfully, but gratefully, to him who served him. And at meeting and parting, such kindly though brief greetings passed as made me wonder whether every inhabitant of such a mighty city could know every other that dwelt therein. But I soon saw that it came not of individual knowledge, but of universal faith and all-embracing love.

"And as I stood and watched, suddenly it came into my mind that I had never yet seen the coin of the country, and thereupon I kept my eyes upon a certain woman who bought silk, that when she paid for the same I might see the money. But that which she had largely bought, she took in her arms and carried away, and paid not. Therefore I turned to watch another, who bought for a long journey, but when he carried away what he bought neither did he pay any money. And I said to myself, 'These are well-known persons, to whom it is more convenient to pay

at a certain season;' and I turned to a third, who bought much fine linen. But behold! he paid not! Then I began to observe again those that sold; whereupon I thought with myself, 'How good must be the air of this land for the remembrance of things! for these men write down nothing to keep on record the moneys men owe them on all sides.' And I looked and looked again and yet again, and stood long watching; but so it was throughout the whole place, which thronged and buzzed and swarmed like the busiest of beehives—no man paid, and no man had a book wherein to write that which the other owed!

"Then I turned to my guide and said, 'How lovely is honesty! and truly from what a labor it absolveth men! for here I see every man keepeth in his mind his own debts and not the debts of others, so that time is not spent in the paying of small sums, neither in the keeping of account of such; but he that buyeth counteth up, and doubtless, when the day of reckoning arrives, each cometh and casteth the money he oweth into the merchant's coffer, and both are satisfied.'

"Then my conductor smiled, and said, 'Watch yet awhile.'

"And I did as he said unto me, and stood and watched. But the same thing went on everywhere; and I said to myself, 'Lo! I see nothing new!' Suddenly, at my side, a man dropped upon his knees and bowed his head to the ground. And those that stood nigh him dropped also upon their knees, and there arose a sound as of soft thunder; and lo! every one in the place had dropped upon his knees and spread his hands out before him. Every voice and every noise was hushed, every movement had ceased, and I and my guide alone were left standing.

"Then I whispered in his ear, 'It is the hour of prayer: shall we not kneel also?' And my guide answered, 'No man in this city kneeleth because others do, and no man is judged if he kneeleth not. If thou hast any grief or pain upon thee, then kneel; if not, then love God in thy heart and be thankful, and kneel when thou goest into thy chamber.' Then said I, 'I will not kneel, but will watch and see.' 'It is well,' said my guide; and I stood.

"For certain moments all was utter stillness—every

man and woman kneeling, with hands outstretched, save him who had first kneeled, and his hands hung by his sides and his head was still bowed to the earth. At length he rose up, and lo! his face was wet with tears; and all the people rose also, with a noise throughout the place; and the man made a low obeisance to them that were nigh him, the which they returned with equal reverence, and then, with downcast eyes, he walked slowly from the shop. The moment he was gone, the business of the place, without a word of remark on any side concerning what had passed, began again as before. People came and went, some more eager and outward, some more staid and inward, but all contented and cheerful. At length a bell somewhere rang sweet and shrill, and after that no one entered the place, and what was in progress began to be led to a decorous conclusion. In three or four minutes the floor was empty, and the people also of the shop had gone, each about his own affairs, without shutting door or window.

"I went out last with my guide, and we seated ourselves under a tree of the willow kind on the bank of one of the quieter streams, and straightway I began to question him. 'Tell me, sir,' I said, 'the purport of what I have seen; for not yet have I understood how these happy people do their business and pass from hand to hand not a single coin.' And he answered, 'Where greed and ambition and self-love rule, money must be; where there is neither greed nor ambition nor self-rule, money is needless.' And I asked, 'Is it then by the same ancient mode of barter that they go about their affairs? truly I saw no exchange of any sort.' 'Bethink thee,' said my guide, 'if thou hadst gone into any other shop throughout the whole city, thou wouldst have seen the same thing.' 'I see not how that should make the matter plainer to me,' I answered. 'Where neither greed nor ambition nor selfishness reigneth,' said my guide, 'there need and desire have free scope, for they work no evil.' 'But even now I understand you not, sir,' I said. 'Hear me, then,' answered my guide, 'for I will speak to thee more plainly. Wherefore do men take money in their hands when they go where things are?' 'Because they may not have the things without giving the money.' 'And where they may have things without giving money, there they take no money in their

hands?' 'Truly no, sir, if there be such a place.' 'Then such a place is this, and so is it here.' 'But how can men give their goods and receive naught in return?' 'By receiving everything in return. Tell me,' said my guide, 'why do men take money for their goods?' 'That they may have wherewithal to go and buy other things which they need for themselves.' 'But if they also may go to this place or that place where the things are the which they need, and receive of those things without money and without price, is there then good cause why they should take money in their hands?' 'Truly no,' I answered; 'and I begin, methinks, to see how the affair goeth. Yet are there some things still whereupon I would gladly be resolved. And first of all, how cometh it that men are moved to provide these and those goods for the supply of the wants of their neighbors when they are drawn thereto by no want in themselves and no advantage to themselves?' 'Thou reasonest,' said my guide, 'as one of thine own degree, who to the eyes of the full-born ever look like chrysalids, closed round in a web of their own weaving; and who shall blame thee until thou thyself shinest within thyself? Understand that it is never advantage to himself that moveth a man in this kingdom to undertake this or that. The thing that alone advantageth a man here is the thing which doth without thought unto that advantage. To your world, this world goeth by contraries. The man here that doeth most service, that aideth others the most to the obtaining of their honest desires, is the man who standeth highest with the Lord of the place, and his reward and honor is to be enabled to the spending of himself yet more for the good of his fellows. There goeth a rumor amongst us even now that one shall ere long be ripe for the carrying of a message from the King to the spirits that are in prison. Thinkest thou it is a less potent stirring up of thought and energy to desire and seek and find the things that will please the eye and cheer the brain and gladden the heart of the people of this great city, so as when one prayeth, *Give me, friend, of thy leaves*, a man may answer, *Take of them, friend, as many as thou needest*—is that, I say, an incentive to diligence less potent than the desire to hoard or to excel? Is it not to share the bliss of God who hoardeth nothing, but ever giveth liberally? The joy of a man here is to enable

another to lay hold upon that which is of his own kind and be glad and grow thereby—doctrine strange and unbelievable to the man in whom the well of life is yet sealed. Never have they been many at a time in the old world who could thus enter into the joy of their Lord. And yet, if thou bethink thee, thou wilt perceive that such bliss is not unknown amongst thy fellows. Knowest thou no musician who would find it joy enough for a night to scale the tower of a hundred bells, and send the great meteors of music-light flying over the care-tortured city? Would every one even of thy half-created race reason with himself and say, 'Truly it is in the night, and no one can see who it is that ministereth; the sounds alone will go forth nor bear my image; I shall reap no honor; I shall not rise and go?' Thou knowest, I say, some in thy world who would not speak thus in their hearts, but would willingly consent to be as nothing, so to give life to their fellows. In this city so is it with all—in shop or workshop, in study or theatre, all seek to spend and be spent for the lovely all.'

'And I said, 'One thing tell me, sir, how much a man may have for the asking.' 'What he will—that is, what he can well use.' 'Who then shall be the judge thereof?' 'Who but the man himself?' 'What if he should turn to greed, and begin to hoard and spare?' 'Sawest thou not the man this day because of whom all business ceased for a time? To that man had come a thought of accumulation instead of growth, and he dropped upon his knees in shame and terror. And thou sawest how all business ceased, and straightway that of the shop was made what below they call a church; for every one hastened to the poor man's help, the air was filled with praying breath, and the atmosphere of God-loving souls was around him; the foul thought fled, and the man went forth glad and humble, and tomorrow he will return for that which he needeth. If thou shouldst be present then, thou wilt see him more tenderly ministered unto than all the rest.' 'And if such a man prayed not?' 'If such a man slept ere he repented, he would wake with hatred in his heart toward the city and every one therein, and would straightway flee into the wilderness. And the angel of the Lord would go out after him and smite him with a word, and he would vanish from amongst us, and his life would

be the life of one of those least of living things that are in your world born of the water; and there must be grow up again, crawling through the channels of thousand-folded difference, from animal to animal, until at length a human brain be given him, and after generations he become once again capable of being born of the spirit into the kingdom of liberty. Then shall all his past life open upon him, and in shame and dismay will he repent a thousand-fold, and will sin no more. Such, at least, are the thoughts of our wise men upon the matter; but truly we know not.' 'It is good,' I said. 'But how are men guided as to what lies to them to provide for the general good?' 'Every man doeth what thing he can, and the more his labor is desired the more he rejoices.' 'If a man should desire that he could nowhere find in the city?' 'Then he would straightway do his endeavor to provide that thing for all in the city who might after him desire the same.' 'Now, sir, methinks I know and understand,' I answered. And we rose and went further.

"'I think that *could* be!' said the curate, breaking the silence that followed when Rachel ceased.

"'Not in this world,'" said the draper.

"'To doubt that it *could* be,' said the gate-keeper, 'would be to doubt whether the kingdom of heaven is a chimera or a divine idea.'"—*George MacDonald in Wingfold, Curate.*

---

From the papyrus fragments recently found by the Egyptian exploration containing unknown sayings of Jesus: "VI. Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him."

---

No deed is too small, no plan too earthly, no work too material but that it can be sanctified, glorified, rendered all honorable and beautiful through letting the One Actor, the one Creator, be the power thereof.—*Mrs. Militz.*

---

Deny the belief in lack for all men, and extend to them the same generous bounty of the Father which you now so richly enjoy. Do not be afraid to pray as if you had already received.



# Bible Lesson

BY LEO VIRGO.

## Lesson 3. January 21.

The Preaching of John the Baptist. Luke 3:1-17.

GOLDEN TEXT.—*Prepare ye the way of the Lord.* Luke 3:4.

John means in Hebrew "Jehovah is gracious." It is that attitude of mind in which we are zealous for the rule of the Spirit. It is not the spirit, but a perception of spiritual possibilities, and an activity in making conditions in which the Spirit may rule.

The "baptism of repentance for the remission of sins," which has been made by the church an outward form representing an inner mystery, is in fact a simple matter of thought training. The Greek word *metanoia* is translated "repentance," which has been interpreted to mean an admission to God of sorrow for past sin and a resolve to be good in future. The field of action for that which has been assumed to be goodness in the sight of God has nearly always been in conduct. The whole Christian world has in a measure failed to discern the teaching of the New Testament about mental laws. A proper translation of the mission of John the Baptist is, "He came into all the region round about Jordan preaching immersion in mentation for the doing away with shortcoming." Lyman Abbott says that it is plain that the mission of John was to bring about a change of mind. "The fundamental idea is not so much sorrow as a change,—a change, however, be it observed, not merely of conduct, but of the thinking and immortal part."

There is to be a descent into the consciousness of a higher principle, called in Scripture the Lord. There must be preparation for this more heavenly order of being. "Prepare ye the way of the Lord, make his paths straight." The mental department of man is a tangible reality. Thoughts occupy space and have form and shape.

They make the "valley," and "every mountain and hill" mentioned in this lesson, which are to be evened up before "all flesh shall see the salvation of God." All *your* flesh shall see the salvation of God when you have made your "crooked" thoughts straight. If your flesh is not saved from the ills that mortal flesh is heir to it is because you have not opened the way for the saving Christ principle by purifying and harmonizing your thoughts.

Don't fall back on "our father Abraham," which is heredity in the Adam line of descent, but bring forth in yourself the fruits of our Father God.

Under the evolutionary law of nature, which Abraham represents, "God is able to raise up children from these stones." John here infers that those who count themselves subject to the law under which Abraham lived and died are mortal instead of spiritual. Lay the axe at the very "root of the tree"; deny all mortal ancestry. Affirm God to be your father and your mother and that you are subject to his law only. Then deny the thought of selfishness, desiring more than you have daily use for. Be just in thought. Do not extort, but silently affirm, "I am willing to abide by the exact law of justice; that which is mine shall come to me, and no more." Let no violent thoughts go from you. Breathe peace and love and harmony through your mind and baptize the whole world daily in its refreshing sweetness. Then when you have made the proper conditions in your mind there will descend into it a fuller life, a purer love and a greater power than you have ever had, you will be baptized with the Holy Ghost.

---

#### Lesson 4. January 28.

The Baptism and Temptation of Jesus. Matt. 3:13, 4:11.

GOLDEN TEXT.—*This is my beloved Son, in whom I am well pleased.* Matt. 3:17.

Those who hold for the historical accuracy of the Bible meet with some almost unanswerable situations in its pages. The lesson today, for instance, is an example of fact and allegory without demarcation. The baptism of Jesus by John might have been witnessed by those present, but who went into the wilderness with Jesus and reported what took place during the forty days' fast? Then

the taking of Jesus by the devil to the pinnacle of the temple. There is no holy city nor temple in the wilderness near the Jordan. Then he was taken to a mountain so high that he could see "all the kingdoms of the world." This we know to be a physical impossibility. No such mountain exists anywhere on earth. So we must conclude that this is in part at least an allegory, but where fact begins and allegory leaves off no man saith.

It seems quite reasonable to assume that such a man as Jesus lived, and that he attained to great spiritual power through cultivating the higher principle existing in every man, but that the New Testament is an exact historical record of his acts is not tenable. Shakespeare used incidents in the life of Richard III. as a basis for his great tragedy, and in every age authors and teachers have taken historical characters and embellished their lines to point a moral or adorn a tale.

The great fact of regeneration through the quickening in man of the higher principle termed in Scripture the Christ had to be illustrated in all its phases. It could not be portrayed in the external acts of any man because certain factors enter into it which are deeply metaphysical. So those who were spiritually quickened used such of Jesus' words and acts as were necessary for a groundwork, and upon it built a wonderful system for mental and physical transformation; a text book for those who read between the lines. It may be safe to say that Jesus himself inspired them to give those inner experiences which he had and which could not have been reported by any mere historical chronicler. Paul in several places states that he was informed by Jesus what to write, and why may he not also have dictated to Matthew, Mark, Luke and John?

Spiritually discerned, the lesson to-day teaches a quickening of the whole man when the Holy Spirit descends into the consciousness. Acquisitiveness, vanity, ambition rise up and ask for recognition. Many have been quickened by the Christ Spirit only to fall under the subtle spell of this mortal world along some of these lines. Making money out of spiritual powers is especially common in this day. This is turning stones into bread. Bragging about one's healing ability, or any other spiritual acquirement, is vanity, heady egotism, the "pinnacle of

the temple." "The exceeding high mountain" is the exalting of material things and the ambition to rule over people and earthly organizations. Few escape this temptation. But the one who would attain Christhood, become the "image and likeness of God" in both Spirit and body, must meet each of these various tendencies of the mortal consciousness with a firm *No!* "Get thee behind me, satan."

---

## Lesson 5. February 4.

The First Disciples of Jesus. John 1:35-46.

GOLDEN TEXT. — *They followed Jesus.* John 1:37.

The disciples of Jesus represent, in mind analysis, the faculties. After one has been illuminated by Truth the desire is to express it; to go forth in its ministry. This does not necessarily imply that all secular employment should be abandoned, but that the mind should make the dissemination of Truth the most important object of life. The various faculties of the mind have been occupied almost wholly in secular ways, now they are to be turned to spiritual ways.

Most of the disciples of Jesus are represented as fishermen, which implies the striving to catch living ideas (fish in the waters (thoughts) of this mortal world. The I AM, Jesus, now sees the futility of this struggle with temporal things and sets his energies at work upon things eternal. The scattered faculties are drawn together and brought to a recognition of the Master, I AM.

The mind in its unregenerate state is without discipline. It follows the law of least resistance and a great spiritual energy frequently finds outlet through some human weakness, and those who should be giants are pigmies in the world. But all this is changed when Truth is revealed to I AM. He comes forth from the wilderness of mortality and takes up the work of life with understanding.

Material things are temporary; spiritual things are eternal. When the mind of man is focused on materiality, its objects and aims, the faculties are not developed along permanent lines. Each faculty must be developed by use in order to fulfill the Divine-Man-Idea. But supposing faith (Peter) is allowed to continue concentrating his en-

ergy upon the limited ideas of mortality, would he ever become more than a common fisherman? In other words, if your faith is never exercised upon a higher ideal than mortal man manifests, will it be spiritually strong?

Truth reveals to us that every faculty must be used to spiritual ends in order to fulfill the Law of Being. None of the faculties are to be despised or condemned, but used aright. Acquisitiveness (Judas Iscariot) is a good faculty, but turned out to things material it becomes a great hindrance to soul development. Exercised in its native realm, the free essences of Being, it draws to us the supplies of the universe and through it we enter into permanent possessions.

---

### Lesson 6. February 11.

Jesus and Nicodemus. John 3:1-18.

**GOLDEN TEXT.**—*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* John 3:16.

Nicodemus represents the popular idea of religion dominant in the consciousness, hence the esoteric meaning of his name, "Victorious with the people." He is pictured as a prominent Pharisee, one who believes in the strict letter of the Scripture, yet open to conviction if a higher truth can be safely entertained.

It is this conservative religious thought that preserves the church as an institution, and also restrains the individual from becoming religiously erratic. It is a desirable quality of mind rightly placed. Nicodemus was a good friend to Jesus. He defended him before the Pharisees (John 7:50), and assisted at his burial (John 19:39).

But Nicodemus is not acquainted with the power of the Spirit and really has no understanding of regeneration, although he is a "teacher of Israel," or thoughts pertaining to the religious department of the mind.

The "new birth" is a vague uncertainty to the intellectual Christian, hence there has gradually been evolved that popular belief in a change to come to the soul after death in those who have accepted the church creed and been counted Christians. But in his instructions to Nicodemus Jesus makes no mention of a post mortem reward. He cites the ever-present though unseen wind as an exam-

ple of those who are born of the Spirit. It is a change that comes here and now. It has to do with the present man, the "Son of Man," who is the real I AM in each of us. "And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, WHICH IS IN HEAVEN. And as Moses lifted up the serpent in the wilderness, even so must the Son of man to be lifted up." This man in each of us is divine now, is in heaven now, but his manifestation is fleshly. He must be lifted out of this condition into a spiritual one, which is being "born anew."

In verse 15, Jesus states that "whosoever believeth in him," that is, his own Divine self, "should not perish but have eternal life." Then in verse 16, "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have eternal life." We are not only to believe in our own Divinity but also accept the example of that Divinity expressed by God through Jesus Christ.

The strong link in Christianity as a chain binding man to the spiritual life, is that God has given an example to the world in Jesus of what his Idea of Man really is.

To believe in Jesus is to believe that in the regenerate state we are to be like him, "joint heir with him." Then this belief must lead to exertion to become that which is possible for us to become, because there is no other thing in the universe worth striving for. Every man or woman with a spark of ambition wants to be just as great and just as good as it is possible for them to be. The open door to this attainment is to believe in your own Divinity and then raise yourself to its level by following the example of Jesus Christ.

---

Darkness is never dispelled by a painted flame; so Scripture will never free the soul from fear without the light of inward experience.—*Hindu*.

---

When a man does not find repose in himself, it is useless for him to seek it elsewhere.—*French Proverb*.

---

Give to the Spirit its power and a thousand diseases are healed.—*Dr. Ernst von Feuchtersleben*.



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,  
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt. 18:19-20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us to-day as fully and with as great power as He ever was, and He manifests Himself to all those who spiritually apprehend Him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection: after which, "ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render. The Father answers our prayer for supply through you.

This society has been in existence about ten years and has over 7,300 registered members. Hundreds have been healed mentally and physically, and its power grows stronger day by day.

The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady, price 75 cents.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance (nor any payment whatever from those who have no means of support), but will supply you with these helps to spiritual understanding upon your terms. We want you to be healed mentally and physically, and are giving everything we have to this end.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. A brief mention of your needs will help in the spiritual co-operation; but do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee St., Kansas City, Mo.

## THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

January 20th to February 20th.

I am the living Word of the living God. I am Life,  
I am Substance, I am Truth.

## Noon Thought.

(Held daily at 12 M.)

In the beginning was the Word, and the Word was  
with God, and the Word was God.

## Words of Cheer.

---

I have been moved often during the years since I was enrolled a grateful member of the Silent Unity Society in Los Angeles, Cal., to tell you how my Christ-consciousness has grown until it has absorbed the old material beliefs upon which my happiness was almost wrecked at one time.

I have been proving slowly but surely that the Good is all there is, and that my joy is founded upon a rock which cannot crumble though the winds of (seeming) adversity or perversity beat upon it. It would take too much time were I to recount step by step my progression. Suffice to say, that through the ministry of that good angel in woman's guise, Mrs. Annie Rix Militz, I was healed of a so-called incurable disease and many heart aches.

Two years ago last July my blessed little Christ-child Kenneth, was born without the aid of a physician. I was up and dressed a couple of days after, and called upon a neighbor the fifth day. On the first Sunday after our boy came he and I attended service at the Home of Truth on Pine Street in San Francisco, where we proudly received the congratulations of our friends. You will realize how wonderful was the demonstration when I tell you I had lost two other children at the time which the world pronounces so critical, and had been warned by physicians, that I could never survive another experience of the kind.

You may use any part of this letter that you think may bring cheer to a prospective mother's anxious heart.

Kenneth is being brought up according to the principles of Divine Truth, and a healthier, happier, more beautiful child one could not find in the length and breath of the land.—*I. M. W., Vancouver, B. C.*

A. P. Leonard, of Georgetown, S. C., who has for a long time been a subscriber to UNITY, writes that sometime ago he was taken with some obstinate manifestation of evil, and after he had tried his own word and failed to get the relief he needed, he tried two local doctors with the same result, and then wrote E. Gilbert Murray, of Rochester, N. Y., for treatments. Two weeks ago he was not able to walk across the room, he says, but now he can walk three or four miles.



A lady in Ohio, whose name can be given on application, writes us: "I took my little boy (who had hip disease) to the doctor's office today to show him how the child is improving under your treatment. He would not believe that his leg is as long as the other so he laid the child on the lounge and measured his legs and found them the same length. He has been doctoring him so long and did him no good that he couldn't understand it and can't believe that it will last."

---

## Treatments.

---

### FOR INHARMONY IN THE HOME.

Every one in this house wants to do what is right.

We are all patient, calm, harmonious.

We love one another.

We feel kindly toward one another.

We have charity each for the others.

We do not notice nor condemn each other's faults.

We are all children of God on our upward way, and by every thought and every act we each are trying to help the other members of the family.

We are trying to do the will, and thus prove our doctrine that GOD IS LOVE.—*From Mrs. Harley's new book, "Simplified Lessons in the Science of Being."*

### FOR CONSTIPATION.

We will take this because the Medical Faculty and people in general consider it a prolific cause of nearly all of the diseases and disorders of the body. First realize that *all* is *mind* and that mind is *action*, never sluggish, never paralyzed. Its thought governs. In this mind there is nothing to bind, contract, or withhold, such as selfishness, fear, anxiety—*hurry* and *worry* especially. Affirm freedom, generosity, *time* for any and *every* thing, forgiveness, and love in its fullness for all the world. A perfect relaxation of thought must be practiced by the patient, no *grip* on anything. This treatment never fails if the patient is faithful and uses no material aids, though the symptoms may appear aggravated at first.—*Lydia Gardner Worth in Eleanor Kirk's Idea.*

## Synopsis of Midweek Services.

At Unity Headquarters, Kansas City, Mo.

Wednesday, December 13th, at 3 P. M. Leader: H. MARTYN HULL.

Services were opened by singing Nos. 45 and 37.

Thought for silent meditation: "My faith in the Christ in me giveth me the victory. I have all power through my I AM word."

Mr. Hull then read I John 5:1-5. Rotherham translation of the New Testament, and said: "Jesus says to us, 'Be of good cheer, I have overcome the world.' Christ says, 'I am the resurrection and the life.' 'He that followeth me shall not walk in darkness, but shall have the light of life.' 'He shall overcome even as I also overcame.' 'He shall ascend on high, above the dreams of sense, and lead captivity captive and pour out gifts unto men. He shall have right to eat of the tree of life that is in the garden of the Lord. Overcoming is bringing forth the unseen realities from behind the veil of sense. It is the realization that Spirit is all; that although unseen it is the only Substance, the only Power, and all that we are, all that we desire to accomplish is of it and from it. It is knowing without the shadow of a doubt that our Source is within us, and the fountain is ever flowing — infinite, indestructible, eternal. Being possessed of all attributes of its nature, all power of demonstration is now ours over all the seeming obstacles that rise up like giants in our path. It is living with an eye single to the Good only. Seeing with spiritual eyes behind the mask of flesh and external conditions the living God everywhere, not only in ourselves but in all Being.

"No matter what the appearance may be we say, 'My God that dwelleth in me seeth only its perfect, living, loving self throughout the universe; therefore, I, as God-manifesting, see all my fellow beings as shrines of a God that liveth.' Seeing only a living God, we will to see only living men. Seeing Him only who is invisible to mortal

sense with the eye of the spiritual understanding, we become messengers of the covenant and eventually behold in men the face of our Father who is in the heavens. Many a person whom I never met before looks up and greets me with a smile or a word in response to my silent affirmation, 'God liveth in you.' New currents of thought are set in motion, their atoms are set to vibrating and their ideas of what life really is begin to change.

"Overcoming is taking no account of evil, resisting it not. In the omnipresence of Love and Truth no adversary can exist; that which seems adverse becomes transformed. Thoughts, habits, actions, words, change in one who seems hateful or evil as we center our love and truth upon him, and the false, or the no-thing, melts or becomes a friend or helper. Overcoming is using the Almighty Word to consume the race beliefs of all mankind and declaring that the dreams of personality and separateness are all a delusion, proclaiming that all men are brethren, knit together in love, and one with us in the Divine Inheritance of light, love, perfection, dominion and eternal life."

---

Wednesday, December 20th, at 3 P. M. Leader: MRS. E. S. WELLES.

Subject: "The Star." Services opened by singing Nos. 65 and 77.

Thought for silent meditation: "Lo, I am with you always, even unto the end of the world."

The leader said: "We all come with a small light like a star, but we all desire to realize what that light can become. We have seen His star in the East and have come to worship him. It is so with us today. Our wise men—our Understanding, our Love, and our Faith—have come here to worship him. Let us take that thought into the silence: 'We have seen his star and have come to worship him.'"

The leader then read Luke 1:46-55 and 67-79 and Luke 2:8-14, and said: "At this time when there is so much disturbance in the world, when wars and fightings are taking place among such enlightened peoples as the English and the Americans, it is good for us to take this thought into the silence and realize that it is time for its literal, external manifestation: 'Glory to God in the High-

est, and on earth peace, good will toward men.' Let us open our hearts and let Christ be born in us now. Let Him come bringing peace offerings of good will toward men. Let each one here say, 'Blessed is he that cometh in the name of the Lord.' Let us make room for this Christ.

"When I consider the significance of the Christmas time and of our gathering together here at this time, when I consider what all this celebration which is now taking place throughout all Christendom means, I say, 'Sing unto the Lord a new song, and his praise from the end of the earth,' 'for we have seen his star in the east,' and at last, our understanding opened, as wise men we have come to worship him.

"Oh, the joy we realize when we know that all this is symbolic of the great truth that Christ is to be born in us, and Oh, the greater joy we experience when we become conscious and can say that Christ is born in us now. And so I have taken for our consideration this subject, the Star, the glorious Light, the Son of righteousness, who has come to so many of us with healing in his wings. Let us speak of the comforter of whom Jesus told us, this Spirit of Truth which has come in his name."

Mrs. Fillmore: "I was thinking that now this joyous Christmas time has come and all the world is making merry, how much more reason have we to rejoice than those who are still in the letter of the Scriptures, who see only the symbol and make of that the only reality, for we have the living reality, the actual birth in us of this blessed Christ-child, the living Son of the Living God. We have found Christ within and the shepherds are our pure, innocent thoughts, to whom the angels, the God thoughts, have appeared and told the wondrous story of the birth in us of this wonderful Christ-child, whose name shall be called Wonderful, the Mighty Counsellor. The stable is a lowly place, and signifies that among our animal thoughts, in our lower nature, this child is born and that he is to be their Redeemer.

"The wise men are the intellect which realizes its limitations and comes and lays at the feet of this child its gifts and rarest treasures for it knows that he comes with wisdom from on high, for to him are all things known from

the beginning. We realize that this is the new birth of which Jesus spoke and these festivities are in celebration of an event which was merely symbolic of that which must take place in each one of us, and which has taken place in each one here. So we who have come into this understanding and know that it is true can rejoice with exceeding great joy that Christ, the Lord, has come in reality and we know what the second birth is, so we speak no more about symbols, or in parables, for we now speak face to face, and we know even as we are known."

---

Wednesday, December 27th, at 3 P. M.

Services were opened by singing Nos. 77 and 4.

No leader having been appointed, Mr. Shafer was asked to open the meeting. He read the 4th chapter of the first epistle of John and said, "Now let us take for our meditation the sentiment expressed in the song we just sang (No. 4): 'My eyes, my ears and my heart are opened and my soul is illumined as I steadfastly fix my attention upon Infinite Love and Wisdom.'"

No. 78 was then sung, and Mr. Shafer said: "You who were here last week will remember that a desire was expressed that we meditate for this, our last meeting of the year, on the thought: 'Old things have passed away; behold, all things are become new.'

"When we first grasped the meaning of this so-called New Thought, we were filled with delight, because we were at last free from the almost unendurable bondage that had held us so long, and from which we had despaired of ever getting free this side of the grave. We sang songs of praise and our hearts were overflowing with love and happiness, because old things had passed away and all things had become new. We remained in that delightful state of consciousness for some considerable time and then there came an awakening to the fact that we had merely been taken up on the mountain from whence we might behold the Promised Land, and that now our work was to 'go forward and possess the land.' We saw that it was 'a goodly land and was flowing with milk and honey,' and we set out with confidence for we saw that this was our rightful inheritance and there was none who could lawfully dispute our right to make this land our home, where we could abide forever.

"But we who have ceased our wanderings, like the children of Israel, in the wilderness of doubt and trouble and have crossed the Jordan and entered into this happy land, have found that it is inhabited by tribes with whom we can not dwell in peace and harmony, and so we have set about dispossessing them and putting them out, or of destroying them utterly. We know that this is a spiritual land and all its affairs are regulated in the mind. Now, this being true, we are masters of the situation, for we regulate our thinking and bring into our consciousness by the word of affirmation the good that we desire, and drive from our consciousness by our word of denial the evil which has neither father nor mother in truth, and consequently is not a reality and has no rightful place in our minds or affairs, and thus we are able to say, 'Old things are passed away, behold all things are become new.'

"So, now let us say to these undesirable things, or no-things, that have seemed to have a place in our domain, 'Get thee hence,' for you have neither part nor lot in this new world that I am now entering. This is a 'goodly land,' a state where the Good reigns. Old things have passed away and we shall know them no more forever. That is a great affirmation to make. These are not idle words. The world is using too many idle words. Words have meaning and are vested with the force and potency that we give them.

"We have no way of proving our right to our inheritance but by our word. We have no way of enforcing our word but by the potency, the earnestness, the determination with which we clothe it. It is said of Jesus that 'He spoke as one having authority, and not as the Scribes.' We must say, 'I also am a man set under authority, having under me soldiers (words), and I say to one, Go, and he goeth, and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.' We must 'speak with authority,' for unless we do we will not expect to be obeyed and we cannot expect to dwell here in peace. 'Old things are passed away.' Let us say this as if we meant it. It is now true, for so it is decreed.

"Now, what have we to do with old conditions? The cough, the cold, the pain, the lack, the weakness—all, all that was not pleasant has passed away, and we take no

more cognizance of it forever. My word has gone forth and it cannot return me void. Let us stand by this word and enforce it by the Almighty Power with which we are vested."

---

Wednesday, January 3, 1900, at 3 P. M.

Thought: "Joy to the world, the Lord is come."

The service was opened by singing Nos. 6 and 23.

The leader not being present, Mrs. Fillmore said: "We are to give our attention for a while to the realization of the meaning of the same subject that we had last week, only we will now take up the latter part of the affirmation, 'Old things have passed away, behold all things are become new.' We are now to realize the desires of our hearts, therefore we have no disappointments. If we have our affections set upon a thing and it does not come into manifestation as we expect, we must know that there is something for us to overcome. We are to have no disappointments. We have to realize we are now in the midst of reality, of things that are. We must realize that things can never come into our possession till there is perfect realization. Perfect realization can only come where there is understanding of the eternal truths of Being. We have health now, but something may stand in the way of perfect possession, and that is what calls our attention to the fact that there is something to be overcome by us. Now, all things have become new because we now center our attention upon the realities, the truths of Being, and keep it there. We can never bring any good thing into manifestation by keeping our attention fixed upon the evil. All things have become new, and I fix my attention there and by steady contemplation bring the thing desired into manifestation, because I know it is there in the reality of Being, and my work is to make it appear by knowing the truth and not the untruth."

Mrs. Welles: "As I went home from the meeting last week I was trying to realize this, and I said to myself, 'O, sing unto the Lord a new song.' Old things have passed away for we have come into a knowledge of the real creation of God, and with a song in the heart we go about our daily duties making all things to appear in their true likeness of the good. I want this to become the

realization of each day. Sing away the lack of whatever nature and sing into manifestation the things which the heart desires, the things that will prove a blessing to us, the things that are good."

Mrs. Fillmore: "There is a reason for our holding these thoughts in our hearts and picturing them forth in song and praise. Prof. Elmer Gates, of Washington, has from the material side of life proven that the thoughts we hold in the mind picture themselves forth in the physical organism by producing chemical changes in the blood and tissue to correspond exactly with the nature and character of the thought. He found by chemical analysis that anger changed the perspiration of a man into a rank poison, and with it he killed a dog. Now, what kind of blood and tissue must we have when we have anger and malice and jealousy and all their brood running through our organism? Can we be healthy? No, indeed, but we can be if we will keep all these things out and fill our hearts with praise because of the realization that God never created these things and that they have no power over us from henceforth."

Mrs. Pyatt: "I had a most beautiful realization as I was coming to this service of the truth that time has no power over us to deplete us or age us or change us from what we really are. Time is only man's concept and has no effect upon life or health or strength or any other reality. 'Now' is fulfillment, and not some time in the future. 'Now is the day of salvation.' I do not live in the past nor do I put off my good to the future. Now is the fullness of time and the fullness of realization."

No. 8, in "Truth in Song," was then sung, and we give the song in full:

I do not walk alone,  
My God, unseen, appears,  
He speaks to me in tender tone,  
And all my pathway cheers.

I do not walk alone,  
His strength my strength shall be,  
For I have claimed Him as mine own,  
And found sweet liberty.

I do not walk alone,  
No more earth-bound I tread,  
But swift on wings my life has flown;  
My soul — how comforted!

I do not walk alone,  
My joy I'd give to thee;  
My brother, sister, claim thine own,  
And find sweet liberty.

C. A. SHAFER, Secretary.





**Devoted to Practical Christianity.**

---

\$1.00 per year.

Foreign Subscriptions, 5 shillings per year.

10 cents per copy.

---

Published on the 15th of every month by

**UNITY TRACT SOCIETY,**

**Kansas City, Mo.**

---

Entered in the postoffice at Kansas City, Mo., as second-class matter.

---

**CHARLES AND MYRTLE FILLMORE, Editors.**

---

## **Publishers' Department.**

**Unity is issued on the 15th, and Wee Wisdom on the 1st of the month.**

The Truth Students' Association, 1305 Arch St., Philadelphia, Pa., extend a cordial invitation to all readers of **UNITY** in and out of Philadelphia, and anyone else interested in the work, to attend their meetings or use their rooms as best suits their pleasure.

Mrs. Sarah Elizabeth Griswold has opened an office for the purpose of teaching and healing according to the doctrine of Jesus Christ, at 1004 Broadway, Oakland, California. Her course of instruction embraces eight lessons on "How to Live in and of the Truth."

To all subscribers who renew their subscription to **UNITY** before February 15th, and to all new subscribers, we will send free the first booklet of "Lessons in Truth," by H. Emilie Cady, containing the chapters upon Statement of Being, Thinking, Denials and Affirmations. 43 pages. This offer is not good after February 15th.

### **"Some Experiences in Christian Healing,"**

By Wm. T. Stead, the great London critic, is the first chapter in a booklet of thirty pages containing an impartial review of the metaphysical movement in America, with personal interviews and testimonials of healing by Mark Twain, ex-Gov. St. John, Prof. Waite, W. D. Howells, B. O. Flowers, and others. It is the strongest kind of an endorsement by prominent people of Christian healing. Another able chapter is entitled, "Miracles and Laws of Nature," by Leo Virgo, followed by an exposition of "What is Practical Christianity." Healers are finding this booklet a great missionary help. It is excellent reading for the sick. Per copy, 10 cents; per dozen, 80 cents.

J. Elizabeth Hotchkiss, Ph. D., has opened a metaphysical practice at 39 East 50th Street, New York City.

---

We still have some back numbers of *UNITY* and *WEE WISDOM*, also a few copies of the former magazine *THOUGHT*, which we will cheerfully send out in two packages to each one sending us 10 cents for postage.

---

Miss Lydia A. Bell, of the Home of Truth, 2123 California Street, San Francisco, issued a neat little holiday souvenir entitled, "The New Christmas Tide," setting forth the spiritual signification of the conception, birth, resurrection and glorification of the Christ in the consciousness.

---

The Metaphysical Association in Adelaide, South Australia, has a membership of 200 and is doing a great work. Aside from this society regular meetings are held in the National Mutual Chambers, Victoria Square, with an average attendance on Sunday evenings of 150. To aid in the cause of Truth a society has been organized known as "The Christian Unity Society of Australia," of which H. T. Glover is secretary. All the work is supported by free-will offerings.

---

### **"Scientific Lessons in Being,"**

By Edith A. Martin, comprise an excellent course of instruction for Truth-seekers. They are clear-cut, logical and interesting. The author spiritually enlightens her readers on the following subjects: 1st Lesson, Statement of Being, or the Statement of What is True; 2d Lesson, The Denials, or the Rejection of all not in Accord with the Statement of Being; 3d Lesson, Identification or Affirmation; 4th Lesson, Faith; 5th Lesson, Works; 6th Lesson, Understanding. All who are interested in studying the science of Being will find ready aid in their research in these most helpful lessons. Price, 50 cents. A year's subscription to *UNITY* and a set of these lessons for \$1.25.

---

The work in the Chicago Truth Center, 3124 Prairie Ave., which is conducted by Mrs. Annie Rix Militz, is going on successfully. A goodly number of consecrated workers are there being trained for the free-will ministry. Some of the students reside in the Center, others have taken rooms near by and come daily for class instruction and special training in conducting meetings and establishing Truth Centers.

A course of lessons in "Prosperity" will be taught next month, two lessons a week, opening Tuesday, February 6th, an afternoon class at 3 o'clock and an evening class at 8 o'clock. As this is a Primary Class all are eligible to it, and as is generally known the terms are voluntary or free-will offerings. To be a member of the class one must enter with the first lesson.

There is a law of mind by which Prosperity may be proven as normal to the lover of Truth as is Health. It is the will of God that His child shall be comfortable in circumstances as well as in body, and it is literally true that if one seek *first* the kingdom of God and His righteousness, all these things after which the nations of the world seek shall be added. "The blessing of the Lord, it maketh rich and he added no sorrow with it."

## Our Bible Offer.

To our readers who desire to secure a good Bible, either for themselves or their friends, we have made arrangements with the International Bible Agency whereby we can give them a first-class Bible at half the regular price. These Bibles are Self-Pronouncing, in clear type, and are full Teachers' Bibles, containing references, word book, and nine parts of new Aids, maps and illustrations. They are bound in "International" Morocco, divinity circuit, round corners, red and gold edges, silk head band and marker, and imitation silk lining.

Our offer is this: To all new subscribers who pay in advance, and all subscribers who renew their subscription before December 25th, and send us \$1.00 extra, we will send one of these Bibles, printed in Minion type, size  $5\frac{1}{8} \times 7\frac{3}{8}$ , postpaid; regular price of this Bible alone being \$2.00. Or, for a renewal or new subscriber, and \$1.50 extra, we will send a Long Primer type Bible, size  $5\frac{1}{2} \times 8\frac{1}{2}$ , postpaid; regular price of the Bible alone being \$3.00.

Thus you get the Bible and one year's subscription to UNITY in either case for the same or less than the regular price of the Bible alone.

Either of these Bibles may be had with International Patent Thumb Index for 35 cents additional. This is not the same Bible we have been offering in previous numbers of UNITY, but, we think, a better one at the same rates.

---

### Notice.

The Church of the Higher Life, Boston, Mass., desiring to aid in spreading the New Thought by writing letters and sending appropriate literature to people who would like such ministry, will be greatly obliged to have applications and addresses, from any person or persons no matter in what state or locality. Address,

CHURCH OF THE HIGHER LIFE,  
94 South Botolph Street, Boston, Mass.

---

Theresa B. H. Brown is in St. Louis hard at work, and with most excellent results. In a recent letter she says: "My class at Mr. Schroeder's was a success in many ways. Some excellent healing was done. One woman who had a rupture of several years' standing was healed instantaneously and was enabled to throw aside her truss three days afterward. One girl was healed instantaneously of deafness. The last night of the class Mr. Schroeder went to the door and came back with a bouquet of every kind of hot house flowers you can imagine; it was simply immense. Central St. Louis will not hear of my return until I have taught a class there, so I have rented parlors and will go to 3024 Chestnut next Monday. It is only a little ways from Dr. Sullivan's residence. His class begins next Monday night, then at the close of his I teach mine. I have promised to stay January as I am to teach that class, and they say in North St. Louis that I must give my course there; they will rent a hall for me. So it may be the middle of February or first of March before I can return to Kansas City."

---

H. Emilie Cady's twelve "Lessons in Truth," bound in cloth, \$1.00.

Lydia Gardner Worth has finished, in the January number of *Eleanor Kirk's Idea*, a very clear and comprehensive course of lessons in "The Science of Being."

---

A new mental science journal, called *True Word*, has been established in Seattle, Washington, by Prof. M. F. Knox. It is devoted to the study of the human mind and brain from the science of phrenology, on which subject the editor has been a prominent lecturer.

---

We have on hand a supply of Mrs. Fannie B. James' new book on "Selected Bible Readings," suitable for church services or home study, which we heartily recommend to our readers. The readings cover fifty subjects. Price, 35 cents, linen cover, 104 pp.

---

Communications intended for the business department, such as orders, subscriptions, change of addresses, etc., should be addressed to the Unity Tract Society, 1315 McGee St., Kansas City, Mo., and should include no other matter *unless written on a separate sheet*. Communications concerning treatments, etc., should be addressed to the Society of Silent Unity. It is particularly requested that this notice be complied with.

---

Our monthly paper for children, *WEE WISDOM*, is carrying its message of life, love and health to new households every month. Here is what a subscriber in Hernando, Miss., says of it: "I am a teacher and use *WEE WISDOM* in school for supplementary reading. Everything in it is so refreshing, and I enjoy it quite as well and even more than the children."— M. A. B.

The subscription price of 50 cents a year places it within the reach of all. Every Scientist parent should interest themselves in behalf of their children.

---

Our friend and co-worker, Bro. R. C. Douglass is meeting with unusual success in healing. In a recent letter he says: "I am giving greater attention to the matter of healing, a thing I could not so well do while traveling, but now that my whole time is devoted to the Spirit's work I can with success relieve the distresses of humanity in Christ's name.

"I have had some remarkable successes with absent patients, so that I am encouraged to solicit such cases. To these, besides the silent treatments, I write my treatments in strong terms as the Spirit dictates, and this is the patient's thought to follow. Perhaps you can call attention to this fact in January issue of *UNITY*, stating the matter in your own terms. You might be interested to have me mention several cases: A severe case of obsession, called insanity, cured in one treatment; cough of long standing cured in four weeks; insomnia cured in one minute; a case of bowel, kidney and liver derangement in two treatments; lame foot cured in two treatments; eczema (absent) in one week, one treatment really did the work; also eczema of five years cured in one treatment. These were all complete cures."

R. C. DOUGLASS.

2 Wellington St., Boston, Mass.

## Books Reviewed.

Those who have been readers of *Universal Truth* need no introduction to that graceful and practical writer, Mrs. Fanny M. Harley, who has long been its editor. Her books, "Sermonettes from Mother Goose for Big Folks," and "Heilbroun or Drops from the Fountain of Health," have been sources of spiritual enlightenment and pleasure to thousands, and now her new book, *SIMPLIFIED LESSONS IN THE SCIENCE OF BEING*, just out, is filled with sound rational statements, whose simplicity and elegance will appeal to all students of Truth. In all the vast amount of literature on Practical Christianity there is no apology due for the appearance of a new book such as this, setting forth the successive steps of the unfoldment of the inner or divine consciousness, logically differentiating the natures of God and man, yet showing their eternal inseparability. A special feature of this book is its "Suggestions for Young Practitioners," with many healing formulas. The book contains twenty-one chapters, 357 pages; paper binding, 50 cents; cloth, stamped in gold, \$1.25. Universal Truth Publishing Co., Chicago. Order through Unity Tract Society.

*THE LIGHT THAT IS IN THEE* is a new book from the pen of Harriet B. Bradbury, secretary of the Rhode Island Metaphysical Association, consisting of a series of practical essays on the understanding and use of the higher spiritual faculties. The book is free from all obscurities of language, and gives a clear statement of the basic principles underlying all true spiritual power, with much practical instruction in their application to the affairs of daily life and how to cultivate originality and power in artistic and literary work. Price, 75 cents; 86 pp. bound in cloth, with cover designed by the author. Alliance Publishing Co., New York City. Order through this office.

*THE LAW OF VIBRATIONS*, second edition, revised and enlarged, has just been issued. This book is written by Thomas J. Shelton, editor of *Christian*, and is in the same vigorous, radical character in which he always writes. In this book the author discusses from the standpoint of Mental Science: The Vibrative Center, The Begetting, The Quickening, The Second Birth, Isolation, The Not I, The I, Life, Light, Truth, Love, and I am that I am. Price, 50 cents; bound in flexible cloth, 110 pages. Publisher by the author, Denver, Colo.

*HELIOCENTRIC ASTROLOGY AND SOLAR MENTALITY*, by Yarmo Vedra, a psychologist and astrologist of Bramanic and English descent, is a 265-page volume treating of a new system of personally determining the primary fund of mental and physical forces, and their results in mental aptitudes that dominate the nature of the individual as based upon the date of birth. This system is a key to the intellectual, social and industrial course of personal destiny; to the harmonies of thought, marriage and home life. The book contains diurnal tables of ephemeris from 1830 to 1910, and sixty-four illustrations. Elegantly printed and cloth bound, stamped in silver. Price, \$1.50. David McKay, publisher, 1022 Market Street, Philadelphia, Pa.

A FRIEND IN THE KITCHEN is a book which will be heartily received by all vegetarians. It contains no flesh food recipes, but in its 400 tested recipes are found abundance of wholesome and palatable dishes for the finest tables. It explains how each dish may be prepared in the best possible way, and gives short talks on food and food combinations important to every housewife. The recipes are based on scientific principles. The binding is a new preparation resembling leather, is almost as durable, and may be washed the same as oil cloth. Price, 60 cents. Pacific Press Pub. Co., Oakland, Cal.; 39 Bond Street, New York City. 18 West Fifth Street, Kansas City, Mo.

---

### Booklets, Etc., Received.

---

J. Ransome Bransby, of the Los Angeles Home of Truth, upon the earnest request of his congregation has published a worthy booklet of "Little Sermons," filled with the spirit of love which is the operation of the perfect law. You can share these "Little Sermons" with your friends by remitting the author 30 cents per copy, or \$1.00 for four. Printed on decolet-edge paper; 33 pages.

Mr. Bransby also issued a unique and artistic card of greeting. "In His Name." The first page gives a likeness of the Christ-Child after one of the master paintings; the second, an epitomized record of the progress of Christianity through the centuries; the third gives the calendar for 1900; and the fourth, an engraving of the handsome Home of Truth, 1327 Georgia Street, Los Angeles, Cal. Anyone can use these greeting cards during the year, writing their own name in blank line indicating from whom. Price, 5c each, 30c a dozen, in fancy envelopes.

"The Rythm of Life and Other Poems," by Frances Elmina Cox, is a collection of metaphysical poems. Published by the author, 408 Ellis Street, San Francisco, Cal.; price, 25 cents; 20 pages.

Elizabeth Lois Struble, editor of *The Nautilus*, Sioux Falls, S. D., has issued her twelve lessons on "The Constitution of Man" in a tasty booklet of 68 pages. The author does not ask you to accept the teachings unless they agree with the reasoning of your own mind. Price, 25 cents.

"Food of the Orient" is another deserving booklet by Dr. Alice B. Stockham, Chicago. It is written from personal observation, and contains many helpful suggestions on artistic living, which includes the choice and preparation of food. Price, 25 cents.

We acknowledge the receipt of a pretty souvenir entitled, "Holiday Greetings," a collection of poems by Mary Marsh Baker, of Westport, Mo. The poems though not metaphysical are beautifully written.

The Columbia Desk Calendar, which has been regularly issued for the last fifteen years by the Pope Manufacturing Co., Hartford, Conn., makers of Columbia bicycles, is now being distributed. The company will send the calendar to any address upon receipt of five 2-cent stamps.

—C. E. P.

## Metaphysical Publications.

---

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 1315 McGee Street, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee Street, Kansas City, Mo.
- MIND.** Edited by Chas. Brodie Patterson. Monthly. \$2.00 a year. Life Building, 19 West 31st Street, New York City.
- THE ARENA.** Edited by John E. McLean. Monthly. \$2.50 a year. 19 West 31st Street, New York City.
- UNIVERSAL TRUTH.** Edited by Fanny M. Harley. Monthly. \$1.00 a year. 87 Washington Street, Chicago, Ill.
- THE LIFE.** Edited by A. P. and C. Josephine Barton. Weekly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal.
- THE ABIDING TRUTH.** Edited by E. Elizabeth Russell. Monthly. 50 cents a year. 6 Park Street, Peabody, Mass.
- THE HEALER.** Edited by F. E. Mason. Monthly. \$1.00 a year. 424 Greene Ave., Brooklyn, N. Y.
- THE METAPHYSICAL MAGAZINE.** Edited by L. E. Whipple. Monthly. \$2.00 a year. 465 Fifth Ave., New York City.
- EXPRESSION.** Monthly. \$1.75 a year. 211 Edgeware Road, W., London, England.
- PSYCHIC DIGEST AND OCCULT REVIEW OF REVIEWS.** Edited by Robert Sheerin. Monthly. \$1.00 a year. 178 Summit Street, Cleveland, Ohio.
- THE WORLD'S ADVANCE THOUGHT.** Edited by Lucy A. Mallory. 50 cents a year. Portland, Oregon.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents a year. Oaklyn, N. J.

---

### Metaphysical Libraries.

---

Unity Library, 1315 McGee Street, Kansas City, Mo.

Metaphysical Library, 1813 Polk Street, San Francisco, California.  
Books loaned at 10 cents per week; \$1.00 a quarter. Literature for sale. Orders filled from any part of the Pacific Coast.

Metaphysical Library, Room 4, 14 San Pablo Ave., Oakland, Cal.

Metaphysical Library, Scientor House, Devonport, Devon, England.

# Books List.

---

We highly recommend all the following excellent books. Orders filled through UNITY TRACT SOCIETY, 1315 McGee St., Kansas City, Mo.

By RALPH WALDO TRINE.

In Tune With the Infinite. Cloth, gilt top, \$1.25.

What all the World's a-Seeking. Cloth, gilt top, \$1.25.

The Greatest Thing Ever Known. 35c.

Every Living Creature. 35c.

By HORATIO W. DRESSER.

The Power of Silence. Cloth, gilt top \$1.25.

The Perfect Whole. Cloth, gilt top, \$1.00.

In Search of a Soul. Cloth, \$1.25.

Voices of Hope. Cloth, \$1.25.

Methods and Problems of Spiritual Healing. Cloth, \$1.

The Heart of It. Cloth, 75c.

By HENRY WOOD.

Ideal Suggestion Through Mental Photography. Cloth, \$1.25; paper, 50c.

Victor Serenus. Cloth, \$1.50.

Edward Burton. Paper, 50c; cloth, \$1.25.

The Political Economy of Natural Law. Paper, 50c; cloth, \$1.25.

God's Image in Man. Cloth, \$1.00.

Studies in the Thought World. Cloth, \$1.25.

By FANNY M. HARLEY.

Heilbroun. Leatherette, 50c.

Sermonettes from Mother Goose. Paper, 50c; cloth, \$1.

Simplified Lessons in Truth. Cloth, \$1.25; paper, 50c.

By ANNIE RIX MILITZ.

Primary Lessons in Practical Christianity. Cloth \$1.00.  
(Ready for delivery December 15th).

The Sermon on the Mount. Flexible cover, 50c.

By W. J. COLVILLE.

The Law of Correspondences Applied to Healing.  
Leatherette, 50c.

Spiritual Science of Health and Healing. Cloth, \$1.25.

By LUCIE G. BECKHAM.

Lessons on the Philosophy of Life. Cloth, \$1.00.



By URSULA N. GESTEFELD.

The Science of the Christ. Cloth, \$3.00.

How We Master Our Fate. Cloth, 75c.

The Breath of Life. Cloth, 50c.

The Woman Who Dares. Cloth, \$1.25; paper, 50c.

The Metaphysics of Balzac. Cloth, \$1.00.

By SARAH ELIZABETH GRISWOLD.

Out of Law into Gospel. Paper, 50c.

By PAUL TYNER.

The Living Christ. Cloth, gilt top, \$1.00.

Through the Invisible. Cloth, 75c.

By CHARLES BRODIE PATTERSON.

Seeking the Kingdom. Cloth, \$1.00.

Beyond the Clouds. Cloth, \$1.00.

New Thought Essays, Vol. I. Cloth and gold \$1.00.

By HANNAH MORE KOHAUS.

Between the Lines. Leatherette, 50c; cloth, \$1.00.

Soul Fragrance (poetry). Illuminated cover, \$1.25.

By KATHARINE H. NEWCOMB.

Helps to Right Living. Cloth, \$1.25.

By CHAS. B. NEWCOMB.

All's Right With the World. Cloth, \$1.50.

By WARREN A. RODMAN.

Fate or Law? Cloth, \$1.00.

By HELEN WILMANS.

A Conquest of Poverty. Paper, 50c.

By HELEN VAN-ANDERSON.

The Right Knock. Cloth, \$1.25.

It is Possible. Cloth, \$1.25.

The Journal of a Live Woman. Cloth, \$1.00.

By FANNY B. JAMES.

Studies in the Science of Divine Healing. Paper, 75c;  
cloth and gold, \$1.00.

Bible Teaching About Healing. Paper, 20c.

By DR. REUBEN GREENE.

Thoughts for the People. Cloth, \$1.00.

By ELEVE.

Spiritual Law in the Natural World. Paper, 50c;  
cloth, \$1.00.

# Teachers' and Healers' Directory.

**ANNIE RIX MILITZ,**  
Christian Teacher and Healer.  
Permanent address:  
3124 Prairie Ave., Chicago, Ill.

**MRS. FRANCES PERRY,**  
Christian Teacher and Healer.  
Chicago Truth Center:  
3124 Prairie Ave., Chicago, Ill.

**C. A. SHAFER,**  
Christian Teacher and Healer.  
English and German Correspondence.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

**E. P. C. WEBSTER,**  
Teacher and Healer.  
6453 Lexington Ave., Chicago, Ill.

**MRS. THERESA B. H. BROWN,**  
Christian Teacher and Healer.  
3024 Chestnut Street, St. Louis, Mo.

**H. LOUISE BURPEE,**  
Teacher and Healer.  
2431 Prairie Ave., Chicago, Ill.

**R. C. DOUGLASS,**  
Christian Teacher and Healer.  
2 Wellington Street, Boston, Mass.

**H. MARTYN HULL,**  
Christian Teacher and Healer.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

**LYDIA J. WOOTON,**  
Divine Healer.  
1930 Sherman Ave., Denver, Colo.

**D. L. SULLIVAN,**  
Christian Teacher and Healer.  
3003 Locust Street, St. Louis, Mo.

**A. E. LOTHROP,**  
Christian Teacher and Healer.  
Arlington, R. I.

**MRS. S. A. McMAHON,**  
Christian Teacher and Healer.  
129 Powell Ave., Chicago, Ill.

## THE NATIONAL CIRCLE OF DIVINE MINISTRY.

Geo. E. Ricker, Emma Gray,  
Florence Day,  
Christian Teachers and Healers.  
9th and F Streets, Washington, D. C.

**CHARLES AND MYRTLE FILLMORE,**  
Christian Teachers and Healers.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

**MRS. VIVIA A. LEEMAN,**  
Divine Truth Healer and Teacher.  
717 Kansas Ave., Holton, Kansas.

**MRS. HELEN PEARCE,**  
Teacher and Practitioner of Divine and  
Mental Science, which is efficacy is  
where all else fails. Most unqualified  
success with absent patients.  
1816 Jefferson Place, Washington, D. C.

**HOME OF TRUTH,**  
Christian Teachers and Healers.  
1231 Pine Street, San Francisco, Cal.

**MARION AUSTIN,**  
Christian Teacher and Healer.  
6238 Madison Ave., Chicago, Ill.

**MRS. K. E. B. GILLESPIE,**  
Christian Teacher and Healer.  
From the Denver Home of Truth.  
133 West Third Ave., Denver, Colo.

**HOME COLLEGE OF DIVINE SCIENCE**  
3360 17th St., San Francisco, Cal.  
M. E. Cramer, Pres. C. L. Cramer, V. Pres.  
F. E. Cramer, Treas.

**TRACY GOULD,**  
Doctor of Divine Science.  
1914 13th St., N. W., Washington, D. C.

**MISS JENNIE C. WAITE,**  
Teacher and Healer.  
243 West 135th Street, New York City.

**HOME OF TRUTH,**  
Christian Teachers and Healers.  
59 Walnut Ave., Santa Cruz, Cal.

**CHAS. B. AND MARY E. REYNOLDS,**  
Divine Science Lecturers,  
Teachers and Healers.  
Centralia, Washington.

**MRS. AMANDA E. HOBBS,**  
Christian Healer.  
277 Dixwell Ave., New Haven, Conn.

**MR. G. OSBOND,**  
Practical Metaphysician.  
Scientor House,  
Devonport, Devon, England.  
Agent for UNITY Publications.  
All Scientific Works Stocked.

---

**HOME OF TRUTH,**  
Center for Teaching and Healing.  
1327 Georgia Street, Los Angeles, Cal.  
Students and Patients can be accommodated with board.

---

**PRUDENCE L. GRISWOLD,**  
Christian Healer.  
Prospect Street, Ashtabula, Ohio.

---

**ANNA KIMBALL CHAINAY,**  
Christian Teacher and Healer.  
344 22d Street, San Diego, Cal.

---

**MRS. L. A. FORD,**  
Christian Healer.  
1315 McGee Street, Kansas City, Mo.

---

---

**E ADELINE WILLIAMS,**  
Teacher of the Science of Being and Demonstrator of its Laws.  
(Absent treatments a specialty.)  
1618 Pine Street, Philadelphia, Pa.

---

**MRS. ELLEN F. PRATT,**  
Absent treatments and instruction through correspondence.  
116 Tenth Street, Racine, Wisconsin.

---

**DIVINE SCIENCE HOME,**  
Conducted by Curry Sisters.  
Alwilda M. Pope, Teacher and Healer.  
For terms address, Laura T. Curry.  
6437 Woodlawn Ave., Chicago, Ill.

---

**MRS. ROSE GIFFORD,**  
Christian Teacher and Healer.  
85 Prospect Street, Ashtabula, Ohio.

---

---

**A NEW PERIODICAL DEVOTED TO ADVANCED IDEALS,  
THE HIGHER LAW,  
HORATIO W. DRESSER, EDITOR.**

Issued monthly, beginning December, 1899. Yearly Subscriptions, \$1.00.  
Single Number 10 cents. Foreign Subscription, 5 shillings.

The Key-note of the new monthly will be the freedom of the soul. Its contents, consisting mainly of editorial matter, will include practical ideals on all advanced subjects, notably ideals of education, physical development, home life, individuality, the moral training of children. It will not be the organ of any school, nor the exponent of any particular doctrine, but will seek truth from all sources, and above all else be devoted to many-sided culture and development.

**THE HIGHER LAW,**  
272 CONGRESS STREET, BOSTON, MASS.

---

**A NEW BOOK.**

"PRIMARY LESSONS IN CHRISTIAN LIVING AND HEALING," by Mrs. Annie Rix Miltz, were published in **UNITY**, September, 1898, to September, 1899, one lesson in each number of the magazine during the year.

These lessons were joyfully read by thousands and received the approval of nearly the entire metaphysical public. They are so simple that anyone who can read the English language may get an understanding of this wonderful doctrine and be enabled to not only heal themselves but others also. They will be published in book form ready for delivery soon. Price, \$1.00.

(We have a few complete sets of the **UNITY** magazine, Sept. '98 to Sept. '99, containing these lessons, which we will dispose of for 50 cents per set. They are excellent to put in the hands of beginners. Send all orders to

**UNITY TRACT SOCIETY,**  
1315 MCGEE STREET, KANSAS CITY, MO.

# A New Edition Just Out!



These lessons are by the well known author of "Finding the Christ in Ourselves," "Trusting and Resting," and other widely sought booklets.

They constitute a full course of twelve lessons, and fully cover the subject of Mental Healing and Spiritual Unfoldment in a very simple and practical manner.

## CONTENTS:

- 1st Lesson — Statement of Being.
- 2d Lesson — Thinking.
- 3d Lesson — Denials.
- 4th Lesson — Affirmations.
- 5th Lesson — Faith.
- 6th Lesson — Definitions.
- 7th Lesson — Spiritual Understanding.
- 8th Lesson — Secret Place of the Most High.
- 9th Lesson — Finding the Secret Place.
- 10th Lesson — Spiritual Gifts.
- 11th Lesson — Unity of the Spirit.
- 12th Lesson — Bondage or Liberty — Which?

In three booklets, 75 cents for the full course.

**UNITY TRACT SOCIETY, Publishers.**

1315 McGee Street, Kansas City, Mo.

Send for a sample copy of **WEE WISDOM**, a paper for children.

20 1900



Devoted to Practical Christianity:

Preach the Gospel; Heal the Sick; Cleanse the Lepers; Raise the Dead; Cast out Devils.

THE NEW YORK  
PUBLIC LIBRARY

ASTOR, LENOX AND  
TILDEN FOUNDATIONS

February, 1900.

## Contents.

Poem—"Invocation."	Hartman.
Two Lives.	I. P. Lathrop.
Poem—"Our Father."	Florence Bransby.
The Word is Power.	Anna V. Rutherford.
Poem—"Speak the Word Only,"	S. P. Dunham.
Sensitiveness.	Vivlia A. Leeman.
Meditations.	
Where True Reform Begins.	Leo Virgo.
Unity Bible Lessons.	Leo Virgo.
Society of Silent Unity.	
The Class Thought.	
Noon Thought.	
Received in My Father's Name.	
Selflessness Rewarded.	
An Experience.	
A Paraphrase of the XCI. Psalm.	
Synopsis of Midweek Services.	
Publishers' Department.	
Metaphysical Publications.	
Teachers' and Healers' Directory.	

The N Y Public Library  
Astor Library Place  
40 Lafayette Place

A. E. C. B. •

C. A. Shafer.

# CLUB COMBINATIONS.

## A Popular \$1.50 Combination.

Twelve Lessons in Truth (3 Booklets), by H. Emilie Cady,	\$0.75
Wee Wisdom's Way, by Myrtle Fillmore.....	.25
Talks on Truth, by Leo Virgo.....	.25
The Philosophy of Denial, by Leo Virgo.....	.15
Christ the Emancipator, by Rev. Chas. H. Parkhurst....	.15
Faith's Fruition, by A. P. Barton.....	.15
What is Truth, by Vivian A. Leeman.....	.15

**\$1.85**

## A \$1.00 Cady Combination.

Twelve Lessons in Truth, (Three Booklets).....	\$0.75
Finding the Christ in Ourselves .....	.15
Oneness with God and Neither Do I Condemn Thee.....	.15
God's Hand and Loose Him and Let Him Go.....	.10

**\$1.15**

## A Popular 75c Combination.

Scientific Lessons in Being, by Edith A. Martin.....	\$0.50
Love: the Supreme Gift, by Henry Drummond.....	.15
The Bible and Eternal Punishment, by A. P. Barton....	.15
Directions for Beginners, by Leo Virgo.....	.10
Experiences in Christian Healing, by W. T. Stead .....	.10

**\$1.00**

## A 50c Leo Virgo Combination.

Talks on Truth .....	\$0.25
The Philosophy of Denial.....	.15
The Church of Christ .....	.10
Directions for Beginners.....	.10
Points for Members of Silent Unity.....	.10

**\$0.70**

## Another Popular 50c Combination.

Scientific Lessons in Being, by Edith A. Martin.....	\$0.50
The Church of Christ, by Leo Virgo.....	.10
Experiences in Christian Healing, by W. T. Stead.....	.10

**\$0.70**

## A 30c Tract Combination.

Overcoming the Poverty Idea, by Leo Virgo.....	\$0.05
About Some Fallacies, by A. P. Barton.....	.05
The Unreality of Matter, by Leo Virgo.....	.05
Loose Him and Let Him Go, by H. Emilie Cady .....	.05
Jesus Christ Atonement, by Leo Virgo .....	.05
Giving and Receiving, by Leo Virgo.....	.05
None of These Things Move Me, by Annie Rix Militz...	.05
Truths of Being, by Leo Virgo.....	.05
Flesh Eating Metaphysically Considered, by Leo Virgo...	.05

**\$0.45**

Any of the above booklets or tracts may be ordered separately at stated price.

**UNITY TRACT SOCIETY, Publishers,**  
1315 McGee Street, Kansas City, Mo.



### Invocation.

Eternal One! Thou self-existent Cause  
Of all existence, Source of love and light;  
Thou universal and uncreated God,  
In whom all things exist and have their being,  
Who lives in all things and all things in Him;  
Infinite art Thou, inconceivable,  
Beyond the grasp of intellect;  
Unknowable to all except Thyself,  
Nothing exists but Thou, and there is nothing  
In which no good exists; Thou art, but we  
Appear to be; for forms are empty nothings,  
If not inhabited by Thee; they are  
Thyself made manifest; addressing Thee  
We sin, because we separate ourselves  
In thought from Thee who art our very self;  
For we are nothing if we are not "Thou,"  
And Thou art "we." We have no life but thine,  
No will nor thought, no love nor strength but thine.  
Thou art our life, our wills, our minds, our all;  
We are in Thee and Thou in us; Thou art  
The "Father" and Thyself in us the "Son."  
Thy spirit fills the universe with glory  
And impregnates all nature with Thy power,  
Enabling her to bring forth living forms  
Of plants and trees, of animals and men;  
It fructifies the soul of man and gives  
Birth to the "Christ," the Saviour of man,  
Call'd the divine Atma or the "Lord on High,"  
The "Master," He who makes immortal all  
In whom His presence is made manifest.  
If He awakens in the heart of man  
To the self-consciousness of His existence,  
Then will there be no further death, for He  
Is perfect and requires no further change.  
Thus "Christ" is God made manifest in man  
As man, and no one can attain to God  
Except through Him; for He Himself is God  
In man, and he who strives to find his God  
Must seek for Him in his own holy temple  
Within himself in spirit and in truth.

THE NEW YORK  
PUBLIC LIBRARY

ASTOR, LENOX AND  
TILDEN FOUNDATIONS.

To Him, the Christ, the God in man we pray,  
To Him alone, not to external gods,  
Nor to the spirits in the Astral Light;  
And praying strongly we fulfill our prayers,  
For rising up to Him we are Himself,  
And grant that which we ask of Him ourselves.  
No man knows God; it is the God in man  
Who knows Himself in him and lifts man up  
To the conception of what is divine  
In his own nature. Rising up to Him,  
We come to God through Christ, through God to man.  
And to all nature in His Holy Spirit.

—HARTMAN.

## Two Lives.

I. P. LATHROP.

Two travelers started on a certain road together. Each had a happy light in his eyes that attracted all whom he met. Young faces smiled into theirs; weary ones turned eagerly to them for strength; hopeless eyes raised heavily as to the light; while the evil passed silently, rapidly by. When asked whence came their happiness, they replied, "From the beautiful indwelling Spirit of God, whose presence we have just discovered." So they traveled on, radiating brightness to whom they met on the way.

It happened, however, in the early part of their journey, that one made a mistake. He did not follow the guidance of the Spirit; so did, what seemed to himself and others, wrong. Those near him sneered and said, "He is no better than we." He saw his error, was grievously sorry and ashamed, drew about him his mantle and walked slowly and dejectedly on.

His fellow-traveler talked with him and advised him to cheer up, and live in the future as best he could, following the guidance of the beautiful One, so would he be happy again. He received the words enough to feel cheered and to walk bravely on, but said he was not going to be a stumbling block to others or subject himself to rebuke in case he blundered again; so he drew his mantle up and hid the light of his countenance.

So he walked along.

People peered at him, attracted in some way, they knew not how, but they received no response, beyond a certain feeling of love and confidence for the cloaked figure.



Bye and bye he ceased to attract; for he found that he was prone to mistake, so he drew his cloak about him more and more in self-distrust and self-protection, and as his self-distrust attracted distrust from his fellow-traveler, he walked alone.

The friend who started with him also made a mistake.

He, too, grieved in soreness of spirit. At first, he saw only the blackness of his error, but bye and bye, out of the darkness of his grief, shone the face of the beautiful One, and he was comforted. His courage returned to him, with a brave determination to do the best he could for himself and for others, even though the finger of scorn could justly be pointed at him. So, in meekness and love he bravely walked among men.

Someway they turned to him more than ever. There was a new attraction. They saw that guilt did not always mean destruction; they saw that it could be displaced by the Spirit of Power, who blesses so abundantly as to draw all men unto Him.

So this sweet, strong spirit wended his way. Little children laughed merrily in his presence, they knew not why, sorrow fled before the magic of his smile, old age took new hope and arose in fresh strength. He made many mistakes, oh, yes; but they could not bind the chastened spirit, neither had they power to harm, for they were overcome of the good.

So the two men traveled the great pathway of life, and arrived at length at the goal. There they met a Shining One, who touched their eyes and bade them turn about.

Behold! their lives and motives lay revealed.

One saw a lone figure with a slight aura about him which attracted many hungry, searching eyes; but from the mantle radiated a strong repellant force which turned them hopelessly away.

Alone he walked, while the aura grew less, until, at length, the feeble light seemed in danger of extinction by the heavy influence of the enclosing mantle.

In great sorrow at his now discovered mistake, he turned his eyes pleadingly up to the Shining One. With the unfailing sweetness of the Divine, He said, "Thou mayest now begin to bless."

The other traveler looked down the path of his life.

He, too, saw a figure radiating light, and knew it to be himself. He recognized the people turning *eagerly* to him, and saw them receiving help and comfort. Then he saw what filled him with astonishment and delight.

He beheld the light beginning to glow in some whom he had helped; and he watched them as they left him and went on their own way.

He saw them become centers of power and peace, extending the blessed light, until it seemed as if a small universe of spiritual powers had been set into motion by the faithfulness of his one life.

With tears of joy he turned to the Shining One. A glorious smile was the only response. In the light of it the traveler saw his own image reflected, and, behold! it was a likeness of Him.

---

### Our Father.

FLORENCE BRANSBY.

Father, in childlike trust  
I turn to Thee;  
Why should I question aught?  
Thou knowest me.

He, who in love doth mark  
Each sparrow's fall,  
Surely my way can see;  
Thou knowest all.

What though through devious ways  
My path I tread;  
What though the night clouds lower —  
Darkness o'erhead;

Calmly my heart assuring,  
So quiet I,  
Till the day star arisen,  
Darkness gone by.

Sunshine again about me,  
Joyous and free,  
Gladly my heart is singing,  
Thou lovest me.

---

"If any little word of mine can make a life the brighter,  
If any little song of mine can make a heart the lighter,  
God help me speak the little word, and take my bit of singing,  
And drop it in some lonely vale, to set the echoes ringing."

# The Word is Power; the Word is King.

ANNA V. RUTHERFORD.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. John 1:1-16.

In the beginning all things were *made* by the Word. We need not look to any other source for help, for without the Word was not anything made that was made. What we call our body is the result of the Word, spoken or unspoken. We awake to this fact sometime, and think or speak only words that will bring harmony into our life and the lives of those around us. The thoughts we think and speak affect those around us, for all are One in the Great Mind. We are the Word—Life, Light. The light shineth in darkness to us no more when we know that the Word giveth light—for night is turned into day, flesh into spirit, earth into heaven. Therefore, thou art inexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing—thy neighbor is thyself. The Son of Man is come to seek and to save that which was lost. The Word is God, and we think and speak the Word till we become one with it.

We do keep watch over our sheep (thoughts and words) till all are brought into the fold, and not one is left to stray or cause inharmony.

The innocent, care-free, childlike thoughts are the thoughts that give us rest and peace.

I ask all to help me be as unconscious of self as a little child by denying all un-Christlike manifestations in me. We are all adorned with truth, and truth is the only attraction; no material adornments give satisfaction. The Christ-child in our hearts is the Divine Magnet that attracts the world to us for the healing balm; all else fails to lead them in green pastures and beside still waters. O Word, thou art Power, thou art King; we trust thee to set us free *now*. From thee we draw courage to go forth

and patiently uproot the plants—selfishness, pride, hate, that our God-self did not plant, and plant there instead words that will give light and life. We cast our bread upon the waters, that is, we hold in our minds good thoughts for others, and in time they are received by the ones we send them to, and come back to us as we sent them, even a thousand-fold.

O beautiful thoughts, fill us full, for thou art the creator of our words and actions.

Be gone, unbelief. Our Savior—Understanding and Wisdom—is here.

We are saved by the power of the Word. We may all drink of this fountain of Love till we become It, and then overflow till the whole world is full of Love. O Word. O Love, we send thee forth till the very airs around us vibrate and stir with thy fragrance, till those around us who are seeking peace feel the baptism of thy power. We desire to let this Love bless all alike, for we are living the life we profess, God-likeness.

God gives the sunshine to the just as well as the unjust. He also gives the rain and all other blessings. We must desire to see all made free, for we are the children of *Freedom*, and we love to prove our inheritance. We inherit Life eternal. The meek shall inherit the earth, or flesh, for meek thoughts are not destroying thought, but they let the right word—Creative Principle, Divine Energy—flow down through them to the state we call flesh, which is our body. Good, or God thoughts may keep coming till the belief of a material body is overcome with Mind, and this is the “ascension” we all so long for.

We are benefitted each day according to the thoughts or words we hold in bringing about this inheritance. We cannot be led into the delusion called death if we drop off all such thoughts that are not life-giving. The One who was made flesh and dwelt among us said, if right words abode in us, we should never see or perceive death, but life everlasting.

In the Word is life, and the life is the light of men; then the Word is both life and light. We are the Word made flesh, and are King over all the delusions, for life is in the Word and the life is the light of all. When we feel confused, or feel that we are in the wilderness, true words

set us right. True words bring peace to the weary, light to the benighted.

The right word attracts our attention. My sheep hear my voice and follow, but a stranger they will not follow. The true Shepherd's voice only voices forth good words, so we cannot be deceived as to whom we shall follow.

Many conditions in our life are like the unsolved problem laid before the child at school, the solving of which is bringing to light something that has not been understood, for the mind had not been prepared to receive it till now. So it is with us; we find ourselves facing something we call sickness, poverty or sorrow, and we must apply our principle, or rule, like the child. True words set us free, but before we understood the truth, as taught in Christian, or Divine Science, or before we knew the power of the Word, or thought, we seemed to have followed some other voice than the "still, small voice" that leads us beside the still waters. And when tossed upon the waves of mortal sense, and we can go no farther alone, we look and behold! Christ stands before us and says, "It is I, be not afraid." Christ is the personified power of the Word of Truth that we each find ourselves to be; and in it we abide, whether we are conscious of it or not.

We are Life, Light, Knowledge, *all*. In this knowledge we see the true self of every one. Right words brought us to this light, and all undesirable conditions must vanish at the spoken Word of Truth.

It is not so much in the memorizing of so many words but in extracting the living essence and becoming one with it. This is the burning essence, the sweet-smelling savor, the precious, costly ointment. The price is the giving up of all words and thoughts that have heretofore kept us in bondage. Who is not willing to give up bondage for freedom?

Our natures are pure and spiritual, and we are divinely illuminated. Love created us, and we may live in such sweet, desirable states of mind, that we constantly glorify, praise and evolve more of God, till powers untold, undreamed of, are ours to enjoy. We have learned that we are worthy to receive blessing, glory, wisdom, honor and power, for we are the lamb that has been slain by false beliefs. We are told to incline our hearts unto wisdom—

have an inclination to listen for the right word and follow its teachings.

The right Word for us to follow is always our highest thoughts that come to us originally, for they are baptized and purified, or they could not have come forth. They are the Christ-child, the spiritual youth, perpetual as God is perpetual. The dazzling crown of jewels is put on this head at its birth, and rests there forever. It is not possible for anyone to take our crown from us, for perpetual freedom has set us free, and we all wear the same crown, and only wait to be told of it. I joyfully speak the word for all. I gladly give myself a living sacrifice, that Truth may take full possession of me and manifest Itself through me, as perfectly as it did through Jesus Christ, and with my being aflame with desire for more Truth, I leave all else and follow the voice of Silence.

---

### Speak the Word Only.

S. P. DUNHAM.

Speak the Word only,  
And thy servant shall live;  
Speak the Word only,  
Thou only canst give.  
Speak the Word only,  
And speak it so plain  
That its wonderful Presence  
Shall banish all pain.

Speak the Word only,  
And speak it with power;  
Speak it with reverence  
From this very hour;  
Speak with assurance  
And brotherly love,  
While angels are hastening  
To tell it above.

Speak the Word only,  
And let it convey  
Its message of peace  
In its own perfect way;  
Speak the word only,  
And speak it so clear  
That the shadows of doubt  
Will at once disappear.

Speak to the erring one  
Of the strength that's within,  
Waiting to aid them  
When tempted to sin.  
Speak the Word only,  
And soon thou shalt see  
Bread cast upon waters  
Returning to thee.

## Sensitiveness.

VIVIA A. LEEMAN.

Sensitiveness is one phase of selfishness, which is brought out by false beliefs of love, generally inherited. Love is self-centered, because life is judged by its manifestation, which seems to say, "Life is broken up into parts," hence love reaches out to personalities for satisfaction, and the more awake love becomes, the more attention it demands for its satisfaction, until it learns the Truth. Love is deluded by the serpent Outer Sense perception.

This is the Truth of Life: Life is One. God is Life, and God is all.

Life is manifest in a great variety of forms. But the outer form is not the life, therefore should not be loved, for it is the reflection of the real substance. Life is invisible, the same in all. Thus we find the same lovable, Divine qualities within ourselves as in others.

When we affirm the above truth until we realize it, we will be content to enjoy our Lord God at home within our own being.

Perhaps you will ask, "Should we not desire to love and be loved?"

We do not need to so desire, for this oneness of love is ours now in reality. We should not desire love in this personal outer manner, for by so doing we are spending our energy—chasing a shadow.

When we find our real selves, when we turn away from outer sense things, when we have sought and found *me*, the Inner One, when we love the Lord, our Divine Being, with all our hearts, wills, with all our strength, (mental energy), with all our soul, consciousness, and with all our mind (intelligence), then will we be satisfied, for when we have accomplished this we have thereby lost the sense of self, consequently we loose the desire for self-love, attention and appreciation.

We will, however, find ourselves surrounded with numerous loving friends, perhaps not just the ones we once craved the love of, but just as true, dear, enjoyable souls. No sense of desertion can touch the one who

recognizes those who do the will of the Father as their mother, brother and sister. As we realize our oneness with all in Divine Being, others will respond to our recognition and find their oneness with us. The joy of love will be the result.

Another point which must be adjusted in harmony with Divine Mind is effort in activity. Because life manifests in separate forms self-effort seems necessary. The truth is, at the center of each manifested life individual there exists an intelligent force that is fully able to work out all the possibilities of that individuality. Notice the perfection of flower, tree, and bird. These wonderful manifestations of life express self-effortlessness, still nothing appears to be lacking. We hear you say, "Yes, but we are self-conscious, having free wills, therefore we must act ourselves." True, but did this great universal central force drop out when man was reached? No, it did not; and this Lord God, who is in the midst of thee, will work out all your possibilities if you as personality will stand aside and let it do it's will through you.

This does not deprive you of activity or of the use of free will, but places your activity in harmony with Divine Law. Rowing with the current instead of against it relieves you of the sense of strained self effort. All activity should be impelled from within rather than forced upon you from without, doing things for the sake of this or that person, thereby placing that person under obligations to you, causing you to desire recognition and appreciation.

When we know our Lord accomplishes all things through us just as this same Omniscience brings forth activity in unconscious individualities, causing the bird to build her nest, and the lily to send forth perfume, we will not feel hurt if no one praises us; and blessed be God, neither will we notice it if some one ignorant of Truth criticises us; better still, we will not become puffed up if we are praised, for we will know that it is no more us who doeth the works, but the Father who dwelleth within.

Say often to yourself, "I am a Spiritual Being, therefore Spirituality satisfies me. All are One with me in God." Keep your attention upon the Real Being of both yourself and those from whom you desire more evidence



of love. Become acquainted with your Lord. His Love will still every longing. Do all unto the Lord. He will reward you abundantly.

---

### Meditations.

But the wisdom (the right use of knowledge, judicious conduct) that is from above is first pure (free from guilt), then peaceable (not quarrelsome, quiet), gentle (of mild feeling), and easy to be entreated (supplanted), full of mercy (pity, compassion), and good fruits (consequences), without partiality (undue fondness, or without wrangling), and without hypocrisy (deceit).—Jas. 3:17.

Wisdom is the principal thing; therefore get wisdom.—Prov. 4:7.

How much better it is to get wisdom than gold!—Prov. 16:16.

For the wisdom of this world is foolishness with God.—I Cor. 3:19.

If any of you lack wisdom, let him ask of God, that giveth to all liberally and upbraideth not: and it shall be given him.—Jas. 1:5.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.—I Peter 1:22-25.

In the beginning was the Word, and the Word was with God, and the Word was God.—John 1:1.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.—John 1:14.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.—I John 1:1, 3.

## Where True Reform Begins.

LEO VIRGO.

This is distinctly the age of reforms. Never before have there been such widespread and persistent efforts by both men and women to right the wrongs of religion, society and politics.

From the hearts and souls of millions goes up the cry. "Set us free from our burdens." Every imaginable scheme of release is proposed, and the claimants for the widely divergent panaceas for the people's ills each stoutly affirms his to be the only one of virtue. It is observed that the majority of these reformers are clamorous that laws be enacted to force their theories upon the people. In this they are following the same old methods in curing the ills of the body politic that they have in the body physical, and the result will surely be of like impotency.

Laws, whether natural or artificial, are but the external evidence of an unseen power. They are simply effects, and effects have no power in themselves, and when man looks to them for help in any condition of inharmony whatsoever he is departing from a universally recognized principle of sequence. God, Spirit, or Mind, as you choose to name it, is the Supreme Dictator, and Thought is its only mode of manifestation. Mind generates thought perpetually; all the harmonious and permanent affairs of men, and the innumerable systems of the infinite cosmos, are moved in majestic measure by its steady outflow. All power has its birth in the silence. There is no exception to this whatsoever in all the evidence of life. Noise is the dying vibration of a spent force as it echoes in decreasing measure out into the empty void. All the clatter of visibility from the harangue of the ward politician to the thunder's roar is but evidence of exhausted power. As well try to control the lightning's flash by wrapping about it the thunder as to attempt to regulate mind by statutory enactments.

All reforms must begin at Cause, and Cause is Mind, and Mind does all its work in what the world calls the Silence, but which is in reality the only realm where sound and

power go hand in hand. The physical visibility with all its social, religious and political laws, customs and ceremonies, is but the flimsy screen upon which mentality throws its incongruous opinions. God's thought is Love, the inherent potentiality of the God-Man, which knows neither persons nor things, mine nor thine, but a universal brotherhood in which perfect equity and justice reign supreme. All philosophers and sages have recognized this silent Cause, this perpetual outflow from center to circumference. Emerson says of Plato: "He was born to behold the self-evolving power of spirit, endless generator of new ends; a power which is the key at once to the centrality and the evanescence of things." Jesus Christ said: "The kingdom of God is within you—seek first the kingdom and all these things shall be added unto you." Elijah found God not in the whirlwind, the earthquake, nor fire, but in the "still small voice." All who have ever moved the world to better things have received their inspiration from that Spirit within, and have always looked to it for instruction. This God is not a person that has set creation in motion and gone off and left it to run down like a clock. God is Spirit, Infinite Mind, the immanent force and intelligence everywhere manifest in nature. It is the Silent Voice that speaks into visibility all the life there is. It builds with hands deft beyond the comprehension of man, and keeps going with all its intricate machinery, universe upon universe, one within another, yet never conflicting. All its building is from center to circumference. From the molecular and atomic theories of the physicist to the mighty swing of a universe of planets around their central suns, is this evidenced. Every act of man has its origin in thought, which is expressed into the phenomenal world from a mental center, which is itself but a point of radiation for an energy that lies back of it. That point of radiation is the conscious "I," which is, in its correct relation *one* with the Great Cause, and has at its command all the powers potential in that Cause. That conscious "I" can look in two directions—to the without where the thoughts that rise within it give sensation and feeling, which ultimate in a moving panorama of visibility; or within, from whence all its life, power and intelligence is derived. When it looks wholly within, it loses all sense

of the external. It is then the Hindoo Yoga, sitting under his banyan tree with his eyes riveted on the point of his nose, denying his very existence until his body is paralyzed. When it looks wholly without upon sensation and feeling, it loses its bearings in the mazes of its own creations in the visible. Here is built up a belief of separateness from and independence of a causing power. It sees only form, and makes its god a personal being located in a city of dimensions. This belief of separateness leads to ignorance, because all intelligence is derived from the One Divine Mind, and when the soul thinks itself something alone, it in consciousness cuts itself off from that fount of inspiration. Being in belief separate from its source, it loses sight of the Divine Harmony. It seems to be like a musical note standing alone, and it looks upon those about it as other notes having no definite place upon the great staff of nature, which is the letter of the Grand Symphony of Life.

Life is a problem backed up by a Principle whose essence is intelligence, which the wise man always consults. The ignorant and headstrong trusts to his intellect alone to carry him through, and he always finds himself in a labyrinth of errors at the end.

A belief prevails that God is somewhat inaccessible—that He can only be approached through certain religious ordinances. That is, a man must pray much in a formal way and attend church in order to know God. But it will be readily seen by the logical mind that these are mere opinions that have been taught and accepted by those who perceive the letter instead of the spirit. For if God is spirit, the principle of intelligence and life, and everywhere present at all times, He must be just as accessible as the principle of mathematics and fully as free from formalism. When a mathematician finds that the answer he has gotten to a problem is not correct, he consults the principle and soon rights it. He knows that all problems inhere in that principle and that only through it can they be worked to a correct solution. If he persistently ignored the principle and blundered around in a jumble of experiments, he would be attempting to "get up some other way," and prove himself in the end a "thief and a robber," for there is but One Way. God, or Infinite Mind, is the way and He

is always in reach of every man, woman and child. It is not necessary to go in state to God. If you had a friend at your elbow at all times who could answer your every question, and who loved to serve you better than your most obedient child, you certainly would not feel it necessary to go down on your knees to him nor ask a favor with fear and trembling.

God is your higher self, and is in constant waiting upon you. He loves to serve and will attend faithfully to the most minute details of your daily life. If you are a man of the world, ask Him to help you to success in any line you may choose and He will show you what true success is. Use Him every hour of the day. If you are in doubt as to a certain business move, no matter how trivial, close your eyes for an instant and ask the silence within yourself what to do, just as you would send a mental message to one whom you knew and who could catch your thought. The answer may not come instantly, but when you least think of it, and you will find yourself moved to do just the right thing.

Never be formal with God. He cares no more for forms and ceremonies than does the principles of mathematics for the figures on the blackboard.

You cannot use God too often. He loves to be used and the more you use Him the easier it is and the more pleasant His help becomes. If you want to buy a drink of whiskey, a dress, a horse, a house, or if you are thinking of driving a sharp bargain with your neighbor, or going on a journey, or giving a friend a present, or running for office, or reforming a nation, ask God about it in a moment of silent soul desire. Nothing is too wicked or unholy to ask God about. He knows everything you do and you might just as well have His advice. God don't want you to reverence Him, for reverence means fear, and He certainly never can get your confidence if you constantly stand in quaking fear of Him. He will do you a favor if you ask in a jolly, laughing way just as quickly as He would if you put it into a long melancholy prayer. God is natural and He loves the freedom of the little child, and the fact is, when you really find yourself in His glorious Kingdom of Love you will have become "as a little child."

God's Kingdom of Love and Unity is now being set up in the earth. His hand will guide the only ship that will ever sail into the Arcadian port, and the contented, peaceful and happy people that throng its decks will sing with one voice, "Glory to God in the Highest."



BY LEO VIRGO.

## Lesson 7. February 18.

Jesus at Jacob's Well. John 4:5-26.

**GOLDEN TEXT.**—*God is a Spirit: and they that worship him must worship him in spirit and in truth.* John 4: 24.

The woman of Samaria represents the unregenerated soul. The Samaritans were a mixed race—they claimed Abraham as their father and accepted the first five books of the Bible. But they had heathen blood in them, and their religion was idolatrous. To the Jews they were perverters of the Truth and especially despised on that account. So the soul that has not been led of the Spirit (the Spirit is Jesus), is in a mixed state of consciousness. It may have a smattering of Truth, but it is second-hand. It draws from a well in the earth, and when direct inspiration is taught it says, "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself and his sons and his cattle?" Instead of drawing its inspiration from the spiritual side of Being it draws from the sense side, which is represented by the five husbands which it has had, and yet it has no husband. "Thy maker is thy husband." The only true marriage is that of soul and spirit. The soul is the individual consciousness in its broadest sense, and when it functions through the five senses, without the inspiration of the Spirit to guide it it is the "woman of Samaria," who has had five husbands (senses), has become identified through these husbands with the body of flesh; "whom thou now hast is no thy husband."

Yet this woman is especially invited by the Christ to drink of the well of Truth, which has its fount at the centre of all Being. She was the object of the greatest sermon ever preached to a single individual. Of all the sermons delivered for 1900 years none have been studied like this one, which is said to have been spoken by a

dusty traveler sitting on a well curb with a single disreputable woman as audience.

The fact that there was no one there to report it and that it may never have been delivered as represented, does not detract from its import—in truth it adds to it, because it is the universality of the subject-matter that makes it so valuable. The Spirit of man is always preaching this sermon to his thirsty soul. But the soul in its limited understanding looks from the plane of things, and when it is invited to drink living water from an invisible well it says, “Thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?”

Then the lesson of a spiritual Father must be learned, and spiritual conditions claimed and spiritually appropriated. Instead of earthly hands reaching out for earthly water, the mind has invisible hands that take hold on the currents of life and pour eternal energies into the soul, and it thirsts no more.

---

### Lesson 8. February 25.

Jesus Rejected at Nazareth. Luke 4:16-30.

**GOLDEN TEXT.**—*He came unto his own and his own received him not.* John 1:11.

Truth is presented in such unpretentious garb, in such simple guise, that those who have fostered its growth do not recognize it when it bursts forth. In this lesson Jesus represents the Spirit of Truth declaring its mission and power in the place of its birth—the common everyday mind. The highest spiritual truth may be flashed into your mind while you are performing the commonest duties of life. Nazareth is a type of inferiority—it was considered a community of commonplace, if not disreputable, people. “Can any good thing come out of Nazareth?” Yet here in this scrubby village Jesus was born—here in your mediocre mind the Christ Truth is expressed.

But we know these trite statements of Truth so well—they are so familiar to us that we cannot conceive that they are the mighty power which we are seeking to relieve us from the bonds of sense. “Is not this Joseph’s son?” But in no other place will we find the Truth that sets free—the power that brings salvation from every ill is within thee; it is in the gracious words of the indwelling Christ.

“This day is this scripture fulfilled in your ears.” Every day your inner ears are filled full of this Truth. You know the right, you know the just, you know the pure. This is the Scripture written upon the heart which is always filling you full.

Do you ask for a sign of power? Do you want miraculous healing without fulfilling the law of right thinking and doing? Then you are not receiving the Christ Spirit in its right relation. You are seeking the temporal instead of the eternal, and if you let this superficial phase of mind rule, you will reject the Christ Spirit and cast Him out of your midst.

All permanent healing, all true and lasting reform of character is brought about through spiritualizing the mind. When the Christ “comes unto his own.” He comes with this thorough process as the foundation of His work in the soul. The transient healing of a leper among thousands, or the temporary alleviation of the needs of a widow through the power of God, are not highly prized by those who seek thorough regeneration. These things are possible, but they do not last unless there is a sure foundation—a right relation established between the Creator and the created.

---

### Lesson 9. March 4.

Jesus Healing in Capernaum. Mark 1:21-34.

GOLDEN TEXT.— *And he healed many that were sick.*

Mark 1: 34.

The keynote of this lesson is, “He taught them as one having authority.” The word of command went forth not only in teaching but in healing. To the unclean spirit he said, “Hold thy peace and come out of him.” He rebuked the fever in Simon’s wife’s mother and it left her. Jesus demonstrated the Truth because he recognized that fundamental fact, “All is mind and its manifestations.” Back of the epileptic paroxysm is a state of mind that thinks and can be reached by the word of command. Lust, anger, appetite let run riot disorganize the system and produce violent contortions of body, but this outward effect must not be confounded with the cause when healing is sought. Jesus went right to the centre and cast the devil out of the mind, instead of applying the smelling



salts or dousing the patient with cold water. The fever he also treated as an another form of mental aberration. He did not try to allay it with drugs, but spoke the rebuking word, which is a form of denial, and the patient was forthwith healed without the fever "running its course," as our modern system of medication allows. A recent orthodox commentator on this lesson says, "We cannot yet raise the dead, but the Gospel multiplies friends, and sympathy and aid to the sick. It inspires the spirit which builds hospitals and asylums. It cultivates and encourages and makes possible the true science, which is discovering the nature of disease, and the true remedies, skill in surgery and nursing, and the triumphs of modern medical investigation."

This writer is doubtless a fair representative of that intellectual Christianity which rules in the church today, and his words show how far away the followers of Jesus have gotten from his real teaching. Jesus taught a science of mind, of soul, of Spirit—not medicine, surgery, vivisection, hospitals and mad-houses. His teaching was intended to open these prison doors and set the poor captives free. And how shall it be done? In no other way but by recognizing *intelligence* as the moving power back of every disease, and man *master* of intelligence.

Jesus did not say to his followers, "You will finally do the 'greater works' which I have promised you by discovering some new disease lymph and innoculating all the people with it," but he did say, "And these signs shall follow them that believe: in my name shall they cast out devils: \* \* \* they shall lay hands on the sick and they shall recover."

### Lesson 10. March 11.

The Paralytic Healed. Mark 2:35-45.

GOLDEN TEXT.—*The Son of Man hath power on earth to forgive sins.* Mark 2:10.

Jesus taught that it is the prerogative of the Son of Man to forgive sin. But the Scribes thought it blasphemy for man to claim to do what they construed to be the exclusive privilege of God. So those who today read only the letter of life, and have no understanding of mental action and the metaphysical character of the soul, reason from the

standpoint of the Scribe—it is sacriligious for man to claim to be able to forgive sin.

But a little sound reasoning shows that the Son of Man, which is man in the consciousness of I AM power, does forgive sin daily. Peloubet says, "There are in the Bible nine terms for sin—debts, missing the mark, lawlessness, disobedience, transgression, fault (moral aberration), defeat, impiousness, dis-harmony or discord. For all these kinds of sin we need forgiveness. And there are as many words for *forgiveness* as for *sins*—forgive, remit, send away, cover up, blot out, destroy, wash away, cleanse, make them as if they had never been."

When man through sound reasoning perceives that God does not sin, nor suffer for sin, he soon locates the sinner in himself and also the one who suffers from sin. Then shall not the sinner right his own wrong? Certainly, when he understands his relation to God and the power of his word to extricate his mind from its delusions.

We often speak of sinning against God, as if God were the injured one. In Truth there is no such thing as sinning against God. This would imply that we could break up the foundations of Being itself. Man departs from the standard which is fundamental in Being and gets the result in the defeat which follows; so he sins against himself. When he, or another man who is careful to conform to that Divine standard, again restores the currents of mental harmony, the discordant effect disappears and the sin is forgiven. When the mother finds discord in her children, and in the quiet strength of her own spiritual poise speaks the word of peace, she is forgiving sin just as effectually in her sphere of action as Jesus did when he said to the violent winds, "Peace, be still."

When the querulous fault-finder resolves to mend his ways and praise the good in everybody and everything he is forgiving sin. When the materially-minded turns to spiritual thoughts and themes he is forgiving the sin of disobedience. It is the Spirit of Truth in us all that is moving to these Divine ends, and man through its inspiration finds out the law of God and conforms to it, then harmony reigns in his mind and body—his sins are forgiven.

In the lesson today Jesus perceived that the Scribes were saying to themselves, "Whether is it easier to say to

the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed, and walk?" That is, it is easy enough for man to say, "Son, thy sins are forgiven," but what proof is there that it has been accomplished? Then Jesus shows that forgiveness of sin is followed by a release from those conditions which the sin has brought about, and he says to the sick of palsy, "I say unto thee, Arise, and take up thy bed and go thy way into thine house." From this we learn that we should not only forgive the sin mentally but also speak a word of freedom to the condition which has been fixed in the body, the result of that sin.

---

Tell an individual he can do good all the time and, this declaration continued, he will show the good more and more. You can tell him in the Silence. It is the thought of Truth, and that is *Almighty*, which frees forever from the "body of this death" (sense delusions). If you think Truth, sin, sickness, sorrow and death will forever cease. \* \* \* Denial of the appearance and affirmation of the True turns the dross into gold. It is more wonderful than the magician's rod, because it dispels the error wherever it manifests itself.—*W. B. Feltwell*.

---

To emancipate the inward, real, true man from his imprisonment in matter is to cure all disease, which is the translation into a corporeal expression of a false idea of man. Therefore, a cure must commence with the obliteration of that false conception and the formation of true ideas, both of our own inner being and that of the patient. The soil of thy inner garden is thine own; let it not want cultivation. The seed which thou sowest that also shalt thou reap.—*Hidden Way Across the Threshold*.

---

It is the perfection of the details that go to make up the harmony or Heaven of the Whole. Each human being, being but a detail of the Whole, is therefore responsible for his or her portion of its perfection.—*Lucy A. Mallory*.

---

The narrow-minded ask: "Is this one of our tribe, or is he a stranger?" But to those who are of a noble disposition the whole world is but one family.—*Hindu*.

---



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,

Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt. 18:10-20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us to-day as fully and with as great power as He ever was, and He manifests Himself to all those who spiritually apprehend Him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render. The Father answers our prayer for supply through you.

This society has been in existence about ten years and has over 7,300 registered members. Hundreds have been healed mentally and physically, and its power grows stronger day by day.

The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady, price 75 cents.

*UNITY* is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance (nor any payment whatever from those who have no means of support), but will supply you with these helps to spiritual understanding upon your terms. We want you to be healed mentally and physically, and are giving everything we have to this end.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. A brief mention of your needs will help in the spiritual co-operation; but do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee St., Kansas City, Mo.

## THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

February 20th to March 20th.

God prospers me. I am a magnet for money and supply of all kinds. I give freely, I receive freely, and the supreme law of Jesus Christ increase is *now* active in me.

## Noon Thought.

(Held daily at 12 M.)

I am master of the thoughts which I mould. Matter and material conditions do not bind me. I am Spirit: I am power and dominion manifest.

## Received in My Father's Name.

---

"I come in my Father's name, and ye receive me not; if another come in his own name, him ye will receive."

I was sick and wretched; I had received religious counsel from eminent divines; I had sought out every physician whose name had been wafted to my notice by popularity; I had tried every place of resort that claimed health. All these means failing, I sat down in gloom to await the slow process of consuming myself with despair. A strange ray of hope penetrated my gloom. A little creature looked on me and said, "Why don't you get well?"

It amused me, and I said, "You speak as if it were a matter of choice." "*And so it is,*" she calmly answered, and was gone.

Her calmness irritated me, and her words stirred me—*me*, who had left no means untried, who had spared no expense to *get well*.

Then my ten years of misery, and my thousands that had gone for relief which never came, rose before me; but how could *she* know all this, and *why* did her words smart like little stinging lashes on my settled despair?

But they did; those calm words stung me into such a state of restlessness that I made inquiry for this one who had uttered them.

She came again; I told her my experience of the past ten years—but her calmness was unruffled. She simply asked, "*And where was God* all this time?"

I assured her how devoted I had been to Him, and how I had prayed, and had had the prayer and counsel of all my church.

"*What* did you all pray *for*?" she asked.

"*Why*, for *grace* to bear," I answered, surprised at such a strange question.

"And did *grace* to bear satisfy you?" came the unlooked for question."

*What* could I say? A strange sense of lack stole over me and I was still.

"You were sick and *wanted* most of all things *health*. Why didn't you pray for health?"

I was astonished at her directness, but said, "We did, if it was God's will."

"Did God make you sick?" came the startling question.

"Why," I gasped, "don't the Bible say He afflicts His people?"

"No," she coolly replied. "It says, 'Every *good* and every *perfect* gift is from above, and cometh down from the Father of Lights with whom is no variableness, neither shadow of turning.' Do you count sickness among such gifts?"

"No," I answered as best I could, "but you know *that* came in with the fall."

"How could *the fall* change the unchangeable, and vary that which has not *even a shadow* of turning?"

I had no answer. I seemed to have been swept from my old mooring.

She looked at me, and I could feel her clear sight take in my helpless situation.

"You have been serving *two masters*," she coolly remarked, "and it remains for you to choose between them."

"God is the only master I *would* serve," I said feebly.

"The service of God cannot divide itself. It recognizes only *one* Power, and that is omnipotent; only *one* Mind, and that is omniscient; only *one* Life, and that is omnipresent. Can you give such whole-hearted service?"

"I have always been taught these attributes of God," I replied with more assurance.

"What *use* did you ever put them to?" was the astonishing question.

"Use!" I said, "what do you mean?"

"I mean, if you *knew* that the *Source* of *all power*, *all life*, and *all wisdom* is *always* present, why did you not use it for getting well?"

I was about to answer, but she was gone.

But those *wonderful words* were my *open sesame* into health and peace.

Could my voice fill the whole earth I would send forth this message to the despairing: HEALTH ever says, "*I come in my Father's name and ye receive me not.*"

## Selflessness Rewarded.

---

DEAR UNITY READERS: How often while we seek for our own selfish ends that which we seek is hidden from us, but the moment we forget ourselves to do another kindness that which we sought seems to be mysteriously revealed to us. I noticed this strongly the other day when the following took place, simple little experiences, but a finger pointing to the forgetting of self. They were as follows:

I was in a great hurry to finish a morning task of feeding the horses we have, in order to arrive on time where I was working, but for some reason I could not find the pitchfork. I hunted here and there, anxiously, wondering how I was to locate that fork, and dreading the apparent fact of being "late" down town, when a man who was working in the yard, asked me if I knew where there was a certain article which he greatly desired. I knew where such a thing was, but I hesitated, thinking of the loss of time, but finally determined to bring in the "Truth" and help him, so I went over to the place where the article was, and the first thing that caught my eye was the truant pitchfork. So by forgetting myself I discovered what I really was in need of.

Two days after I was told of a lady who had started in bootblackening, but who from want of custom was greatly disheartened. A chance for some "Unity work" I thought. So I stepped around to her place after supper, and remembered as I started to open the door of a fact that made me step out on the sidewalk again. I had but a quarter in my pocket, and I had started out to go to a lecture which I was very desirous of attending. So I asked myself, "Shall I go to the lecture (the admittance was a quarter) or shall I get my shoes blacked? If I do, good-by to the lecture. But I decided I would put down my own self to aid another, as I had a feeling that perhaps that woman was in great need of help. So I went in, and was able in the course of an ordinary conversation to cheer her up and made the world look brighter to her. Later, on the street I met a friend who gave me a ticket to the

lecture, so I had the pleasure of knowing that I was thus richly rewarded for my act, by attending the lecture, and having the added satisfaction that I had been able to make the world brighter for one human being. Thus is he who forgets himself protected and helped. True, even in our own little experiences, is the saying. "He that saves his life will lose it, and he that loses his life for the truth's sake shall find it."

---

### An Experience.

---

About one year ago my son was ill and my husband wanted a doctor, so mother and I told him to get one if he wished it. The doctor came and said he had typhoid in a mild form. He also said it would have to run from two to twenty-eight days. We treated him right along and he was doing nicely, yet whenever the doctor came he would bring on the fever, and then, after he was gone my son would say, "Mamma, treat me," and we would bring him out again. He would not take the doctor's medicine. The doctor came four days, and the boy was no better. He would say every visit how the fever would have to run its time.

So the fourth day, when night came and all were in bed, I made up my mind I would prove my God. I held the nine o'clock thought. Then I opened my Bible and the words I saw were: "You are now clean through the words I have spoken unto you." I felt that these were my words. I held those words until midnight, then I laid down beside my son who slept peacefully. I dreamt I saw a crowd of people around our house, and I felt they were not good, so I spoke to them telling them to go away, that I did not wish them to come in. All at once I was right in the midst of them, and there was one woman with great long arms; she said, "I will only show you my power." She took hold of me and threw me about as if I was nothing. I then called on my oldest son to help me. He came out and commanded her to leave his mother in peace. She then left me, and I went back into the house. Then it seemed I remembered that I had not used my Truth words. I said, "I will go to those women and tell them about God's love." So I went to a very large hall and



found them all there, except the leader with the long arms. I told them how they all were God's children. I talked a long time it seemed, and they all gathered around me to hear my words of love. All at once a door opened and the leader with the long arms came in, and when she saw me she seemed to get very angry. Coming towards me she reached out those long arms, saying, "I will show you." I said, "I have the power of Almighty God." I took those long arms and wound them twice around her neck, and laid her on the floor and put my foot on her chest. Then I woke up feeling sure that my son was healed, which he was.

When the doctor came the next morning he said to him, "You are well; you have no more fever." The doctor did not ask me how he was healed, and I did not tell him, yet he knew my son did not take medicine for I told him so. He said, "All right, he is doing well with what you do for him, so just leave him alone."

My dream showed me how we must teach our thoughts and use our God-power; claim our oneness with Almightyness, and fear not to use it when need be. \* \* \*

---

### A Paraphrase of the XCI. Psalm.

---

I have found the following paraphrase of the XCI. Psalm to be very strengthening and helpful in every way—as against fear and worry, for health, for strength in work, and for protection in all times of peril. The changing of the form of the pronoun brings the whole force of this grand psalm right home to the individual need, and its power will be found to be irresistible.—*M. E. C. B.*

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God: in him will I trust.

Surely he shall deliver me from the snare of the fowler, and from the noisome pestilence.

He shall cover me with his feathers, and under his wings shall I trust; his truth shall be my shield and buckler.

I shall not be afraid for the terror by night: nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness: nor for the destruction that wasteth at noonday.

A thousand shall fall at my side, and ten thousand at my right hand; but it shall not come nigh me.

Only with mine eyes shall I behold and see the reward of the wicked.

Because I have made the Lord, which is my refuge, even the Most High, my habitation;

There shall no evil befall me, neither shall any plague come nigh my dwelling.

For he shall give his angels charge over me, to keep me in all my ways.

They shall bear me up in their hands, lest I dash my foot against a stone.

I shall tread upon the lion and adder: the young lion and the dragon shall I trample under foot.

Because I have set my love upon him, therefore will he deliver me: he will set me on high because I have known his name.

I shall call upon him, and he will answer me: he will be with me in trouble; he will deliver me, and honor me.

With long life will he satisfy me, and shew me his salvation.

---

Man is a finite image of God, or in other words, he is a created form, recipient of the one only Life. He is a manifestation, and, in a mitigated sense, an incarnation of the Divinity. Somehow God and man, the infinite and finite, must become one.—*Evans*.

---

The path of virtue is closed to no one, it lies open to all; it admits and invites all, whether they be free-born men, slaves or freedmen, kings or exiles; it requires no qualifications of family or property, it is satisfied with a mere man.—*Seneca*.

---

The future contains nothing that cannot be demonstrated in the present. "Now is the day of salvation."

---

All honor the men who are willing to sink  
Half their present repute for the freedom to think;  
And when they have thought, be their cause strong or weak,  
Will sink the other half for the freedom to speak. — *Lowell*

## Synopsis of Midweek Services.

At Unity Headquarters, Kansas City, Mo.

Wednesday, January 10th, 3 P. M. Leader: MRS. ANNA T. RHOADES. Subject: "Conservation of our forces."

Services opened by singing Nos. 29 and 5.

Mrs. Rhoades said: "We have all been too lavish in the expenditure of our forces. We have wasted our substance and depleted our strength by fixing our affection on personality." She then read an article from *Freedom* on the right use of our affection, and said: "I can agree with the writer of this article that we are too apt to center our affection on the personality of those about us till we not only weaken our own power and usefulness but enfold the ones we love in its meshes so that they are not able to stand alone. We love those about us till they demand of us more than we can give. We sacrifice all our powers and talents to make them happy and have no place left in all the world for real comfort and happiness for ourselves.

"It has long been taught that it was the right thing for a mother to sacrifice herself for her children; that there is no nobler thing for a mother to do than to eliminate herself utterly for the glory and honor of her children. How many a mother has done that in the past, and how many are doing it now that their sons and daughters may be happy, and 'appear well in society,' that they may get some good, some pleasure, some honor out of life! How many a wife has sacrificed herself for her husband! How many a wife is now effacing herself in order that her husband may stand up before men as a respectable, prosperous, successful man, as a worthy man.

"Now, I tell you that all this is not the right way to get happiness or good out of life. It is not good for the children to have a mother who will slave herself to death for them. It is not good for either husband or wife that either should be so wholly devoted to the other that they do not realize that there is such a thing as smothering one with

love. All this is of the personality and has no part in the development of the race or of any individual. There is a higher love than all this. This is purely selfish and has not in mind the highest welfare of the one upon whom the affection is centered. We are here to learn to stand alone.

“God is no respecter of persons and yet His very name and nature is Love. And there is a way of loving that will make stronger and better those who love and those who are loved, and it is by remembering always that the one whom God has given us to care for is the self, first, and ‘after thou art converted, strengthen thy brethren.’ When we remember our duty to ourselves, we get strong and we are able to help those about us, not that they may lean on us, but that they, too, may be ‘strong and of a good courage,’ that they may stand alone in their own God-given strength and wisdom. One who expects self-sacrifice from us, be it either child or parent, husband or wife, is going beyond what is right and just and beyond what he has a right to expect or demand and beyond what we have a right to give. No one can ever be strong who looks to another for support or who leans upon another in any respect. Who are the strong and self-respecting men and women? Who are the successful ones, whether they be children at school or men and women in the field of the world? Of course they are the ones who stand alone, giving a good, strong, wholesome, independent love to those about them and receiving the love and respect of their friends.

“Every one must say, ‘This world is a field for the exercise of our talents, and it is open to all. It is the vineyard of the Lord, and His children are gleaning in it. All have an equal chance. I love my children, my friends, but I will not weaken them by regarding them as better than other people, neither will I unfit them for their duties by thinking that they are made of finer clay and consequently are a little better than any others of God’s children.’ Each has his work to do and each is abundantly able to do it, I as well as every other one who has come into the world, for each can say, ‘Neither came I of myself, but he that sent me is true. Therefore, I am endowed with all power in heaven and in earth, which is my world, to do all things that belong to me to do. Now, I will center my

affections upon the things that are above and not on the things that are below, on the substantial, lasting, real things, and I will build myself up in power and in might and then I will be able to help those about me.'"

---

Wednesday, January 17th, 3 P. M. Leader: MRS. A. PEARSON. Subject, "The Devil."

Services opened by singing No. 18.

Mrs. Pearson said, "Let us prepare for the reception of God's Truth by making this statement and holding it a few moments: 'I am Almighty God's innocent, useful and prosperous child, and there is nothing in all the Universe to hurt me or make me afraid. No one in all the Universe can act, think or speak aught against me, but for me, now, henceforth and forever. Amen.'"

Mrs. Pearson then said in part as follows: "Resist not temptation but overcome evil with Good. Rejoice when ye are tempted. It was a trifling incident that caused me to choose this subject for consideration this afternoon. It led me to say, 'Who and what art thou that thy name should be taken in vain?' Then I caught the idea of spiritual house-cleaning and of searching for the spiritual interpretation of the Devil. Careful searching among encyclopædias reveals the fact that the Devil was born of the desire of man in very ancient times to personify what seemed to be a principle of evil working in the world, so he attached the capital letter "D" to evil and made "Devil," a person with power equal to the power of the Good. So you see the Devil is no more than God degraded, inverted, distorted, misunderstood.

"The devil is a principle, and means to develop by coming into contact with its opposite. The best illustration that comes to my mind now is the process used by the photographer in developing a picture. The object to be developed is focussed upon an oval glass enclosed in a dark, bellows-like glass, which corresponds to the mind of man. After the image is impressed upon the glass, it is taken into a dark chamber and there tested with acids (as God's image is daily tested in our lives by our accrimonious environments). Then it is washed with water (baptised with the spirit), then exposed to the sun (the light of divine Truth), and the image that comes out of the pro-

cess is called the 'proof.' This is the testing (tempting) process and all good, and is absolutely necessary. This principle is the unwritten law which is stamped upon everything created in the material universe, and is so plain that every one who will stop long enough to listen to the Spirit may read, for no one needs any other interpreter, but every one may be his own ambassador, minister and savior.

"It is amusing to trace back to its origin this hydra-headed monster with as many names as qualities, as False Gods, Diabolo, Satan, Beelzebub, Prince of Darkness, Demon, etc., all corresponding to some quality of mind found in the distorted imagination of man. It is well in the dawning light of this new century to divest this principle of its man-made appendages and start out with it in its primitive purity.

"I can prove by the Bible that God instituted the office of Satan and sanctioned the act which has gotten Him all this censure and condemnation. We also have in Job the approval of God upon this test, for the sons of God came together and Satan with them, not as a teaser or tormentor, but as a strengthener by knocking the props out from under man and compelling him to stand alone. How well Job stood the test! We grumble at what we call fate, not knowing that we ourselves by our words and thoughts are welding together a chain which is binding us to our own undoing, never realizing the what we call bad luck is but the result of our own handling of a law which is as exact as any rule of mathematics, and it is the violation of this law and not 'Adam's fall' that is the cause of man's 'total depravity,' so-called by our orthodox friends."

---

Wednesday, January 24th, at 3 P. M.

The regularly appointed leader not being present this service was conducted by Mrs. Fillmore. Nos. 31 and 25 were sung, and this thought was held: "The tongue of the wise is health."

Mrs. Fillmore said: "Health and harmony is what we are all seeking here today. Each one has an ideal which he is trying to bring into manifestation. This third chapter of the Epistle of James, which I will now read, seems to show the process of development. The tongue is used to express something which is trying to come forth. But

the tongue is not responsible. It is simply a servant. No mortal can tame the tongue, but there is one who can, and that is the Christ within each one of us. Once let the Christ be born within and the tongue is obedient to the Truth, the Spirit of Truth, which would utter itself through us. Then it is the 'tongue of the wise' and is health.

"But we read also that 'Life and death are in the power of the tongue.' Which shall it be, life or death? Untamed, untaught, uncontrolled, the tongue speaks forth death. Brought into subjection to the Truth, it proclaims life and health. Who has dominion over the tongue? Let us go in our imagination for a moment aboard the street cars, and what do we hear? One continual stream of talk about trouble, sickness, disease, death. Here in the broad thoroughfares of life, the untamed tongue is busy day in and day out sowing broadcast from one end of our cities to the other the seeds of death. Thus death is in the power of the tongue. Let us go into the stores and listen a moment, one moment will suffice, and what do we hear? The same old story of blasphemy. We call on our neighbors and the first word that greets us is trouble, and it is the last. All seem to try to magnify the ills which they and their neighbors appear to be suffering, as if they rejoiced in trying to make them as great and as dreadful as a vivid imagination can picture them.

"And then we return to the Truth, to our God, our Good, and we remember that Life is also in the power of the tongue, and we declare with all earnestness and power, 'It is not true; it is false. My God is Omnipresent and He is Good. He never created these that I have heard named as realities, and without Him was nothing made that was made. They are created, made, by this unregenerate tongue, and are lies and cannot stand before the true Word of Power. Life and Health and Love and Peace and Satisfaction are here and are the realities of our world, and they shall endure forever.' And thus we annul the power of the false words we have heard and we set free the Truth of God. Now we know that in the power of the tongue is health, and why shall we not go to our neighbors and carry health? Why shall we not brighten his home with peace and joy and satisfaction? Health is much more contagious than sickness. Health is real, and we have it

in the power of our tongue. Let us speak it into manifestation wherever we go."

---

Wednesday, January 31st, 3 P. M. Leader, MRS. M. A. GRAHAM. Subject, "Omnipresent Good."

Services were opened by singing, "While the Days are Passing By" and "God is Love."

The leader said: "It has been suggested that before we begin this service we forgive each other all the error we have ever spoken or thought of each other. and the only way we can do so is to know that God, the Omnipresent Good, is all. Let us speak this word of forgiveness to each other in the silence.

"We will now consider the Word. 'In the beginning was the Word and the Word was with God and the Word was God.' There is only one Word and that is the Good Word. There is only One Presence and that is the Good Presence. I have recently been going through Spiritual house-cleaning and putting out all thoughts that did not confess the One Presence. Paul said, 'Be ye transformed by the renewing of your mind.' What is it that destroys this temple? Nothing in the world but error thought. I asked to be searched. 'Search me and try me, O God.' We can never know God, 'whom to know aright is life everlasting,' if we acknowledge any other presence. That was the only thing that hindered Martha; she was cumbered with much care over this other presence. but Mary chose the Good Presence. Jesus said if we would make the eye single, our whole body should be full of light. The body represents the consciousness, and if we are conscious of the Light we are not in darkness, trouble or doubt. We are then conscious of the Good and that only. We are satisfied.

"Where can we go where Good is not? It, the Presence of God, fills heaven and earth. Jesus told us that we are related to the Father just the same as he was. But we have built up for ourselves a false creation and that has bedimmed our vision so we have not seen the true creation. We have not worshipped the Lord our God; we have worshipped a false presence which was no God, and we have suffered the consequences. We have worshipped the creature, and have made even that seem to be im-



perfect. Jesus said 'My kingdom is not of this world.' Where, then, is my kingdom, and where is yours? It is these false beliefs and opinions that have kept us from doing the work that Jesus declared we should do.

"For years I have labored with the problem of what to do with the evil that we seem to see about us. I could not seem to dispose of it in any way and during all that time I was falling short of the glory of God. But now I turn away from it. I make my eye single. I declare that there is only One God and His name is Good, and there is but One Presence and that is God the Good. There is no other. I blot it out of my false imagination. Who made it? It is said that God made all that was made, and He pronounced all that He made Good. 'And God saw that it was Good,' and it is Good now. Can man undo the work of the Creator? No, except in his foolish imagination by forgetting the Truth and judging according to appearances. But we can even change the appearance by recognizing the truth of Being and judging righteous judgment. Then let us keep our eye single to the glory and goodness of God, and to this One Presence, for there is only God and God manifest."

C. A. SHAFER, Secretary.

---

There is an eternal something hidden in every man, and to bring this into consciousness is the task set before each individual. We begin the work when we wilfully turn from the lower, animal nature, to this true self and believe in it as the real man — the offspring of unchanging Goodness, rooted forever in the Absolute. Surely one must have faith in the creation if one has faith in the creator. Ye believe in God, believe also in yourself.

—A. A. HAINES.

---

No truth is established, as such, to you or me, simply because some one else has spoken of it as true to him. Divinely true in itself it may be, still that something within us must say "Amen," or it is only, to us, a vague idea.—*Living Words Series*.

---

"The thoughts of the diligent tend only to plenteousness."

## God's Medicine.

---

"Mirth is God's medicine," says a wise writer; "everybody ought to bathe in it. Grim care, moroseness, anxiety—all the rust of life, ought to be scoured off by the oil of mirth." It is better than emery. Every man ought to rub himself with it. A man without mirth is like a wagon without springs, in which one is caused to jolt disagreeably by every pebble over which it runs. A man with mirth is like a chariot with springs, in which one can ride over the roughest roads and scarcely feel anything but a pleasant rocking motion.

Undoubtedly we could trace much of the moroseness in our bones past dyspepsia, back to our Puritan ancestors who groaned as they worshipped, and who for the glory of God puled with faces as long as a yard-stick. They were the people who, like Jacques, "sucked melancholy out of a song, as a weasel sucks eggs."

"The San Francisco *Argonaut*," says an exchange, is responsible for the statement that there is a woman in Milpites, a victim of severe crushing sorrows, who has a novel cure for despondency, indigestion, insomnia and kindred ills, which is unpatented. She determined one day to throw off the gloom, which was making life a burden in and about her, and establish a rule that she would laugh at least three times a day, whether occasion was presented or not; she trained herself to laugh heartily at the least provocation, and without one would retire to her room and make merry by herself. She is now in excellent health and buoyant spirits, and her home has become a sunny and cheerful abode, husband and children have become greatly effected by her mirthfulness, and now all of them are healthy and happy."

There is inestimable blessing in a cheerful spirit. When the soul throws its windows wide open, letting in the sunshine, and presenting to all who see it the evidence of its gladness, it is not only happy, but it has an unspeakable power of doing good. To all the other beatitudes may be added, "Blessed are the joy-makers."

"A merry heart doeth good like a medicine."

—*Success.*



**Devoted to Practical Christianity.**

---

\$1.00 per year.

Foreign Subscriptions, 5 shillings per year.

10 cents per copy.

---

Published on the 15th of every month by

**UNITY TRACT SOCIETY,**

**Kansas City, Mo.**

---

Entered in the postoffice at Kansas City, Mo., as second-class matter.

---

**CHARLES AND MYRTLE FILLMORE, Editors.**

---

## **Publishers' Department.**

*Unity is issued on the 15 h, and Wee Wisdom on the 1st of the month.*

UNITY is sent to all subscribers until ordered discontinued. The demonstration of promptness and kind consideration is your part of the work.

This month the journal, *Food, Home and Garden*, ceases to appear under that name, having been consolidated with the *Vegetarian Magazine* of Chicago. Its cause is deserving of more than passing notice.

The Divine Science Association of Denver is laying the foundation of a college. A recent report of the treasurer, Mrs. F. B. James, published in the *Rocky Mountain News*, gives a most prosperous statement of their affairs. With such sincere, true workers as Mrs. James, Mrs. Small, Mr. Cooper, Miss Brooks, and many others of like character, the cause must succeed, spiritually and temporally.

Mr. and Mrs. J. Ransome Bransby, who have ministered the Truth so successfully at the Los Angeles Home of Truth have left the work for the present. Mr. Bransby writes: "We feel happy that the work will be carried forward and strengthened by so efficient a worker as Miss Eva Fulton, late of the San Francisco Home of Truth, who is to take charge almost immediately."

The booklet, "Talks on Truth," by Leo Virgo, contains four logical and convincing lectures which are calculated to help and bless all who read them. The common belief that all diseases originate from germs called microbes is metaphysically discussed in the article "How Microbes are Made." The other chapters are "The I Am in Its Kingdom," "How Shall the Dead be Raised?" and "The Development of Divine Love." Single copy, 25 cents; discount given in quantities; 47 pages.

Communications intended for the business department, such as orders, subscriptions, change of addresses, etc., should be addressed to the Unity Tract Society, 1315 McGee St., Kansas City, Mo., and should include no other matter *unless written on a separate sheet*. Communications concerning treatments, etc., should be addressed to the Society of Silent Unity. It is particularly requested that this notice be complied with.

---

Of the third Home of Truth, just starting in San Francisco, Mary de Witt in a private letter writes: "We are in 'The Strathmore,' 207 Larkin Street. The location is very central, being in easy access of nearly all the car lines. Our Home is lovely and will be more lovely in time. We will soon be settled and ready to announce our order of meetings and lessons. 'Blessed is he that cometh in the name of the Lord.' Truth is our affirmation for the new Home."

---

We have on hand about fifteen copies of "Jesus Christ's Demonstration of Life," a series of scientific talks on the demonstrations of Jesus over sin, sickness, sorrow, etc., while manifesting in the flesh, which he gave us as an example, and even "greater works than these shall ye do," delivered several years ago in the Christian Science Institute at Philadelphia, by W. V. Feltwell, late presbyter in the Protestant Episcopal Church. Sixty-five good size pages; 15 cents each. State choice of some other 15 cent booklet should the supply be exhausted when your order reaches us.

---

#### "SCIENTIFIC LESSONS IN BEING,"

By Edith A. Martin, comprise an excellent course of instruction for Truth-seekers. They are clear-cut, logical and interesting. The author spiritually enlightens her readers on the following subjects: 1st Lesson, Statement of Being, or the Statement of What is True; 2d Lesson, The Denials, or the Rejection of all not in Accord with the Statement of Being; 3d Lesson, Identification or Affirmation; 4th Lesson, Faith; 5th Lesson, Works; 6th Lesson, Understanding. All who are interested in studying the science of Being will find ready aid in their research in these most helpful lessons. Price, 50 cents. A year's subscription to UNITY and a set of these lessons for \$1.25.

---

#### ANNOUNCEMENT.

DEAR FRIENDS:—A new Home of Truth has been opened in Portland, Oregon, at 369 Thirteenth Street, conducted by T. M. Minard and wife. Like all young things it is not yet able to stand entirely alone, and any help the co-workers in Truth may see fit to offer in the way of advice, literature or good deeds and thoughts, books, tracts, papers, or anything will be gratefully received. The students of this Home are very much in earnest, and bring to mind the statement of Scripture, "And the common people heard Him gladly." They are really hungering and thirsting after righteousness. I enclose an acrostic poem written by me of them, which you may use in UNITY if available, if not, perhaps WISDOM can make use of it. Yours in Truth, N. M. WHITE.

H. Emilie Cady's twelve "Lessons in Truth," bound in cloth, \$1.00. For many years the most widely read lessons upon the subject.

---

I have met with such success lately in giving absent treatments that I long to reach more who need such help. Will you mention my wish in *UNITY*? I have entered into partnership with my Father; He doeth the works — *ETTA A. BROW*, 256 Weetamorett, Fall River, Mass.

---

#### DIVINE SCIENCE HOME.

A home for patients and students. In touch with all the leading metaphysicians and teachers of the Higher Thought in Chicago. Trained nurses and metaphysicians always in attendance at the home. Absent treatments also given. Address all communications to

*LAURA T. CURRY*, Manager,

6437 Woodlawn Ave., Chicago, Ill.

7-00

---

#### "SOME EXPERIENCES,"

By *Wm. T. Stead*, the great London critic, is the first chapter in a booklet of thirty pages containing an impartial review of the metaphysical movement in America, with personal interviews and testimonials of healing by *Mark Twain*, ex-Gov. *St. John*, Prof. *Waite*, *W. D. Howells*, *B. O. Flowers*, and others. It is the strongest kind of an endorsement by prominent people of Christian healing. Another able chapter is entitled, "Miracles and Laws of Nature," by *Leo Virgo*, followed by an exposition of "What is Practical Christianity." Healers are finding this booklet a great missionary help. It is excellent reading for the sick. Per copy, 10 cents; per dozen, 80 cents.

---

#### OUR BIBLE OFFER.

To our readers who desire to secure a good Bible, either for themselves or their friends, we have made arrangements with the International Bible Agency whereby we can give them a first-class Bible at half the regular price. These Bibles are Self-Pronouncing, in clear type, and are full Teachers' Bibles, containing references, word book, and nine parts of new Aids, maps and illustrations. They are bound in "International" Morocco, divinity circuit, round corners, red and gold edges, silk head band and marker, and imitation silk lining.

Our offer is this: To all new subscribers who pay in advance, and all subscribers who renew their subscription before December 25th, and send us \$1.00 extra, we will send one of these Bibles, printed in Minion type, size  $5\frac{1}{8} \times 7\frac{3}{8}$ , postpaid; regular price of this Bible alone being \$2.00. Or, for a renewal or new subscriber, and \$1.50 extra, we will send a Long Primer type Bible, size  $5\frac{1}{2} \times 8\frac{1}{2}$ , postpaid; regular price of the Bible alone being \$3.00.

Thus you get the Bible and one year's subscription to *UNITY* in either case for the same or less than the regular price of the Bible alone.

Either of these Bibles may be had with International Patent Thumb Index for 35 cents additional. This is not the same Bible we have been offering in previous numbers of *UNITY*, but, we think, a better one at the same rates.

## BOOK REVIEWS.

It is with great pleasure that we announce that Mrs. Annie Rix Militz' excellent course of "PRIMARY LESSONS IN CHRISTIAN LIVING AND HEALING," which were published as a serial in *UNITY*, have appeared in a very tastily bound volume of 184 pages. The good they have already accomplished in redeeming character from vice, the sick from disease, the poor from poverty, will continue to do its mission in yet broader fields. Beginning with First Principles she leads you successively through the following chapters: The Real and the Unreal; Words, their Use and Power; Faith; Knowledge and Good Judgment; Unity and Concentration; Our Hereditary and Freedom from Sensuality; Freedom from Delusions and Deceptions; Forgiveness, the Cure of Sin; Overcoming Fear; Divine Understanding Our Strength, and Divine Completeness our Satisfaction. For those who desire to make a study of the Bible with the true understanding of Spiritual things the author has added an index of Scripture references (about three hundred) used in the book, a most valuable aid. The privilege is granted to all to use these lessons in teaching without referring to Mrs. Militz as she will consider no greater praise could be given to them than to quote them as impersonal Truth. Price, \$1 00 postpaid. Order through this office.

*THE LARGER FAITH* is a novel of great merit, by Judge James W. Coulter, of Pueblo, Colo. So few metaphysical novels have been published that the appearance of one carrying forward the idea of the development of pure love and truth will be eagerly read and enjoyed. It is pleasantly written in simply and entertaining manner, descriptive of Western scenes and characters, interwoven with the golden thread of Truth as interpreted by the New Thought, and points the way in beautiful narrative and colloquy into the higher planes of consciousness, into the higher life, into the "larger faith." Bound in cloth; twenty-five chapters, 285 pages; price, postpaid, \$1.00.

*THE BRONZE BUDDHA*, a mystery, by Cora Linn Daniels, is a story of the search for a particular idol of an ancient East Indian temple, which had for centuries been worshipped by thousands of devotees, but which had become lost during an insurrection. The author has intermingled in her plot the character of an Indian Prince, whose rare and strange nature has been educated to those quaint and peculiar superstitions which move the Oriental mind to singular depths of pathos and heights of exaltation, and around him and the magnificent bronze idol centers the interest of this mystical romance. Although from the nature of the plot one would suppose the reader to be plunged into the depths of India and Oriental mysticism, as a matter of fact the scene is laid in and about the city of New York. This ingenious combination of Oriental and Occidental life enables the author to present many striking contrasts, although without losing the air of mystery and the feeling of Eastern effects. Strange and unfamiliar as are some of the scenes of "The Bronze Buddha," their accuracy is vouched for by the data and literature received from no less personages than the highest English officials of the various departments of India. Little, Brown & Co., Publishers, 254 Washington Street, Boston. Price, \$1.50; 295 pages.

—C. E. F.

## SWAMI VIVEKANANDA AT THE LOS ANGELES HOME.

---

Of all the Vedantist missionaries who have visited this country probably Vivekananda is the most widely known, because he has done the most public work here and was such a notable figure at the World's Parliament of Religions at Chicago. The other Swamis who are working in America were sent here by Vivekananda, but all of them are either directly or indirectly the disciples of one great teacher, Ramakrishna, who was an extreme Ascetic and at the same time an illumined soul, one might almost be tempted to say in spite of his Asceticism, for the Swami Vivekananda after twenty years' experience as an Ascetic has come to the conclusion that it is a mistake and not the road that leads to freedom. The Swami himself looks anything but an Ascetic. He reminds one rather of the good hearty monks one reads about as having flourished at the time of the Crusades.

The Hindoo missionaries are not among us to convert us to a better religion than Christ gave us, but rather in the name of religion itself to show us that there is in reality but one religion, and that we can do no better than to put in practice what we profess to believe. We had eight lectures at the Home by the Swami and all were intensely interesting, though a few malcontents complained because he did not give some short cuts into the Kingdom, and show an easy way to the attainment of mental powers; instead he would say, "Go home and promise yourself that you will not worry for a whole month even though the maid breaks all your best china."

There is combined in the Swami Vivekananda the learning of a university president, the dignity of an archbishop, with the grace and winsomeness of a free natural child. Getting on the platform without a moment's preparation he would soon be in the midst of his subject, sometimes becoming almost tragic as his mind would wander from deep metaphysics to the prevailing condition in Christian countries today who go and seek to reform Filipinos with the sword in one hand and the Bible in the other, or in South Africa allow children of the same father to cut each other to pieces. To contrast this condition of things he described what took place during the last famine in India where men would die of starvation beside their cattle rather than stretch forth a hand to kill. (Will UNITY readers remember the fifty million Hindoos who are starving today and send them a blessing?)

Instead of trying to give much of what we heard from the Swami direct, I will append a few of the sayings of his master, Ramakrishna, that will better indicate the nature of his teaching. His chief aim seems to be to encourage people in living simple, quiet, wholesome lives — that the life shall be the religion, not something separate and apart.

To the true mother he gives the highest place, counting her as more to be esteemed than those who simply run around teaching. "Anyone can talk," he said, "but if I had to look after a baby, I could not endure existence for more than three days." Frequently he would speak of the "mother" as we speak of the "father," and would say "the mother will take care of us," or "the mother will look after things"

We had a lecture on Christmas day from the Swami entitled,



"Christ's Mission to the World," and a better one on this subject I never heard. No Christian minister could have presented Jesus as a character worthy the greatest reverence more eloquently or more powerfully than did this learned Hindoo, who told us that in this country on account of his dark skin he has been refused admission to hotels, and even barbers have sometimes objected to shave him. Is it any wonder that our "heathen" brethren never fail to make mention of this fact that even "our" Master was an Oriental?

J. RANSOME BRANSBY.

A FEW OF THE SAYINGS OF RAMAKRISHNA:

"Different creeds are but different paths to reach the Almighty."

"As the lamp does not burn without oil, man cannot live without God."

"God is in all men, but all men are not in God; that is the reason why they suffer."

"The vanities of all others may die out gradually, but the vanity of a saint is hard indeed to wear away."

"Where is God? How can we get at Him? There are pearls in the sea. One must dive again and again till one gets at them. So there is God in the world, but you should persevere in diving."

"When the knowledge of self is obtained, all fetters fall off by themselves. Then there is no distinction of a Brahmana or a Sudra, of high caste or low caste. In that case the sacred thread, the sign of caste, falls away of itself."

"Man is like a cushion cover. The color of one may be red, another blue, another black, but all contain the same cotton inside. So it is with man; one is beautiful, one is black, another holy, a fourth wicked; but the Divine dwells in all of them."

"Thou seest many stars in the sky at night, but findest them not when the sun rises. Canst thou say that there are no stars then in the heaven of day? O man, because thou beholdest not the Almighty in the days of thy ignorance, say not that there is no God."

"There are two egos in man, one ripe and the other unripe. The ripe ego thinks, 'Nothing is mine; whatever I see or feel or hear, nay, even this body is not mine; I am always free and eternal.' The unripe ego, on the contrary, thinks, 'This is my house, my room, my child, my wife, my body,' etc."

"As from the same gold various ornaments are made, having different forms and names, so our God is worshipped in different countries and ages, and has different forms and names. Though He may be worshipped variously, some loving to call Him 'Father,' others 'Mother,' etc., yet it is one God that is being worshipped in all these various relations and modes."

"A man after fourteen years of hard Ascetism in a lonely forest obtained at last the power of walking on the waters. Overjoyed at this acquisition, he went to his teacher and told him of his great feat. At this the master replied, 'My poor boy, what thou hast accomplished after fourteen years of arduous labor ordinary men do the same by paying a penny to the boatman.'"



# Metaphysical Publications.

---

**UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 1315 McGee Street, Kansas City, Mo.

**WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee Street, Kansas City, Mo.

**MIND.** Edited by Chas. Brodie Patterson. Monthly. \$2.00 a year. Life Building, 19 West 31st Street, New York City.

**THE ARENA.** Edited by John E. McLean. Monthly. \$2.50 a year. 19 West 31st Street, New York City.

**UNIVERSAL TRUTH.** Edited by Fanny M. Harley. Monthly. \$1.00 a year. 87 Washington Street, Chicago, Ill.

**THE LIFE.** Edited by A. P. and C. Josephine Barton. Weekly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.

**DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.

**HARMONY.** Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal.

**THE ABIDING TRUTH.** Edited by E. Elizabeth Russell. Monthly. 50 cents a year. 6 Park Street, Peabody, Mass.

**THE HEALER.** Edited by F. E. Mason. Monthly. \$1.00 a year. 424 Greene Ave., Brooklyn, N. Y.

**THE METAPHYSICAL MAGAZINE.** Edited by L. E. Whipple. Monthly. \$2.00 a year. 465 Fifth Ave., New York City.

**EXPRESSION.** Monthly. \$1.75 a year. 211 Edgeware Road, W., London, England.

**PSYCHIC DIGEST AND OCCULT REVIEW OF REVIEWS.** Edited by Robert Sheerin. Monthly. \$1.00 a year. 178 Summit Street, Cleveland, Ohio.

**THE WORLD'S ADVANCE THOUGHT** Edited by Lucy A. Malory. 50 cents a year. Portland, Oregon.

**THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents a year. Oaklyn, N. J.

---

## Metaphysical Libraries.

Unity Library, 1315 McGee Street, Kansas City, Mo.

Metaphysical Library, 1813 Polk Street, San Francisco, California.  
Books loaned at 10 cents per week; \$1.00 a quarter. Literature for sale. Orders filled from any part of the Pacific Coast.

Metaphysical Library, Room 4, 14 San Pablo Ave., Oakland, Cal.

Metaphysical Library, Scientor House, Devonport, Devon, England.

# Teachers' and Healers' Directory.

**ANNIE RIX MILITZ,**  
Christian Teacher and Healer.  
Permanent address:  
3124 Prairie Ave., Chicago, Ill.

**MRS. FRANCES PERRY,**  
Christian Teacher and Healer.  
Chicago Truth Center:  
3124 Prairie Ave., Chicago, Ill.

**C. A. SHAFER,**  
Christian Teacher and Healer.  
English and German Correspondence.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

**E. P. C. WEBSTER,**  
Teacher and Healer.  
6453 Lexington Ave., Chicago, Ill.

**MRS. THERESA B. H. BROWN,**  
Christian Teacher and Healer.  
3024 Chestnut Street, St. Louis, Mo.

**H. LOUISE BURPEE,**  
Teacher and Healer.  
2431 Prairie Ave., Chicago, Ill.

**R. C. DOUGLASS,**  
Christian Teacher and Healer.  
2 Wellington Street, Boston, Mass.

**H. MARTYN HULL,**  
Christian Teacher and Healer.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

**LYDIA J. WOOTON,**  
Divine Healer.  
1930 Sherman Ave., Denver, Colo.

**D. L. SULLIVAN,**  
Christian Teacher and Healer.  
3003 Locust Street, St. Louis, Mo.

**A. E. LOTHROP,**  
Christian Teacher and Healer.  
Arlington, R. I.

**MRS. S. A. McMAHON,**  
Christian Teacher and Healer.  
1204 Powell Ave., Chicago, Ill.

**THE NATIONAL CIRCLE OF DIVINE  
MINISTRY.**  
Geo. E. Ricker, Emma Gray,  
Florence Day,  
Christian Teachers and Healers.  
9th and F Streets, Washington, D. C.

**CHARLES AND MYRTLE FILLMORE,**  
Christian Teachers and Healers.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

**MRS. VIVIA A. LEEMAN,**  
Divine Truth Healer and Teacher.  
717 Kansas Ave., Holton, Kansas.

**MRS. HELEN PEARCE,**  
Teacher and Practitioner of Divine and  
Mental Science, which is efficacious  
where all else fails. Most unqualified  
success with absent patients.  
1816 Jefferson Place, Washington, D. C.

**HOME OF TRUTH,**  
Christian Teachers and Healers.  
1231 Pine Street, San Francisco, Cal.

**MARION AUSTIN,**  
Christian Teacher and Healer.  
6238 Madison Ave., Chicago, Ill.

**MRS. K. E. B. GILLESPIE,**  
Christian Teacher and Healer.  
From the Denver Home of Truth.  
133 West Third Ave., Denver, Colo.

**HOME COLLEGE OF DIVINE SCIENCE**  
3360 17th St., San Francisco, Cal.  
M. E. Cramer, Pres. C. L. Cramer, V. Pres.  
F. E. Cramer, Treas.

**TRACY GOULD,**  
Doctor of Divine Science.  
1914 13th St., N. W., Washington, D. C.  
Unity Literature on Sale.

**MISS JENNIE C. WAITE,**  
Teacher and Healer.  
243 West 135th Street, New York City.

**HOME OF TRUTH,**  
Christian Teachers and Healers.  
71 Lincoln Street, Santa Cruz, Cal.

**CHAS. B. AND MARY E. REYNOLDS,**  
Divine Science Lecturers,  
Teachers and Healers.  
Centralia, Washington.

**MRS. AMANDA E. HOBBS,**  
Christian Healer.  
277 Dixwell Ave., New Haven, Conn.

**MR. G. OSBOND,**  
Practical Metaphysician.  
Scientor House.  
Devonport, Devon, England.  
Agent for Unity Publications.  
All Scientific Works Stocked.

---

**HOME OF TRUTH.**

Center for Teaching and Healing.  
1327 Georgia Street, Los Angeles, Cal.  
Students and Patients can be accommodated with board.

---

**PRUDENCE L. GRISWOLD,**

Christian Healer.  
Prospect Street, Ashtabula, Ohio.

---

**ANNA KIMBALL CHAINEY,**

Christian Teacher and Healer.  
644 22d Street, San Diego, Cal.

---

**MRS. L. A. FORD,**

Christian Healer.  
1315 McGee Street, Kansas City, Mo.

---

**THADDEUS M. MINARD,**

Divine Truth Healer and Teacher.  
Absent patients taken.  
37 Thirteenth Street, Portland, Oregon.

---

**MRS. SARAH E. GRISWOLD,**

Christian Teacher and Healer.  
1004 Broadway, Oakland, Cal.

---

**COLLEGE OF MENTAL SCIENCE AND  
DIVINE HEALING.**

JOHN T. CHASE, President.  
MARY A. BROOM, Secretary.  
Present or Absent Patients Successfully  
Treated. Nervousness a Specialty.  
412 S. Patterson Park Ave., Baltimore, Md.

---

**E ADELINE WILLIAMS,**

Teacher of the Science of Being  
and Demonstrator of its Laws.  
(Absent treatments a specialty.)  
1618 Pine Street, Philadelphia, Pa.

---

**MRS. ELLEN F. PRATT,**

Absent treatments and instruction  
through correspondence.  
116 Tenth Street, Racine, Wisconsin.

---

**DIVINE SCIENCE HOME,**

Conducted by Curry Sisters.  
Alwilda M. Pope, Teacher and Healer.  
For terms address, Laura T. Curry.  
6437 Woodlawn Ave., Chicago, Ill.

---

**MISS ROSE GIFFORD,**

Christian Teacher and Healer.  
85 Prospect Street, Ashtabula, Ohio.

---

**A. S. DATES,**

Metaphysician.  
6437 Woodlawn Ave., Chicago, Ill.

---

**SCHOOL OF THE HIGHER LIFE,**

Dr. and Mrs. J. Gilbert Murray,  
Present and Absent Teaching and Healing.  
70 Gibbs Street, Rochester, N. Y.

---

**HOME OF TRUTH,**

Christ Teaching and Healing.  
2123 California Street, San Francisco, Cal.

---

---

**A NEW PERIODICAL DEVOTED TO ADVANCED IDEALS,****THE HIGHER LAW,**

HORATIO W. DRESSER, EDITOR.

Issued monthly, beginning December, 1899. Yearly Subscriptions, \$1.00.

Single Number 10 cents. Foreign Subscription, 5 shillings.

The Key-note of the new monthly will be the freedom of the soul. Its contents, consisting mainly of editorial matter, will include practical ideals on all advanced subjects, notably ideals of education, physical development, home life, individuality, the moral training of children. It will not be the organ of any school, nor the exponent of any particular doctrine, but will seek truth from all sources, and above all else be devoted to many-sided culture and development.

**THE HIGHER LAW,**

272 CONGRESS STREET, BOSTON, MASS.

# A New Edition Just Out!



These lessons are by the well known author of "Finding the Christ in Ourselves," "Trusting and Resting," and other widely sought booklets.

They constitute a full course of twelve lessons, and fully cover the subject of Mental Healing and Spiritual Unfoldment in a very simple and practical manner.

## CONTENTS:

- 1st Lesson — Statement of Being.
- 2d Lesson — Thinking.
- 3d Lesson — Denials.
- 4th Lesson — Affirmations.
- 5th Lesson — Faith.
- 6th Lesson — Definitions.
- 7th Lesson — Spiritual Understanding.
- 8th Lesson — Secret Place of the Most High.
- 9th Lesson — Finding the Secret Place.
- 10th Lesson — Spiritual Gifts.
- 11th Lesson — Unity of the Spirit.
- 12th Lesson — Bondage or Liberty — Which?

In three booklets, 75 cents for the full course.

**UNITY TRACT SOCIETY, Publishers.**

1315 McGee Street, Kansas City, Mo.

Send for a sample copy of **WISDOM**, a paper for children.



Devoted to Practical Christianity:  
Preach the Gospel; Heal the Sick; Raise the Lepers; Raise the Dead; Cast out Devils.



March, 1900.

## Contents.

Poem—"Realization."	Sarah Elizabeth Griswold.
Seek Wisdom.	Leo Virgo.
Unity Bible Lessons.	Leo Virgo.
Society of Silent Unity.	
The Class Thought.	
Noon Thought.	
Daily Statements of Truth.	
Every-day Suggestions.	M. F.
Poem—"Unmindful."	Pauline Funke.
Acquiring Spiritual Knowledge.	W. F. Evans.
Synopsis of Midweek Services.	C. A. Shafer.
Poem—"Ask—Believe—Receive."	H. L. Richardson.
Publishers' Department.	
Metaphysical Publications.	
Teachers' and Healers' Directory.	

The N Y Public Library  
Astor Library Bldg  
40 Lafayette Place

# CLUB COMBINATIONS.

## A Popular \$1.50 Combination.

Twelve Lessons in Truth (3 Booklets), by H. Emilie Cady.	\$0.75
Wee Wisdom's Way, by Myrtle Fillmore.....	.25
Talks on Truth, by Leo Virgo.....	.25
The Philosophy of Denial, by Leo Virgo.....	.15
Christ the Emancipator, by Rev. Chas. H. Parkhurst....	.15
Faith's Fruition, by A. P. Barton.....	.15
What is Truth, by Vivian A. Leeman.....	.15
	<hr/>
	\$1.85

## A \$1.00 Cady Combination.

Twelve Lessons in Truth, (Three Booklets).....	\$0.75
Finding the Christ in Ourselves .....	.15
Oneness with God and Neither Do I Condemn Thee.....	.15
God's Hand and Loose Him and Let Him Go.....	.10
	<hr/>
	\$1.15

## A Popular 75c Combination.

Scientific Lessons in Being, by Edith A. Martin.....	\$0.50
Love: the Supreme Gift, by Henry Drummond.....	.15
The Bible and Eternal Punishment, by A. P. Barton....	.15
Directions for Beginners, by Leo Virgo.....	.10
Experiences in Christian Healing, by W. T. Stead .....	.10
	<hr/>
	\$1.00

## A 50c Leo Virgo Combination.

Talks on Truth .....	\$0.25
The Philosophy of Denial.....	.15
The Church of Christ .....	.10
Directions for Beginners.....	.10
Points for Members of Silent Unity.....	.10
	<hr/>
	\$0.70

## Another Popular 50c Combination.

Scientific Lessons in Being, by Edith A. Martin.....	\$0.50
The Church of Christ, by Leo Virgo.....	.10
Experiences in Christian Healing, by W. T. Stead.....	.10
	<hr/>
	\$0.70

## A 30c Tract Combination.

Overcoming the Poverty Idea, by Leo Virgo.....	\$0.05
About Some Fallacies, by A. P. Barton.....	.05
The Unreality of Matter, by Leo Virgo.....	.05
Loose Him and Let Him Go, by H. Emilie Cady .....	.05
Jesus Christ Atonement, by Leo Virgo .....	.05
Giving and Receiving, by Leo Virgo.....	.05
None of These Things Move Me, by Annie Rix Millitz...	.05
Truths of Being, by Leo Virgo.....	.05
Flesh Eating Metaphysically Considered, by Leo Virgo...	.05
	<hr/>
	\$0.45

Any of the above booklets or tracts may be ordered separately at stated price.

UNITY TRACT SOCIETY, Publishers,  
1315 McGee Street, Kansas City, Mo.



Devoted to  
Practical Christianity.

VOL. XII.

KANSAS CITY, MO., MARCH, 1900.

No. 9.

Realization.

SARAH ELIZABETH GRISWOLD.

I walk amid the shadows,  
But I am not alone;  
A Holy Presence at my side,  
A tender, patient, loving Guide;  
Oh no, I'm not alone.

Amid the world's confusion  
I can be very still;  
And in the silence be at rest,  
And find myself supremely blest;  
Oh yes, I can be still.

The sorrows of the world are mine,  
And yet I am not sad;  
For every trial points the way  
From sorrows night to endless day;  
Oh no, I am not sad.

I've neither barns, nor storehouse,  
And yet I am not poor;  
For as the trusting bird is fed,  
So I receive my daily bread;  
Oh no, I am not poor.

Sometimes the cross seems heavy,  
And still I can be glad;  
Yes, in the strength of His dear name  
Who bore for me the cross and shame,  
I can be very glad.

Then, whether cloud or sunshine,  
I praise and praise the Lord;  
'Tis good my every cross to bear,  
Until my life becomes a prayer;  
Oh yes, I praise the Lord.

It fortifies my soul to know  
That, though I perish, Truth is so—  
That howsoever I stray and range,  
Whate'er I do, Thou dost not change.  
I steadier step when I recall  
That, if I slip, Thou dost not fall.

— ARTHUR H. CLOUGH

## Seek Wisdom.

LEO VIRGO.

In order to get a clear conception of our relation to the Universal we must know our real status as individuals in Being. A condensed statement of this relation is, God is Spirit—Formless Principle. Man is the idea of God. Ideas are formless centres in which are the potentialities in a concrete consciousness of all that is contained in the universal consciousness. Man, the concrete Idea, brings by appropriation to his individual consciousness that which is contained in the Universal Consciousness. The manner of this appropriation we call thinking, which involves action. Action gives rise to relation, time and space and form. Thus man in appropriating and bringing to his consciousness the potentialities of God, through a necessitous law, reflects his thoughts in forms. God is no form, nor does He make forms, nor enter into them in any way. But man in coming to a consciousness of his identity as a concrete expression of a universal principle by his thought paints the evanescent panorama which we call the world.

But neither does man enter into or become a part of the forms which his thinking pictures forth. He endows the form, called the human, with the potentialities which flow to him from the Principle, and that form, by virtue of its conscious limitation, appropriates them and builds up in the domain of things a realm of its own independent of the true self. This is the carnal man, which Paul says is at enmity against God. Yet this carnal man and his world of forms is of a very flimsy, perishable nature, and unless identified in consciousness with the higher self, and thus opened to Divine influx, soon comes to naught.

Now, when those who think that they are persons living in a body of flesh and subject to all the conditions and limitations of the phenomenal world, and the physical death that always follows, are brought to see that they are identifying themselves with effect instead of cause, they begin to reach out for God, they want that immortal life



irrespective love and universal wisdom which is found in the Supreme Mind only. This supreme consciousness is Spirit, and man can receive it only through his spirit—by prayer, aspiration and mental appropriation.

When we consciously enter this sphere of Wisdom where God reigns, our perception of man and his relations are changed from every standpoint. We are merged from the personal and particular into the universal. Instead of many men and women with many minds one at variance with the other, we behold but one Supreme Mind expressing itself in a diversity, which when seen from the standpoint of Divine Wisdom is a Unity. Supreme Wisdom does not see persons and things and the angularities to which they give cause, but it beholds a perfect creation in which is reflected a harmonious whole.

God is Mind and Man is Mind, and when man recognizes himself as Mind, and frees himself from the limitations with which his identification with form has bound him, he takes on an entirely new line of thinking. All his concepts are changed because the relations are changed. Being freed from time and space he is freed from the relations with which they cumbered him. He no longer sees himself chained to his body, for he knows when Wisdom unfolds herself to him that his body is but a centre from which he radiates his thoughts. He knows he is not that body, nor bound to it except as a means of making manifest the ideas that perpetually unfold to him.

The human body bears the same relation in the world of phenomena that the electric battery does in the world of mechanics. The electric battery in action makes manifest a potential principle everywhere present, so the human body is the centre from which mind makes manifest its potentialities. There is no power in the battery itself; it is a mere machine acted upon, yet that which acts upon it uses it as an instrument through which to distribute energy and motion in many directions. The battery sends along its distributing wires an energy that is felt all over the world. Along these chains invisible is force communicated to the arc light that flashes forth in a brilliancy dazzling and beautiful beyond anything of which the eye takes cognizance. It transmits the power that moves our mills, printing presses, street cars, and

machinery of all descriptions. All this mighty energy is transmitted from a dynamo, or radiating centre. Like the "still small voice" it acts without external roar or rush, but does its effective work in the inner chamber of nature — that centre from which comes all power.

No more perfect illustration could be chosen of the manner in which Mind operates on the human body. Mind makes the body and uses it as its point of departure into the world of effects. Mind is not of effect, and is not involved in the effect which it produces but is always superior to it, and is always striving to make manifest the more perfect ideal which ever rises before it.

Mind is that in which is included all that we can imagine possible to Deity. It is without limit in its possibilities and in its purity knows no boundary or stopping place. It uses the brain as a dynamo from which it radiates thoughts to its immediate surroundings, or to all the universe, according to the amount of that quality or Principle which we denominate Wisdom. If the individual lack Wisdom, he conceives the body to be himself and not a piece of machinery which he uses and upon which he is by the power of thought constantly making improvements. He then looks upon his externality only. He admits that some force keeps his body going, but he does not know that he is that invisible force, and that to him is given the power to diminish or increase it at will. He does not know that the power to keep it going is transmitted to it through his conscious thought, and that every thought he has and every word he speaks takes from or adds to its activity. These things are hid from the worldly wise and revealed unto babes in the Wisdom of God.

But such is the fact, and when consciousness is freed from the concept of bodily limitation these forms become illuminated centres for the distribution of life, love and wisdom unto everything both near and far. The limitations of space are found to be overcome by thought, and it transmits its uplifting and healing words ten thousand miles as easily as it does ten inches. It finds invisible wires strung all over God's great universe waiting for its using, and as it sends forth its wise words to those bound by chains of ignorance to their demoralized and decaying bodies, they are freed and soar upward into the realm of Wisdom themselves.

As Wisdom lights up the darkness, man finds that his powers for doing good and uplifting his fellowman are dependent largely while in this world of phenomena upon that instrument through which he radiates his thoughts. If he listens carefully for that inner voice of Spirit, which is the mouthpiece of Wisdom, it will suggest to him many ways for improving his radiating centre and making it a better instrument for his work.

As he learns to centre his consciousness in the Silence of Mind, from which he draws all Wisdom, he will find himself studying the mechanism of the body. As he sinks deeper and deeper into that consciousness, which is not identified with form, he will in time become so separated from the body as to see it as it really is — merely a piece of machinery acted upon by an intelligent force. However, as he proceeds with his investigations into the nature of this most marvelous piece of machinery he will be surprised to find that as he transmits to it a thought it takes it up and uses it automatically and without reference to its derivative cause; that is, he will find that it is purely an automaton and runs fast or slow, regular or irregular just according to the quality and quantity of the energy he transmits to it. He will find that if he transmits life to it that it will become more active, and if intelligence, it will manifest better understanding.

But this machine has one peculiarity — it claims all these transmitted qualities as its own, and not derivative. If you feed it Wisdom, it will take it greedily, and then turn right around and claim that it evolved its understanding from itself. It will then attempt to make its new influx of Wisdom fit the material surroundings in which, by virtue of its character as a machine, it is cast. If you give it life by your power of thinking and holding in mind the idea of unlimited life, it will take that life and apply it in the relations which it has established on its plane — or, as we say, the lusts of the flesh. If you allow it to do this it will deplete and destroy itself through an ignorant use of that which you gave it for good. It will do good and carry out your wishes if you know yourself to be Spirit and Mind, and not body and sensation, and constantly hold it in check by that wise thought. If, however, you transmit to it in the Silence these mental energies

and then when coming out into the world of effects let it cause you to believe that its sensations and beliefs are *you*, you will for the time suffer with it. But if you can always hold clearly in mind that you are Spirit—the power behind all form and visibility—free from all limitations of the phenomenal, which show forth in the many forms of incongruous relations which produce what the body calls sin, sickness, and death, you will ere long bring it into such harmonious relations that it will be free from these disturbing conditions.

Then as you train it to conserve the energy which you give it you will find it a very much superior machine for transmitting your thoughts. If you had a dynamo to which you were transmitting quantities of power that it wasted or threw away in its ignorance, you would slow up on the power and transmit a quality that would teach it a remedy. So when you find that the thoughts you are sending to your human machine are causing it to run fast one day and slow the next, or to be up in spirits today and down in the valley to-morrow, call for Wisdom and send it the thought that will regulate.

You want just as perfect a machine as possible through which to manifest. You each have a great work to do, and as the Irishman said, you will be a long time abroad before you find a better body than the one you now have. So it stands you in hand to perfect it. This you can only do by Wisdom and Understanding, which you come into relations with in the Spirit. Hence, if you want Wisdom, ask of God. Now this Wisdom is you—your real self—and it will come to you as of yourself. If your body, or dynamo, is not filling your highest ideal as a manifestor, ask of Wisdom for a remedy. You may be giving it plenty of life, but at the same time some disturbing quality in connection with it, such as envy or jealousy, and it may manifest cancer; or you may be running in *pride* and *arrogance* with your life, which it will carefully picture forth in some discord. If you are feeding it *life*, and letting timidity and fear filter in along with it, you may look for catarrh and deafness. But we might go on indefinitely, for there is a long line of subtle disturbing thoughts that will make your machine wobble if you transmit them to it. Anger

or irritability will throw it almost out of gear, and sex lust will corrode all its delicate and intricate parts in a disastrous manner.

Just here is a very important point in the matter of keeping the human dynamo in first-class running order, and that is the conservation of sex forces. Your dynamo stores up in the sex nature the surplus life you declare for it, and if you let it have its own way it will choose to waste that life in fleshly indulgence, followed by the depletion and reaction usual thereto, and which are inevitable so long as you permit it.

If, however, you have found Wisdom and the Understanding which it brings to your consciousness, you will inform your dynamo that its desires are not your desires. You will hold firmly in thought that your desires are of the Spirit and not of the flesh, and that all your substance must and shall be used to spiritual ends. When you do this and firmly put your foot down on all its persuasive arguments to go along in the old way, you have added a thousand fold to the durability and power of your dynamo.

Now you need never be in doubt as to the right use of the potentialities which God transmits to you. He gives you Life and Intelligence, and He also gives you the ideals upon which to build harmonious surroundings. You can make for yourself through their right combination a heaven on earth. You are every moment of your life the recipient of some new and higher idea of perfection. God is constantly suggesting to you relations that will increase your happiness. If you are not satisfied with your environments it is evident that you are not living up to your highest ideals.

The ideal is always just a little in advance of the manifestation, and you stagnate if you are not constantly making better your surroundings.

The fact that you are not satisfied with your state is evidence that there is an ideal before you to which you must attain. If God has given you *life* sufficient to the formation of discordant combinations you can with Understanding transform that same life into conditions of harmony. When people get restless and dissatisfied with their lives, a new and higher ideal has presented itself, which they in a blind way are attempting to express.

The great running to and fro in earth today is evidence of an unattained ideal in the race mind. Old conditions are not fulfilling the demands of the higher concepts of men, and they are seeking for a remedy in the external. Their great diversity of opinion as to what the remedy is and how it should be applied is evidence that they are looking in the wrong direction. No, you must look to God for the Wisdom and Understanding necessary to the righting of all wrongs and the harmonizing of all conditions. God drops down to you every day of your existence some high ideal and you feel its presence in your innermost being, but you put it aside and allow appearances, custom and precedent to deter you from doing that which you know is the promptings of the Spirit. Thus you are ground daily between the upper and nether stone of dead effects and your living self.

Oh my friends, there is a Supreme *will* over us that when accepted shall lead us to all harmony and peace if we will but acknowledge its presence every moment of our lives and follow to the letter the high ideals which it flashes before us. We cannot plead ignorance of this Supreme Spirit of Wisdom for we have all at some time come into conscious relations with it.

"Of this pure nature every man is at sometime sensible. Language cannot paint it with his colors. It is too subtle. It is undefinable, unmeasurable, but we know that it prevades and contains us. We know all Spiritual being is in man," said Emerson.

Yet it would not be fair nor honest to claim that we all come into an understanding of this Divine Oversoul without struggles. It is our birthright to be in no other understanding but we are *sons* of the *Father*, and have the faculty of bringing forth in manner like He, the *Universal*, brings forth. We are in a sense free to bring forth children of thought for which we are held responsible, and we must see that they are carefully trained into harmony with the Whole. We have brought forth and are ever bringing forth mental creations that know no father nor mother but the one that gives them birth, and to them we are bound as a parent is bound to its child. The universal Father is not responsible for them, and no other child of the Father is responsible for them. We are born

into a kingdom in which are all things in the unformative state, as it were, simply waiting our mental hand to shape them.

Man is essentially Mind, and the first emanation of Mind is a formless substance which symbolizes that Mind in its universal aspect. That symbol is of a nature beyond the description of words, but those who have the faculty of seeing interior planes of consciousness, tell us that the new-born infant is surrounded by a white, soft, fleecy substance, which to the clairvoyant eye looks like the halo which artists paint around the heads of saints. This is that which takes form at our thinking. The movements of Mind in bringing forth its creations are described in the first chapter of Genesis in a way that he who has the Spiritual key can unlock. This description not only applies to the creation of the universal cosmos, whose externality we behold in the heavens, but it also applies to the creation or bringing forth from Mind the world with which each individual surrounds himself, for every man and woman is a little universe, having in an unexpressed condition all that pertains to the great universe of which they are miniature copies. Even our physical philosophers tell us that in a single monad of the protoplasm are the possibilities of a universe.

The atoms composing your bodies each corresponds to a star or planet, and for ought you know each may be as densely inhabited as this globe on which we seem to live. A consciousness of time and space is a barrier that moulds all things to a relative condition of breadth and thickness and length, which is cognized by the external senses only.

Internal perceptions may tell an entirely different story, and you may sometime come into a consciousness that will show your thoughts pictured forth as stars, suns and systems revolving about your centre of Intelligence as does our planetary system about its sun.

Now you create your heaven and earth just as is described in the first chapter of Genesis. In the beginning your Mind creates its heaven and its earth; and its earth (the formless substance of ether mentioned as surrounding all forms) is without form and void, and darkness is upon its deep, that is, it is not lighted up with your consciousness. Then your spirit moves upon the



face of the waters and you say, "Let there be light," and there is light. Then you see the light that it is good, and you divide the light from the darkness, that is, you separate that which seems to you to be life, light, and intelligence from that which is otherwise. Then you call your *good* day; and that opposed thereto, night. This is the period of discrimination. So on to the sixth and last day of bringing forth, your world is formed just according to the consistency with which you adhere to the promptings of the Divine within. If you create in Wisdom, the order of procedure will be like that described in Genesis, and on the sixth day you will bring forth the full stature of man in the image and likeness of God, Christ Jesus, who will have dominion over all the earth, or the universe of forms which your orderly thinking has brought forth.

The one essential point, however, in the creation of your universe is that you do it in harmony—decency and order. To do this you must be guided by the *Divine Wisdom* within you. That of some other individual will not answer for you, and so long as you make your thinking conform to that of another you are living and creating in sense instead of Principle. Only those creations are harmonious and enduring that are brought forth from the depths of *your principle* guided and inspired by your highest ideal of perfection.

If you have been creating your world according to the plan laid down by some other person, or if your consciousness has forgotten to look always within for guidance, you find your creations in a state of chaos. There is anarchy in your members. You find that portion of your domain called the head has periods of aching. You are told by the student of physiology that it is caused by congestion. But could you see into the realm where cause first manifests its work you would behold the vital life currents, which your thinking has set in motion in your "earth without form and void," disturbed by some turbulent thought. You have let loose into your world some beast or creeping thing conceived in ignorance—wrong relation—you forgot your God and used your creative power to bring forth vampires that suck your vitality in disease and discord.



So every departure from thinking in that perfect harmony which the Supreme Good always inspires finally manifests itself in the antics of some wild beast in your field. There are at your hand all the materials for a perfectly harmonious universe, and the supply of Wisdom necessary to arrange it is also there, but you are free to be guided by it or not, as you prefer. The creating goes right on, however, because you cannot think without producing a corresponding image which forms a part of your environment.

Hebrew scholars say that the words in the first verse of Genesis rendered "In the beginning God created," should properly be translated "In Wisdom God created." Thus we see how important a thing is Wisdom in the world which we are daily and hourly forming. It is written that God asked Solomon what he would have above all things. He answered, Wisdom, and then all things were added unto him. Jesus Christ said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Wisdom will produce harmony, which is heaven, where all things now are.

When man in his meekness and humility asks the Great God that he may be shown the Wisdom of the Spirit there dawns upon his understanding a new light. He sees God as All and in All *in essence*, but not always in *relation*. There is but one *Life*, and God is that Life. But life as we behold it in externals or visibility is action — the effect of thought — and does not include Wisdom unless he who has invoked it claims Wisdom for it. We must understand first, last and always that God is Principle and does not enter into any action as a finality or in His wholeness. Thus we see the principle of mathematics involved in the statement that  $2 \times 2 = 4$ , but it does not follow that all the intricate calculations possible to mathematics are expressed therein. Back of and as a possibility lies that Life and Intelligence necessary to every conceivable expression of the Infinite, but just that measure is expressed which consciousness beholds. God is not in the visible universe, strictly speaking, but has expressed His potentialities therein just to the extent that we behold them.

Hence, in forming his world man should ask first for Wisdom; should invoke Wisdom by claiming it, praying

for it, demanding it, working for it, for without it he is a ship without a compass, an ignorant child with his hand on the throttle of an engine, a creator forming by the power of his word a universe to which he is bound like Prometheus to his rock for having stolen the fire of heaven and given it to men. The vulture (or false sense) is sent by Zeus (the law of right relation) to eat daily from his liver (the discriminating faculty) until Hercules (power from on high) sets him free.

Man is through inherent law bound to the energies which through thought he sets into action, and he should ever be alert in the search for Wisdom in order that he may not set in motion any force that will not chord with Divine Harmony. Every master, adept and mystic who has caught a glimpse of the plane of causation has said, "Seek Wisdom." It is the jewel of the soul.

The Hindoo Book of Golden Precepts says: "The *wise ones* tarry not in pleasure grounds of sense. The *wise ones* heed not the sweet-tongued voices of illusion. Seek for him who is to give you birth in the hall of Wisdom, the hall which lies beyond, wherein all shadows are unknown and where the light of truth shines with unfolding glory. That which is uncreated abides in thee. Disciple, as it abides in that hall. If thou wouldst reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine that thus the twain may blend in one. Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts will overpower and kill thee. The Self of Spirit and the self of matter can never meet. One of the twain must disappear; there is no place for both. Ere thy soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection."

These precepts were given, by the wise sages who had passed the portals of the mystic gate, unto the neophytes who were just entering the higher path. We today stand in need of such precepts from those who have passed over the way which so many of us in this new awakening are just entering. We are coming into the understanding of

mental dynamics that will require the greatest Wisdom in handling. We are in use of the silent powers of Mind, dealing with forces whose potencies have no comparison in the realm of sense. We need Wisdom to direct us in the use of this subtle, mental dynamite — for dynamite it will surely prove unless we use it with discretion. To assume that because *all is God*, therefore, all we seem to see with the eye of sense is good is a dangerous heresy. It is the subtlety of mortal thought leading its victims into delusion.

God is all Life, all Love, all Wisdom, all Intelligence, and all manifestations of these qualities must come from that one and only Source, for there is and can be no other. But are the relations and combinations of those qualities always of God? Here is where Wisdom — discrimination — is necessary. God is Principle, from which all qualities flow. God gives His substance to man — to concrete consciousness — to be used without stint. The manifestation of life we see in the animal does not include the same amount of intelligence as does an equal amount of the same life in man. So in the forces of nature we find life — action — with but a modicum of intelligence. Blind forces we call them. Elijah found that God was not in the earthquake, the whirlwind, or fire, but the “still small voice.”

To say because Principle supplies the life that raises the arm of the murderer God therefore sanctions the act, is shallow reasoning. He who thus reasons has not seen deeply into cause, has not asked Wisdom for her light. Let us repeat — God is Life, Love, Wisdom, Harmony. Man is the expression of those qualities coming to an understanding of himself through their combinations.

He is not an automaton moved about without volition on his own part, but he is, as it were, supplied, or supplies himself, through desire, prayer, aspiration, affirmation, with the manifestations of these qualities, which are ever at his hand in the bosom of Principle. God gives freely to man of His abundance to use as he wills. All external combinations of these internal principles are accomplished through the I AM of man, and they always appear as if coming from himself. They also form part of himself, and he feels himself to be them and in them.

Thus God's responsibility really leaves off at the point of delivery to man of the attributes which He so generously supplies in response to demand. Jesus said, "For the Father judgeth no man; but has committed all judgment unto the Son." If a man asks for life alone he becomes invigorated with that principle which gives motion. He burns with desire to do—he is full of the fires of desire, and must act. Here is the point of danger. One whose consciousness is centered in sense, that is, one who thinks that because he sees life in the visible that Wisdom is also there, and that it is therefore a sanctioned expression of the Divine Mind, immediately jumps to the conclusion that all the acts of men must be of God. If all the acts of men, then all the desires of men, and if all desires are from God they should be satisfied. Following this course of blind reasoning his senses tell him that God is in the lusts of the flesh, and it is therefore proper for him to satisfy them. He is not armed with that quality of Wisdom, which when invoked in prayer, or affirmation, would show him that these are the untamed beasts that man was given dominion over, that when rendered docile by his word, guided by Wisdom, will serve him in love and harmony, instead of plunging him into the disintegration and destruction that follows their indulgence in lust.

The mystic says: "Do not believe that lust can ever be killed out if gratified or satisfied, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong like to the worm that fattens on the blossom's heart."

If man invokes life alone he is invigorated along all the lines of personal expression. To hold in mind and affirm day after day that "I am Life" will call into expression that principle of action until it suffuses every faculty. It energizes all the latent qualities of the animal soul. The egotist finds himself puffed up until his head will hardly stay on his shoulders, and a word of praise intoxicates him until he fairly reels in delirium.

The Hindoo teacher of soul discipline long ago recognized this delusion and warned his pupils thus: "Shun praise, O Devotee. Praise leads to self delusion. Thy body is not self, thy Self is in itself without a body, and either praise or blame affects it not. Self-gratulation is

like unto a lofty tower up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself. Be humble if thou wouldst attain to Wisdom. Be humbler still when Wisdom thou hast mastered."

Truly, Wisdom is the power that lighteth every man that cometh into the world, and without it man is not man but a tempest-tossed barque that continually seeks but never reaches port.

The quality of Wisdom is necessary to the adjustment of the many conflicting questions of existence. The wisdom of man falls far short of solving life's problem, and he may never know its meaning until he asks of God that Understanding may be given him. When the Father opens his interiors with that Divine Light the faculty of discrimination is born unto him. He sees that life without Love and Wisdom is a medley, an orgie in which sin and sorrow and death are active participants.

When the Wisdom of God flashes out in man he demonstrates understanding in his daily life. "By their fruits ye shall know them;" that is, those who are born of the True Spirit, in which is involved love and wisdom, show it forth in every thought and deed of life. A royal courtesy graces the manners of the boor, and a nice regard for the rights of others is evidenced in the heart of the ingrate. The unjust becomes just, because the Spirit shows him that the perfect equilibrium must be sustained through each and all.

If you are open towards God you know instinctively whether or not a proposition is in harmony with Truth. That reasoning which says, "God is good and God is all there is, hence, the indulgence of the lusts of the flesh is good," is swept aside by the pure in heart without a moment's consideration. The merest grain of Wisdom which they may possess tell that such a deduction is false.

Wisdom has outlined the perfect man — he is the ideal born of God — the Christ within — which constantly holds before the mind's interior consciousness that harmonious relation of qualities that will ultimate in an expression of that perfect ideal. All the sophistry of the mortal cannot put it out. It may for a time appear to be overshadowed by the noisy clatter of sense, but sooner or later shows its

inborn superiority by again coming around to its highest ideal of good.

Who is so ignorant that he does not know the fruits of the Spirit?

Even the tiny child instinctively feels the harmony and gentleness which the pure in heart shed about them wherever they go. No one need be in doubt as to who has found his God and who has not. It will show in every tone, every step will betray it—it must suffuse with a halo of purity and peace the whole man or woman. It has been described and dwelt upon thousands and thousands of times. Its patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity, have been cited since the world began as that which manifested the good.

Jesus the Christ was a manifestation of this pure Spirit. His wisdom and love went hand in hand. His whole life was spent in doing kind acts, uplifting acts. He inspired men and women with their true worth by his example. He told them that his power to do these things came from the Father, and that they could do the same and even greater things.

He prayed that they might be one with the Father of Wisdom and Love as he was one with Him—"That they may be one; even as thou, Father, art in me, and I in thee that they also may be in us, and the glory which thou hast given me I have given unto them; that they may be one even as we are one; I in them and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovest them even as thou lovest me."

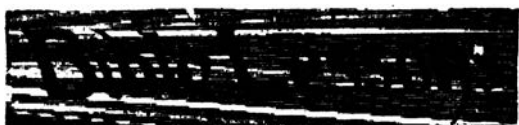
---

"Do not look for wrong and evil,  
You will find them if you do;  
As you measure to your neighbor  
He will measure back to you.

"Look for goodness, look for gladness,  
You will find them all the while;  
If you bring a smiling visage  
To the glass you meet a smile."

---

We cannot be helpful to a living soul until we learn to see things and people at their best—as thoughts of God made visible.—*W. R. P. Jr.*



BY LEO VIRGO.

## Lesson 11. March 18.

Jesus at Matthew's House. Mark 2:13-22.

GOLDEN TEXT—*He said unto him, Follow me.* Luke 5:27.

Matthew was a publican. The word "publican" comes from the Latin *publicani*, those who gathered the *publicum*, or public state revenue. Roman knights were usually at the head of this work, but farmed out the collection of the taxes to under officers, who in the New Testament are termed publicans. Of these a Bible commentator says: "They were the lowest and worst class of the native population, since no others would assume a task so hateful. They were required to pay over to their superiors the exorbitant sum fixed by the law, and depend for their profit on what they could make by fraud and extortion. They often overcharged, brought false charges of smuggling to extort hush money, seized upon property in case of dispute and held it until their levy was paid, forbade the farmer to reap his standing crops until they had wrung from him all that his penury could produce. They were universally feared, hated, and despised throughout the empire, but nowhere more than in Palestine."

Jesus represents the I AM in each of us illuminated with Truth, and bringing into right relation every faculty and tendency of the mind. Then we must all have the Matthew tendency. In some it may be weak, in others strong. It is that in the mind which says, "I must have my *rights*." It clamors for those "rights" in the name of Justice, who in temporal things is represented by the Roman ruler, or metaphysically, the dominant desire of the sense consciousness.

Lust claims marital rights and levies a tax upon the whole system, which is enforced at the expense of bodily depletion. Appetite and avarice are prominent in their claims and cause much misery in the consciousness in



carrying out their demands. There are rights of social and official positions that some people contend for. Their dignity must not be offended—they insist upon *their rights* at all hazard. This subtle idea of selfishness in its various phases sets up a whole lot of minor petty mental traits until what was a good and noble faculty becomes a despised one.

But the saving power of the Son of man, the I AM, when illuminated by Truth is equal to the cleansing of all these foolish and ignorant states of consciousness. The good in them must be brought to light. The Pharisee condemns, but the Truth stoops to conquer. The illuminated I AM goes into all parts of the consciousness and becomes acquainted with the sources of every thought and act. The greater the sinner, the greater the need of salvation. "I came not to call the righteous, but sinners."

---

## Lesson 12. March 25.

### Review.

GOLDEN TEXT.—*The Son of man came not to be ministered unto, but to minister.* Mark 10: 45.

One in the understanding of Truth—the omnipresence of all Reality—attaches to the word "review" no thought of retrospection. His *review* is of things now alive, not dead history nor events passed into oblivion. What would be thought of a general who, in the annual review of his troops, sought to call up the spectres of those killed in battle? Generals do not do that; they review the living men before them and pass judgment upon their capacity as presented in the living present. So the merchant takes a "review" of his financial condition, and bases his worth upon the assets now on hand.

These are valuable pointers to those who are now and then in the habit of reviewing their lives. Most people think that a review of this kind should include a raking up of all the past, with its failures especially prominent, that we may learn by experience. But this is not a review from the God standpoint. God does not care what you were as an infant, nor a youth, nor a young man or woman. What are you *now*?—that is the important point.

Again, in taking stock of yourself are you counting what you *seem* to have or what you have in reality? Most people



count the seeming things and ignore the real things. You may be counting your life a failure because you have not succeeded in certain worldly ideals. The world looks at the possessor of temporal things and says, this one is successful, but the Lord may say, Take away that seeming talent and give it to the one who has the real treasure.

It is profitable to review yourself often from the standpoint of the Real. If you have even a little spiritual understanding, count it large, very large when compared with temporal successes or possessions. In his day Jesus was counted a failure, and 'tis a question whether he did not himself at times feel that his mission had fallen short, as when he cried, "My God, My God, why has thou forsaken me!"

This was the personality; that humanity in him as in us all, which looked at the seeming and took it into account. Let us *know* that the spiritual only is real. If we have the light, and are using that light, we have the key to all success. Love is Real, Truth is Real, Justice is Real, Integrity, Honesty is Real. If your name is Jacob (*Supplanter*), one who is journeying from place to place to find satisfaction, counting the past and looking to the future, change it to this "Is-rael," and find peace in the Lord's Reality.

NOTE.—An explanatory note should have accompanied the February 25th lesson in last issue of *UNITY*, where Jesus is interpreted as being born in Nazareth. There are always two births: first, the birth in the ideal; second, the birth in the visible. Jesus was born in the ideal at Bethlehem of Judea, and "brought up," or brought forth to visibility, at Nazareth. That Bethlehem is the Spiritual birth is carried out by the esoteric meaning of the words Bethlehem, "house of bread," and Judea, "praise;" which means that Jesus, the I AM, is first born in *spirit substance*. The second birth is in Nazareth, "branch," or outer expression ("I am the vine, ye are the branches"). It was generally understood in his day that Jesus was born in Nazareth, hence he was called the Nazarene. "Can any good thing come out of Nazareth?" Joseph is also given as his father; then in the same chapter it is stated that the Holy Ghost was his father.—Matt. 1. This duality is carried throughout the history of Jesus. The explanation is that the *Christ* represents the Divine Idea, and *Jesus* that Idea personalized. Christ is born of spirit substance; Jesus is born of flesh and blood. That flesh and blood out of Nazareth must be raised to the Christ standard of perfection, through which comes the agony, the crucifixion, and final at-one-ment.

## Lesson 1. Second Quarter. April 1.

The Beatitudes. Matt. 4:25-5:12.

GOLDEN TEXT.—*Blessed are the pure in heart for they shall see God.* Matt. 5:8.

"He went up into a mountain" means that the **I AM** ascends into the higher regions of consciousness.

"He opened his mouth and taught them." The **I AM** becomes the open door through which spiritual truths are reflected into the common thoughts.

"Blessed are the poor in spirit: for theirs is the Kingdom of heaven."

Let those who think they have great spiritual acquirements give them up, become poor in spiritual pride, then the real Kingdom with all its enduring riches shall be theirs.

"Blessed are they that mourn: for they shall be comforted."

Those who cry and yearn for the spirit shall receive its consolation.

"Blessed are the meek: for they shall inherit the earth."

Thoughts receptive to spiritual realities, though unseen, take hold of that invisible *substance*, "of which worlds have been framed by the word of God," and it becomes theirs — they possess it.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled."

The sincere desire to do right — the longing for the pure, the just, the true, shall meet with fulfillment.

"Blessed are the merciful: for they shall obtain mercy."

Charity begets charity; love begets love. Forgive yourself, everybody, and the consciousness that there is "no condemnation in Christ Jesus" shall be yours.

"The quality of mercy is not strained;  
It droppeth as the gentle rain from heaven  
Upon the place beneath it; it is twice bless'd;  
It blesseth him that gives, and him that takes."

"Blessed are the pure in heart: for they shall see God."

God is love, and they that love without the adulteration of selfishness, nor the lust of sense, come into the very presence of the Good — they actually see God.

"Blessed are the peacemakers: for they shall be called sons of God."

The ability to say "Peace!" to the turbulent waves of thought, and have them obey, entitles man to the sonship of the Most High.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the Kingdom of heaven."

They who have withstood and overcome in Truth's righteous way the persecutions of sense thought shall have harmony within — the Kingdom of heaven.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you."

When the shafts of ridicule and censure come thick and fast because of your steadfastness to the I AM principle, ward them off by words and thoughts of rejoicing, because it is the evidence of the *power* of your thought and word. You are developing the Kingdom of power within, which is the acme of all spiritual attainment. Do not resent the stirred up thoughts, but in the Kingdom of your own harmony quietly be glad.

NOTE.—The Scripture quotations in this lesson are from the revised version of the New Testament.

## Lesson 2. April 8.

Precepts and Promises. Matt. 7:1-14.

GOLDEN TEXT.— *Whatsoever ye would that men should do to you, do ye even so to them.* Matt. 7: 12.

Metaphysically speaking, judgment is a faculty of the mind which can be exercised in two ways—from sense perception or spiritual understanding. If its action be based upon sense perception its conclusions are fallible and condemnatory; if upon spiritual understanding, they are safe.

Judgment is another name for discrimination, whose healthy action is absolutely necessary to that freedom of choice which all have. It is the wrong use of this faculty which leads to all the criticism and condemnation so prevalent in thought. "Judge not lest ye be judged" is the statement of a principle. You get back exactly the kind of thought you send out. This is a law that you can prove for yourself. If you are constantly seeing the shortcomings of those about you, those shortcomings will appear in yourself. What you see large in others you will find large in your own thought. Some people see evil

very large in the world, yet think they are above its smutch. They may succeed in suppressing the images which they are building up and vivifying with life and substance in the realm of thought, but sometime, somewhere those thought forms will find expression in the outer realm of their minds—the body and its desires. “With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you again.”

Yet we are to discriminate. “Cast not your pearls before swine.” Do not condemn in your discrimination. Here is the secret of the exercise of judgment based upon spiritual understanding. If you have caught sight of Truth and others remain in ignorance, you are not to censure or find fault with them.

If you are in doubt as to the right course to pursue. “ask and it shall be given you.” This is not an outward asking of men, or books, but from the Spirit within.

Do not doubt the ability of the Good Father to answer your questions. If you ask your earthly father for bread would he give you a stone? So if you ask the All-Wise Father for light and guidance will He ignore your plea? Surely not. But He will give much more freely of His good gifts than any earthly father could possibly give. because He is the possessor of all.

---

### Lesson 3. April 15.

The Daughter of Jairus Raised. Mark 5: 22-24: 35-43.

GOLDEN TEXT.—*He is risen, as he said.* Matt. 28:6.

This is given as an Easter lesson by the committee, but to the metaphysician it is rather an object lesson in healing. It may be interpreted as an actual occurrence, or as symbolizing an experience of the soul that has let its affectional nature fall asleep, and which is awakened through the lifting up power of the illuminated I AM.

As an object lesson in healing, we note the necessity of unwavering faith as a concomitant of the process. When the report came that the little maiden was dead Jesus said, “Only believe.”

Jesus saw deeper than those who were not spiritually awakened, and to him death was not what it seemed to them. They looked upon it as a total cessation of life.

and the horror of it made them wail and beat their breasts. Jesus always saw that death was a very deep sleep, and so spoke of it in this as also in the case of Lazarus. It is so referred to almost universally in the Epistles — "Those who have fallen asleep."

An understanding of this is wonderfully helpful in awakening people out of this deathly sleep, which sometimes, even quite frequently, overcomes the mind without any adequate physical or mental disability. The belief in death is a power in the mortal consciousness and thousands die every year, or "fall asleep," by admitting this hypnotic state into their minds. Children, being very sensitive to thoughts, are susceptible to this delusion, and thousands die from the fears of death cast upon them by doctors and friends.

The healer needs to put out of the very atmosphere of the room, as well as the patient's mind, all thoughts that believe in or fear death. Jesus put them all out of the house, and with Peter (faith), James (judgment), and John (love), went in and said unto the maiden, "*Talitha cumi*," Aramaic words, which are equivalent to "Rise, dear little maiden." What a touch of tenderness and that sweet sympathy which makes the whole world kin is here displayed in the nature of Jesus. "And straightway she walked," and he told them to give her something to eat. This is so exactly the experience of modern healing that we can well believe that it actually occurred. In nearly every instance the freed patient calls for food.

In the last quarter of a century this case of healing has been duplicated in various phases many times by modern metaphysicians, but no especial attention has been called to the cases, those who were witnesses having even doubted that the persons raised were really dead. And we rejoice to say that they were not dead — that there is no such thing as that awful condition of conscious oblivion which the sense mind sees and calls death. There is no loss of identity, no departure, no forgetfulness. All that ever was is here now in its varying states of consciousness. The true resurrection is to come to a realization of this — to know it in both its subjective and objective aspects. That is what Jesus did.

---

"The earth is full of the goodness of the Lord."



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,  
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt. 18:19-20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us to-day as fully and with as great power as He ever was, and He manifests Himself to all those who spiritually apprehend Him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection: after which, "ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render. The Father answers our prayer for supply through you.

This society has been in existence about ten years and has over 7,300 registered members. Hundreds have been healed mentally and physically, and its power grows stronger day by day.

The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady, price 75 cents.

*UNITY* is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance (nor any payment whatever from those who have no means of support), but will supply you with these helps to spiritual understanding upon your terms. We want you to be healed mentally and physically, and are giving everything we have to this end.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. A brief mention of your needs will help in the spiritual co-operation; but do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee St., Kansas City, Mo.

## THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

March 20th to April 20th.

Life is an idea in the Divine Mind. I can take that idea up and live, or lay it down and die. I belong to the *living*, and I now and forever choose to live in the One Eternal and Unchanging Idea of Life—Infinite Life.

## Noon Thought.

(Held daily at 12 M.)

There will never be a better time than the *now*. I regret not the past, I hope not for the future. I live, move and have my being in the presence of this vital *moment*.

## Daily Statements of Truth for Mental Discipline.

---

*Monday*—I freely let go the belief in lack of Spiritual power. All power in mind and body is given unto me, and I can do all things through the Christ Spirit within me.

*Tuesday*—I freely let go and deny the belief in the power and reality of matter and material conditions. I am not body, I am Spirit, and the unlimited freedom of Spiritual forces are moved upon and swiftly move at my word of truth.

*Wednesday*—I freely let go and deny the human belief that my body is matter and subject to cumbersome earthly laws. My body is spiritual and responds instantly to the spiritual thought of life, love, health, harmony and intelligence which I send it.

*Thursday*—I dissolve all the clinging selfishness of the sense consciousness with all greed of money, earthly power and carnal lusts. I dissolve all beliefs in poverty and lack for myself and for the whole world. I am one with and now quicken into manifestation the abundant, inexhaustible supply of Omnipresent Spirit. I am no longer anxious about money or support. God is my sufficiency in all things, and I am at peace.

*Friday*—I freely let go the belief in sickness, disease and weakness. I now know these to be human limitations and I absent them from my consciousness. I am in spirit and in truth vigorous health, strength, and wholeness. I now fully let go all fear, dread and anxiety. I am immersed in thy Omnipresent Power and thy protecting care is always with me. I am sustained by thee in all I do, and no harm can come nigh me.

*Saturday*—Discord, impatience and irritability are far removed from me. I rest in thy peace and harmony. My mind and heart are at peace, and I praise thy loving goodness. Ignorance and insufficiency no longer bind me. In thy Omniscience I am opened to all wisdom and understanding. I am the Spirit of Knowing and have removed all doubts far from me.

*Sunday*—I deny and dissolve all beliefs in devils, sin and evil, both for myself and for the whole world. Thou art Good and thou art All. Thou art all-power-

ful, therefore there is no power of sin or evil. I dissolve all fear of death and the grave for myself and for all men. I live, move and have my being in thy Omnipresent, Almighty Life, thy Unchanging Life, and I am lifted up. I am no longer in bondage to the appetites and passions of the flesh. I am MASTER through Christ. All is Spirit, and Spirit is Pure. That purity now permeates and transforms my whole being. The consciousness that believed in mortal error is now vanished, and I stand in thy Presence One with thee in Spirit, soul and body. Amen.

---

## Everyday Suggestions.

---

Can you not see how much depends upon our understanding the Author of our being?

When we *realize* that this Author, Cause or *God* of us, is inseparable from our real being, for is it not written, "*In Him* we live, move and *have* our being" — when we *realize* this, I repeat, then do we know *how to live*.

We do not doubt the abundant and omnipresent supply of air, but just open our lungs and inhale it with all assurance that it is ours, and *all we need* comes just as freely and easily as a little.

But remember we must *inhale* it; it don't breath itself into us.

- So with the great invisible universe of Omnipotent Life, Love and Mind, we must *consciously* appropriate by *thoughts* and *words* that living, active principle of Life, Love and Mind.

The wise one of old said, "Keep thy heart (which means *thought*) with *all* diligence for out of it are the issues of life."

It makes a wonderful difference what we think and say. One selfish, discouraged or unkind thought will bar us from the inflowing life; while every generous, loving, kind thought is a breath from Divine Life.

So you will see how diligent we must keep thought to have its *issue* life that the words we speak may become "spirit and life."

\* \* \*

Say till it permeates your whole consciousness and thus becomes a *living word*:



*My own* shall come to me.

There is no power in all the world to hold *my own* from me.

*My own* is life, love, knowledge, success.

*My own* is the life, love, knowledge and success of every child of man.

*My own* can meet with no prejudice or opposition.

*My own* has in it no shadows of doubt or turning.

*My own* holds me ever folded about with strength, plenty, love of friends.

*My own* is the Divine Thought that shines through me and illumines every thing I behold. For I Am Thy Expression, O God, and Thy expression everywhere shall respond to mine.                   \* \* \*

1. If you will take the *right medicine* you will not be slow in coming out of nervous conditions.

You remember that tempest-tossed boat, which the wind and wave seemed leagued together to destroy because those on board had forgotten *who* lay asleep in its bottom.

You will also recall what follows *his* awakening—the magic words, “*Peace, be still!*” and the storm obeyed.

Can you not, in these sense-tossed conditions of nervousness, remember that within you slumbers the Christ consciousness, which will surely command these clamorous conditions, and they will instantly obey his “*Peace, be Still*”?  
— M. F.

---

### Unmindful.

PAULINE FUNKE.

Tho' earth and air with gems were filled  
Unless the thoughtful mind were willed  
Their worth to know—  
'Twere well that dust should fill the space,  
And not an atom or a trace  
Their value show.

Tho' earth and air were filled with song,  
Accompanied by seraphic throng  
Entrancingly—  
'Twere vain the soul the song should hear  
Unless attuned the inner ear  
To melody.

The choicest blessings we possess  
Through custom to them may distress  
E'en to despair  
A burden be—of which we tire,  
Unmindful that we may require  
This very care.

## Acquiring Spiritual Knowledge.

W. F. EVANS.

The human mind is dual. There is an active, intellectual department of our being, and a passive and receptive nature, and the union of the two constitute the mind. The one is masculine; the other, feminine. This bipartite division extends down through the three discrete degrees of the mind, and even into the body. The function of the one is to act; of the other, to receive and to react. When we turn the receptive and passive intellect towards the realm of light, the "intelligible world," the light of truth will flow in according to our degree of receptivity. In this way, the Hermetic philosophers of all ages and countries claimed to be able to learn all that is known or ever was known, for it all exists in the world of ideas and in the universal Christ, and the Christ within us is in vital communication with it. This turning the receptive side of our mental nature towards the world of light is, in reality, the highest and most effectual form of prayer. The passive soul, with voiceless longing and in tranquil waiting, stands in silence as flowers turn toward the sun to receive its vivifying light and heat. A desire of spiritual knowledge for the sake of some beneficent use constitutes an affinitive attraction for it as certainly as a fading flower attracts the dew of heaven. The mother side of the soul, or the feminine element in men and women, which is a finite limitation of a universal, formless, receptive principle, is the receptacle and *continent* of all ideas. and from the world of ideas knowledge may flow into it. Thus we acquire knowledge by absorption, as a dry substance in contact with water will imbibe that element and become saturated with it.

\* \* \* \* \*

Such is the recipient capacity of the soul. The person who has thus learned to imbibe knowledge from its inexhaustible fountain and repository is no longer like the man who has to carry his empty bucket to fill it from his neighbor's well, but has in himself a well of the living water of truth springing up into everlasting life. He has

given up the vain and restless search abroad for what he can only find within. He has learned that heaven opens inward. Spiritual truth does not come to us from without, but from the infinite inner depths of our own being which are in communication with the universal Christ, in whom are hid all the treasures of wisdom and knowledge (Col. 2: 3). There is one-half of our dual nature, the feminine moiety in man and woman, that is, in its absorptive capacity, a boundless and passive receptivity, which, when turned towards the ever-present realm of pure intellectual light, receives it into itself; and the union gives birth in us to ideas which are flowers from the garden of God made up of celestial light and dew.

All true education is a spiritual development. Spiritual knowledge is imparted, not by verbal discourse merely, but by the silent influence of mind upon mind. It is a principle that has always been recognized in the world, that one mind, by the influence of its silent sphere, can lift another mind to a higher intellectual level. This is a truth taught by Plato. Socrates, in his dialogue with Theages (a word which signifies Divine Guidance), tells this story of Aristides, in illustration of the silent communication of knowledge from one mind to another. "I will tell you, Socrates," says Aristides, "a thing incredible, but nevertheless true. I made a great proficiency when I associated with you, even if I was only in the same house, though not in the same room; but more so when I was in the same room; and much more *when I looked at you*. But I made by far the greatest proficiency when I sat near you and *touched you*."

This has always been a method of instruction practiced by the Hindu adepts in teaching the neophyte the principles of their occult philosophy. The *chela*, or scholar, is subjected to the psychological influence of the *guru*, or teacher, who aims to impart to him knowledge through Universal Mind. The disciple waits upon the master in *spirit of emptiness*, and the intellectual sphere of the teacher's mind fills the vacuum. This is a method of education and of acquiring spiritual knowledge entirely unrecognized in our Western systems of instruction, but has long been known in the Orient, and was practiced by Jesus, and belongs to Christianity. The influence of the still

living personality of Jesus, when we come into sympathetic (or psychometric) relations with him, is called the Paraclete, or spirit of truth, which was promised to teach us all things and guide us into all truth. Jesus teaches more in this way than he ever did by verbal discourse. Jesus came into the world that we might have life, and have it in abundance. As some one has said, "The Scriptures teach, and it is woven into the entire structure of the New Testament, and when Jesus Christ came, there was, through and by him, such a giving of life to souls as made all previous giving seem naught." He lays down his life for men; in other words, he imparts his life, intellectual and moral, to us. He, as an incarnation of the universal Christ, came to be a quickening or vivifying spirit in a degree that no one else ever was; not as being the only one who is an example of the blending of the life of God with the life of man, but as depositing his own life in his disciples, and *that life was his life as he was after the resurrection and ascension*. The religion of Jesus Christ stands apart from all other religions, and has as its characteristic and distinguishing feature that he can and does lodge himself and incorporate and repeat himself in his true disciples, so that they no longer live a mere natural life but a supernatural life, a life so little their own that Paul could affirm in truth, "I am crucified with Christ; nevertheless I live; yet not I, but the Christ liveth in me" (Gal. 2:20). Through Jesus we come into communication with the Christ, in whom are hid all the treasures of wisdom and knowledge. The best schooling we can get in the principles of esoteric Christianity is an hour's communion every day with Jesus. We may in this way not only imbibe the light of the higher world but its life also.

Through Jesus, as a meditating personage, we may come into a living communication with the universal and only saving principle, which his name signifies and represents—just as if we were in the foul, poisonous air of a dungeon, and a tube should be let down, communicating with the upper and purer air—the air of immensity. Through this we can breathe the breath of life, the pure air of the boundless heavens. So in Jesus we have a communication with the Christ realm, and with the only saving, healing principle.—*From Esoteric Christianity*.

## Synopsis of Midweek Services.

At Unity Headquarters, Kansas City, Mo.

Wednesday, February 7th, 3 P. M. Leader: MRS. JUDGE HUNTER. Subject, "The Law of Expression."

Service was opened by singing No. 65. Thought held in the Silence: "I am hid with Christ in God."

Mrs. Hunter said: "I think I can do no better than to read for your edification one of Mrs. Cramer's lessons. It has been very helpful to me and I feel sure it will be to you."

We quote in part from this paper: "The great demand at the present time for a clear and clean presentation of the Truth of God and His relation to man is a call by the Spirit of Truth for the intelligent comprehension and realization by humanity that the all in all of existence is Christ-God with us; the proceeding forth of a Spirit to reveal anew again and again the truth of its Infinity.

"To have a right understanding of what our relation to God is and what is meant by the statement that Spirit is all in all, it is necessary to have a basis no less than Infinite Principle from which to reason. From this basis it is clear that Spirit is not infinite if I am left out, or if it does not include every existing thing. From this conclusion we seek to know ourselves in God. God's revelation to man in His Son now appeals to us with tremendous force and with vividness of vision do we realize His presence. It is proven by the law of expression that God so loves the world that He gives His only begotten Son (the truth of Himself with us), and this is done not to condemn the world but that the world through Him may be saved. The idea is that wholeness is salvation and is God-given.

"Every conclusion made in solving the problem of life must agree with Being. There can be no true solution of this problem apart from the Infinite Principle of Oneness. As Being is what I am, then every true statement made is true of me. This is self-evident. Our starting point and basis was that Spirit is infinite, omnis-

cient, omnipresent, and omnipotent, unchanging, inseparable, the all in all of Being and existence. Power cannot be conceived of apart from Omnipotence, and knowledge of anything cannot be conceived of apart from Omniscience.

“There can be no law of the Infinite One but its own inherent potency which must ever express itself according to the truth of its Infinitude. It is conclusive, then, that a source and cause produces that which is exactly like itself. This is proven to be true in divine and natural science. Truth, then, demands that we acknowledge the equality in substance of cause and effect. And as the Lord says to us, ‘Depart from me ye that work iniquity (inequality),’ and, ‘Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock,’ then we will be the wise builder who recognizes the equality of the temple and the builder, and put away all inequality.

“In the beginning God created the heaven and the earth. Since God alone is in the beginning, ‘I AM the beginning’ must be His own statement. Since the only One there is must be Omnipresent, there can be no beginning but within God. As it cannot refer to the making of cause, or something out of nothing, the beginning must necessarily refer to action — to what God does. For since God is all of Being, all of creative action and result, then ‘I AM,’ is: ‘I create’ is my action; and creation is the result of my action. The Law of Expression is the method by which Spirit expresses Itself in visible existence.

“As the figure one, the unit in the science of numbers, is the basis of all calculations, and from it all figures are derived, so in the study of Being, it is essential that we see that of all there is there is but one Spirit which is the Source of all creation and from which all forms proceed. As in the science of numbers there is but one principle underlying all problems, so in Divine Science there is but one Spirit underlying the infinite variety of living forms expressed. Creation is the expression of the Creator. The law of creation is the way by which the Creator manifests or produces creation. The law is from the invisible to the visible, from the Principle to the example, from the inner to the outer. Heaven shall have come when two

shall have become as one, the outer as the inner. In numbers, examples are the expression of the invisible principle, and are principle itself visibly expressed. So in Divine Science, creation is the expression of God and is God visibly expressed. In mathematics examples are the finished work of principle and are proof or evidence of it, yet they are not the cause but the effect of the principle. And it must be conceded that the example is all that is ever formed or made visible of the principle. So it is in Divine Science of Being, it is the Principle, Cause, Creator only who is made visible. In this work there is no separation between the Principle and the visible manifestation.

“He who understands the Law of Expression knows that his existence and all existing things are expressions of the invisible ‘I AM’ and are the invisible Spirit made visible, that scientific demonstrations accord perfectly with the Spirit of wholeness, the truth of the allness of Spirit. In this analysis, the claim that Spirit is to be conceived of only apart from embodiment, or distinct from form, is proven to be a fallacy, for this law proves the long-looked-for atonement.”

---

Wednesday, February 14th, 3 P. M. Leader: MRS. HARRY WALMSLEY. Subject, “What we may claim through the Christ.”

Services opened by singing “Glory to God” and “Infinite Love and Wisdom.”

“I am in my Father, and you in me and I in you,” was held in the Silence.

Mrs. Walmsley then read the first twenty verses of the 14th chapter of St. John and said: “This and many other passages in the Bible that I might read show us plainly what we may claim through the Christ. I have claimed many things since I came into a knowledge of the Truth, and have always received them if I was persistent and determined to have them. I have found that it all lies with me. I have many things to rejoice over. I used to wonder why God made this world and put people here to get sick and have so much trouble, and I used to think some pretty severe things about it, but I was rebuked and told that I should not talk so about God’s judgment and

wisdom, for it was not right and might get me into trouble, so I stopped, and simply thought that I would not do things that way if I was making a world. Then my husband was healed, and thus I saw there was something in Practical Christianity that the churches do not have, and I used to come to the meetings in order that Mr. Walmsley might keep up his interest in the Truth. I didn't think then that it had anything in it for me, but recently I have found that it has just as much for me as for anyone else. Now we are all Scientists."

The leader then told how her little boy, who is seven years old, treated a neighbor's child for severe cough and healed him in one night, and how a thorn which had broken off in the child's foot was treated out.

Mrs. Pearson then told of a lady in her neighborhood. 82 years old, who fell last week and broke her hip joint. "A young man just from college was the only doctor they could get at that time and he bandaged the limb and she lay there twenty-four hours before a surgeon could be found to go there. He could not do more than re-bandage the limb after setting the bone, and hang a weight from the foot, as there was no other manner of dressing the limb. He said it was the worst form of fracture they have to deal with and that the lady would never rally, she is so old and has so little vitality. He went away and the muscular contractions were occurring every three minutes. We treated her and I gave her some thoughts to hold, and in a short time the contractions had entirely ceased, and the pulse was normal, and there was no fever. When the surgeon returned the next day he was surprised to find the patient in such an excellent condition. He said that such a thing was not recorded in the books as that the muscular contraction should cease so quickly and that the pulse should be steady and no fever. He found that it would be necessary to change her from that bed to another and wanted to give her chloroform, but she objected and said she would trust in a higher power than that to give peace. Six of us, three on each side, raised her and put her on another mattress, all the time holding this thought, 'We are now upheld by Infinite Love and Wisdom, and you can suffer no pain.' The change was made without any difficulty or suffering. The pulse remained normal and no



fever appeared. After it was all over the doctor said: 'Well, I guess I will have to go to school again, for there is something here I do not understand. I am convinced that there is a power working here that is beyond anything I have ever seen or known. I must search this out.' Now, by this practical demonstration I have learned more about the Truth and gotten more self-reliance than I ever had before. This is a practical demonstration."

Mrs. Yancy told about her little grandchild falling down stairs and breaking her arm. She took the child up and assured it that it was nothing, bandaged the arm and treated the child and soon it was entirely well.

Mr. Gilruth told about a red hot end of a cigarette blowing into his eye, and the pain was so great he could not center himself to treat it, but a healer spoke the word and in a few moments the pain all left and the eye was restored to its normal condition. He also told about injuring his thumb so that the nail was more than half torn off. He treated it and declared that it was all right, the nail perfect, and the next morning it was healed.

Mr. Welker told about a lady in Kansas where he was visiting who was confined to the house with what the doctors called Bright's disease; they said there was no help for her. This lady was an earnest member of the M. E. church. "After I had been there a short time she went to church and everybody said, 'Why, I am glad to see you; how much better you are looking.' The next Sunday she went again and was met with the words, 'Why, how you are gaining. You are looking so much better.' That was two years ago and the lady is well and sound today. Now, I know she was treated and I know she got well. A neighbor of hers had six children, and two of them had diphtheria and had it bad. I know these children got treatments, and I know they got well right away. Two others then had it, and I know they got treatments, and I know they got well. I know an old gentlemen in Michigan who was so bad off that the doctors said he couldn't get well. A friend of his wrote me and shortly after that a friend on whom the old man had called said, 'Well, if daddy was to stay here long he would eat us out of house and home.' I know he got treatments, and I know he got well. I used to have vertigo very badly. One morning I was

trying to walk down the street and staggered so I said to myself, 'I must brace up or people will think I am drunk.' I came here and Mrs. Fillmore straightened me out in two minutes."

Many other very interesting testimonials were given and many demonstrations cited.

---

The service on March 7th was led by Mrs. T. H. Ward, who took for her subject, "Faith and Works." A very interesting and enjoyable service was held, and many were greatly strengthened and helped.

The principle points brought out were, that when we first start in upon this "Way," as Jesus called it, we have to use what faith we can summon. This is a blind faith, but our efforts are usually so blest that we soon gain courage and go forward with more confidence. But the essential thing is that we gain understanding. Then we *know* there is no failure possible, and our faith becomes absolute. We can prove our faith by our works, and we should, for faith without works is dead — it serves no useful purpose. Utility is the only excuse for being.

Only partial reports of these services are given because of lack of space. The discussions are always spirited and interesting and helpful and the attendance is good.

C. A. SHAFER, Secretary.

---

### Ask — Believe — Receive.

H. L. RICHARDSON.

Ask, not half-hearted, O my trusting soul!  
Fearful and doubting lest His hand withhold  
The Good. He hath said it — trust — believe —  
"Ask and ye shall receive."

Seek thou the path which leads above the strife;  
There Good abides — and the celestial life  
Unfolds the Peace of the Immortal Mind.  
Ah, seek and ye shall find!

Timid and trembling, yet filled with strong desire  
For Good — O soul the promises inspire!  
Thou art full of trust; faith turns the golden key —  
Lo! it is opened unto thee.

---

"My kindness shall not depart from thee."



**Devoted to Practical Christianity.**

---

\$1.00 per year.

Foreign Subscriptions, 5 shillings per year.

10 cents per copy.

---

Published on the 15th of every month by

**UNITY TRACT SOCIETY,**

**Kansas City, Mo.**

---

Entered in the postoffice at Kansas City, Mo., as second-class matter.

---

**CHARLES AND MYRTLE FILLMORE, Editors.**

---

## **Publishers' Department.**

*Unity is issued on the 15th, and Wee Wisdom on the 1st of the month.*

### **CLASS ANNOUNCEMENT.**

Our next class of Primary Lessons at Unity Headquarters, Kansas City, will begin Monday, April 2d, at 8 P. M., and continue one lesson each evening for two weeks. Special treatments also given in connection with the lessons when necessary. Free-will offerings only received for both lessons and treatments. Students from out of town can find board and room within a square of Headquarters at very reasonable rates.

CHARLES and MYRTLE FILLMORE,  
1315 McGee St., Kansas City, Mo.

### **REGULAR MEETINGS IN KANSAS CITY.**

Regular meetings are held at the Unity Headquarters every Sunday morning at 11 o'clock, at which there is a sermon by some member of the Society, and special music. Every Wednesday afternoon at 3 o'clock an open meeting of the Society is held, in which all take part. Also the Noon Silence every day 12 to 12:30. These meetings are helpful, and the power of the Spirit is always manifest. You are welcome to them all. Come and bring your inquiring friends.

Mrs. Kate A. Boehme, an advanced thinker and writer well known to students of the Higher Life, has begun the publication of a healthy scientific and spiritual journal at 1528 Corcoran St., Washington, D. C. It is called *The Radiant Centre*, and its mission is to radiate through philosophy, science and religion only the Good to all its readers.

Charles B. Newcomb, author of "All's Right With the World," announces a new book to be out April 1st, entitled "Discovery of a Lost Trial." Lee & Shepard, Publishers, Boston.

Dr. and Mrs. Jane W. Yarnall, of Chicago, are teaching an enthusiastic class in Oklahoma City, O. T.

*Riches* is a new four-column folio mental science monthly paper published at Ruskin, Tennessee, by E. W. Dodge, at 25 cents a year.

Mrs. Carra B. Ross, 613 South Jackson St., Belleville, Ill., has quite a supply of Science reading matter which she is willing to distribute to those who send stamps for postage.

There have been so many calls for the article "Seek Wisdom" that it is given our readers in this month's UNITY entire, and will be reissued at once in booklet form as a number of the Unity Metaphysical Series, so that all demand for it may be filled in the future at 15 cents per copy.

When I go into the silence for an hour daily I hold my Certificate of Membership in my lap. I usually give five minutes prayer for all members. Do you think the members would be willing to unite in prayer for "an abundance of new good hymns for congregational singing?"—T. [We certainly concur in this petition.—ED.]

Mr. and Mrs. Glover are devoting all their time to teaching and healing. Mr. Glover was for many years an esteemed local preacher among the Methodists. I cannot speak too highly of them in every way and their healing is beyond any that I have read of elsewhere, and they make no charges for it. Thus they do it for pure love and receive only what is given them voluntarily.—L. A. T., Adelaide, South Australia.

## REMEDIES OF THE GREAT PHYSICIAN.

BY HANNAH MORE KOHAUS.

There is hardly any disease or condition against which Mrs. Kohaus has not provided by giving different combinations of words of Truth to be used as remedial agents. The book is written in a high spiritual vein and will prove most helpful, practical and encouraging. These treatments cannot be too highly recommended. The article "What does it mean to give a treatment?" is alone worth the price of the book, which contains over fifty treatments. Leatherette, price 40 cents. Send for a copy to

R. KOHAUS, 40 Randolph St., Chicago, Ill.

Dealer in Metaphysical and Occult Literature

A wonderful change in the character of healing is going on with me. Scarlet fever, diphtheria, typhoid fever, have prevailed here this winter as epidemics. One treatment in most cases heals these acute forms of error. Telegrams come to me from nearly every State in the Union to treat these beliefs. I sat here writing a few weeks ago and a telegram came to treat a child in Brooklyn, N. Y., scarlet fever, and before I had time to read it another came from Indiana. I went on writing and in a few moments I felt (I cannot describe with words) the vibrations sweep over me like a great wave, "You are free," and I know they were both healed. Letters confirmed it. But what is giving me greatest peace is bringing light to many who have sat in darkness.—S. A. McMAHON, 129 Powell Ave., Chicago, Ill.

UNITY is sent to all subscribers until ordered discontinued. The demonstration of promptness and kind consideration is your part of the work.

---

"Health Germs," by Dr. A. B. Stockham, is a booklet in which the author gives a glimpse of a philosophy that not only makes health possible to all, but through a redeemed contagion may become infectious. This brochure is thoroughly scientific, based upon the law of affirming the good brings it to pass. Princess cover, 25 cents.

---

The booklet, "Talks on Truth," by Leo Virgo, contains four logical and convincing lectures which are calculated to help and bless all who read them. The common belief that all diseases originate from germs called microbes is metaphysically discussed in the article "How Microbes are Made." The other chapters are "The I Am in Its Kingdom," "How Shall the Dead be Raised?" and "The Development of Divine Love." Single copy, 25 cents; discount given in quantities; 47 pages.

---

#### A REASON WHY.

The various catalogues and advertisements of metaphysical publications have been carefully noted. While they are all doubtless good and true, and would give the student the long-sought-for light and peace, I shall take the "Cady Combination." My reason therefor is this: The easy and logical steps with which she takes a child along the road hunting its "God" is not only fascinating but glorious in its simplicity and clearness, and when the student grasps the idea that a loving Spirit—Father—God—is at the center of his being words cannot describe his joy and emotions.—A. B. Lowz. O'Briens, Wash.

---

#### A CLASS IN MINNEAPOLIS, MINN.

While Mrs. Annie Rix Militz has a permanent work in Chicago, she is not by any means confined there. She will spend the month of April in Minneapolis, Minn., teaching a class in Healing at the new Home which is being established there by Miss Frances Webb, who was recently in her training-class, at 1728 Ninth Ave., South, and the first lesson will be given April 3d, at 3 o'clock. She will also begin a course in Prosperity upon the same day in the evening at 8 o'clock. While Mrs. Militz is away the Chicago Truth Center, 3124 Prairie Ave., will still carry on its regular meetings under the auspices of her co-workers.

---

Commercial advertisements are not published in UNITY. Cards and announcements of those who are advancing the illuminating and healing power of the Word of Christ are printed, but we must know somewhat of the ability of the workers. One may be a good magnetic healer and know but little of the power of The Word. Such an one would not be admissible to our class in the healing school, because we do far more than heal the body. There are many schools of healing before the public in this great renaissance of primitive religion, and they are all pressing on to a divine end, if they are sincere in their efforts. But our periodical is limited in its capacity and we concern ourselves only with the *Power of the Word*.

Says a French proverb: "If you keep painting the devil on the walls, he will by and by appear to you."

---

*The Soul Life* is a new metaphysical paper appearing on our desk edited by Dr. J. B. Wasson, Los Angeles, Cal.

---

Mrs. Sara Thacker, author of "The Logos of the New Dispensation of Time" and "Concentration and Inspiration," has begun the publication of a monthly magazine at Applegate, Calif.

---

"The True History of Mental Science," by Julius A. Dresser, is a clear exposition of the facts concerning the discovery of Mental Healing and shows conclusively that the doctrine and methods originated with Dr. P. P. Quimby. If you desire to be thoroughly posted in the history of the rise of "The New Thought," send us 20 cents for a copy of this book containing 63 pages.

---

Mrs. Elene E. Wentworth, author of the little paper, "Something for the People," has written a class song adapted for all schools of Christian and Divine Science, either as a class song for adults or for children in the Sunday School. Words set to music with piano accompaniment, 50 cents; words set to music only, 25 cents. Address 204 Osceola Street, Denver, Colo.

---

There are many extra good things in the little book "Twelve Essays," by Fred W. Burry, Toronto, Canada. The subjects are Idealism, The Heart of the Universe, A New World, Birth of Consciousness, The Crystal Soul, The Determined Will, Our Immortal Future, The Temple of Delights, A Great Conquest, Beauty the Image of Harmony, Maturation of Thought, and The Center. These are articles that have appeared in *Fred Burry's Journal* and are now published together in convenient form. Price, 25 cents. 799 Euclid Ave., Toronto, Can.

---

DEAR UNITY—I take pleasure in announcing to the followers of the silent thought that the well of Living Water is overflowing and sending its rivulets throughout the land, giving health, strength and prosperity to those who partake of its cooling draught. For two years I was associated with Mrs. Eva C. Hulings (the great apostle of Truth in Denver) in the treatment of the afflicted and downcast. I still retain one of the rooms and continue the work that is given me to perform. My mind follows the rivulets and my desire is to do greater good. Through the blessings of Truth unity must come. Humanity constitutes the family of God. Brothers and sisters desiring aid through the silent but powerful thought of "Oneness" will please address me at the Elmore Hotel; those desiring to visit in person will find me in Room 605, Charles Building, Denver, Colo., from 9 to 12 each day, except Sunday. "Freely give, freely receive." The number who have received from this center includes every affliction known to physicians, not excepting leprosy and small pox. I treat the so-called contagious and infectious diseases with the same degree of freedom as attends my visitations with the healthy and free. I especially desire more cases of absent treatment.

KATHERINE B. MEDCRAFT

H. Emilie Cady's twelve "Lessons in Truth," bound in cloth, \$1.00. For many years the most widely read lessons upon the subject.

---

Complete volumes of UNITY from September, 1898, to September, 1899, containing the full course of "Primary Lessons," by Mrs. Annie Rix Militz, besides a vast amount of excellent reading on Practical Christianity can be had by remitting 50 cents. Mrs. Militz' lessons are also published in a pretty cloth-bound book, gilt lettering, at \$1.00.

---

The Divine Science Association of Topeka, Kan., has increased so rapidly in membership that the society has recently been obliged to move to larger quarters at 623 Quincy Street. A reading table has been added and much good work is being done. A Sunday School is held at 10 o'clock, and speaking by Prof. LeRoy Moore both Sunday morning and evening.

---

"And God said, Let there be light, and there was light." This movement of the Divine Mind to make manifest infinite intelligence is repeated by man, and he says, "Let there be Light" and there is LIGHT. This time it is a radiant center of light emanating from St. Louis. Dr. D. L. Sullivan and wife, and Theresa B. H. Brown are speaking the Word that makes this LIGHT manifest. This LIGHT shines in the form of a new eight-page monthly paper called *The Light*, published at 3003 Locust Street, St. Louis, by these widely known workers in the field of Practical Christianity. It will fill a unique and original place in metaphysical literature, in that it proposes to weave the healing and illuminating Word into anecdote, story and song. The first number is a success in this respect. Whoever begins reading it will not stop till it is finished, to the last line on the last page. Price, 50 cents per year.

---

A friend in New York asks us to bring all the power of the Unity Society to bear to erase the race belief in wearing spectacles. A denial of this error has in various forms been used by us as a "Class Thought" several times in the past twelve years, and it has undoubtedly helped to clear away the mists. Yet there are causes deeper than that of the race belief in failing sight and spectacles. These are secondary aspects brought about by a prior cause, which is undoubtedly the withdrawal of vitality from the nerves of the eyes. Many people can see at some time and not at others. This is because that vital substance through which the mind works in the body is more abundant at certain periods. The lusts of the flesh deplete the vitality of the organism and all the wires that lead to eye and ear and feeling are down. When this is the case denials and affirmations have no more response in the organism than the play of a telegrapher's key on a wireless battery. So let us affirm power to command and control sensation in the body; the power to control passion and appetite. Then, with nerves vibrant with the pure energy of God, we shall send the light of life to every organ, and every eye and every ear shall respond.



## OUR BIBLE OFFER.

To our readers who desire to secure a good Bible, either for themselves or their friends, we have made arrangements with the International Bible Agency whereby we can give them a first-class Bible at half the regular price. These Bibles are Self-Pronouncing, in clear type, and are full Teachers' Bible containing references, word book, and nine parts of new Aids, maps and illustrations. They are bound in "International" Morocco, divinity circuit, round corners, red and gold edges, silk head band and marker, and imitation silk lining.

Our offer is this: To all subscribers who pay in advance, and send us \$1.00 extra, we will send one of these Bibles, printed in Minion type, size  $5\frac{1}{8} \times 7\frac{3}{8}$ , postpaid; regular price of this Bible alone being \$2.00. Or, for a renewal or new subscriber, and \$1.50 extra, we will send a Long Primer type Bible, size  $5\frac{1}{2} \times 8\frac{1}{2}$ , postpaid; regular price of the Bible alone being \$3.00.

Thus you get the Bible and one year's subscription to *UNITY* in either case for the same or less than the regular price of the Bible alone.

---

## BOOK REVIEWS.

*REINCARNATION IN THE NEW TESTAMENT*, by James M. Pryse, will be appreciated by those who seek Scripture authority to substantiate reincarnation. The evidence of Jesus acceptance of the doctrine is here clearly set forth. The author is doubtless well acquainted with the languages in which the Scripture was originally written, and he gives in his citations all the various shades of meaning of doubtful words and phrases. His interpretation of Scripture is unusually spiritual for one who is so accurate in observing the nice shades of meaning in the letter. We found the book both profitable and interesting, and do not hesitate to recommend it to all who are asking about Scripture authority for reincarnation. Bound in cloth, 92 pp.; price, 50 cents. Elliott B. Page & Co., New York, publishers.

*THE CUSTOM OF BARTER*, by Henry Western Miller, of Kansas City; paper, 242 pp; price, 50 cents.

The author of this most exhaustive study of the monetary problem is peculiarly fitted to handle the subject in a right way, and that he has done so any careful, thoughtful reader of this book will testify. Mr. Miller is a thorough student of metaphysics and quick to discern its various phases in the commercial methods of the world, and point out the remedy for the many failures in our financial system to meet the needs of the people. The book is exhaustive in many ways—it cites authorities from every school of thought and is a monument to its author's wide reading—the result of twenty years of study. Our space is too limited to even hint at a review of its most comprehensive treatments of the custom of barter or exchange of values between men. Light is thrown upon the subject from so many sides that it must be studied in its entirety to be comprehended. We commend the book to all who seek a broader and deeper understanding of money, its place in the world of exchange, and the remedy for existing evils in commercial methods.



## Metaphysical Publications.

---

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 1315 McGee Street, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee Street, Kansas City, Mo.
- MIND.** Edited by Chas. Brodie Patterson. Monthly. \$2.00 a year. Life Building, 19 West 31st Street, New York City.
- THE ARENA.** Edited by John E. McLean. Monthly. \$2.50 a year. 19 West 31st Street, New York City.
- UNIVERSAL TRUTH.** Edited by Fanny M. Harley. Monthly. \$1.00 a year. 87 Washington Street, Chicago, Ill.
- THE LIFE.** Edited by A. P. and C. Josephine Barton. Weekly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal.
- THE ABIDING TRUTH.** Edited by E. Elizabeth Russell. Monthly. 50 cents a year. 6 Park Street, Peabody, Mass.
- THE HEALER.** Edited by F. E. Mason. Monthly. \$1.00 a year. 424 Greene Ave., Brooklyn, N. Y.
- THE NEW CYCLE.** Edited by L. E. Whipple. Monthly. \$2.00 a year. 465 Fifth Ave., New York City.
- EXPRESSION.** Monthly. \$1.75 a year. 211 Edgeware Road, W., London, England.
- PSYCHIC DIGEST AND OCCULT REVIEW OF REVIEWS.** Edited by Robert Sheerin. Monthly. \$1.00 a year. 178 Summit Street, Cleveland, Ohio.
- THE WORLD'S ADVANCE THOUGHT.** Edited by Lucy A. Malory. 50 cents a year. Portland, Oregon.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents a year. Oaklyn, N. J.
- 

### Metaphysical Libraries.

---

Unity Library, 1315 McGee Street, Kansas City, Mo.

Metaphysical Library, 1813 Polk Street, San Francisco, California.  
Books loaned at 10 cents per week; \$1.00 a quarter. Literature for sale. Orders filled from any part of the Pacific Coast.

Metaphysical Library, Room 4, 14 San Pablo Ave., Oakland, Cal.

Metaphysical Library, Scintor House, Devonport, Devon, England.

# Teachers' and Healers' Directory.

## ANNIE RIX MILITZ,

Christian Teacher and Healer.

Permanent address:

124 Prairie Ave., Chicago, Ill.

## MRS. FRANCES PERRY,

Christian Teacher and Healer.

Chicago Truth Center

124 Prairie Ave., Chicago, Ill.

## C. A. SHAFER,

Christian Teacher and Healer  
English and German Correspondence.

UNITY HEADQUARTERS:

1415 McGee Street, Kansas City, Mo.

## E. P. C. WEBSTER,

Teacher and Healer

1451 Lexington Ave., Chicago, Ill.

## MRS. THERESA B. H. BROWN,

Christian Teacher and Healer.

224 Chestnut Street, St. Louis, Mo.

## H. LOUISE BURPEE,

Teacher and Healer.

2431 Prairie Ave., Chicago, Ill.

## R. C. DOUGLASS,

Christian Teacher and Healer.

2 Wellington Street, Boston, Mass.

## H. MARTYN HULL,

Christian Teacher and Healer.

UNITY HEADQUARTERS:

1315 McGee Street, Kansas City, Mo.

## LYDIA J. WOOTON,

Divine Healer.

1930 Sherman Ave., Denver, Colo.

## D. L. SULLIVAN,

Christian Teacher and Healer.

3003 Locust Street, St. Louis, Mo.

## A. E. LOTHROP,

Christian Teacher and Healer.

Arlington, R. I.

## MRS. S. A. McMAHON,

Christian Teacher and Healer.

120 Powell Ave., Chicago, Ill.

## THE NATIONAL CIRCLE OF DIVINE MINISTRY.

Geo. E. Ricker, Emma Gray,  
Florence Day,

Christian Teachers and Healers.

9th and F Streets, Washington, D. C.

## CHARLES AND MYRTLE FILLMORE,

Christian Teachers and Healers.

UNITY HEADQUARTERS

1315 McGee Street, Kansas City, Mo.

## MRS. VIVIA A. LEE MAN,

Divine Truth Healer and Teacher.

717 Kansas Ave., Holton, Kansas.

## MRS. HELEN PEARCE,

Teacher and Practitioner of Divine and  
Mental Science, which is efficacious  
where all else fails. Most unqualified  
success with absent patients.

1810 Jefferson Place, Washington, D. C.

## HOME OF TRUTH,

Christian Teachers and Healers.

1231 Pine Street, San Francisco, Cal.

## MARION AUSTIN,

Christian Teacher and Healer.

6238 Madison Ave., Chicago, Ill.

## MRS. K. E. B. GILLESPIE,

Christian Teacher and Healer.

From the Denver Home of Truth.

133 West Third Ave., Denver, Colo.

## HOME COLLEGE OF DIVINE SCIENCE

3360 17th St., San Francisco, Cal.

M. E. Cramer, Pres. C. L. Cramer, V. Pres.  
F. E. Cramer, Treas.

## TRACY GOULD,

Doctor of Divine Science.

1914 13th St., N. W., Washington, D. C.  
Unity Literature on Sale.

## MISS JENNIE C. WAITE,

Teacher and Healer.

243 West 135th Street, New York City.

## HOME OF TRUTH,

Christian Teachers and Healers.

71 Lincoln Street, Santa Cruz, Cal.

## PRUDENCE L. GRISWOLD,

Christian Healer.

Prospect Street, Ashtabula, Ohio.

## MRS. AMANDA E. HOBBS,

Christian Healer.

277 Dixwell Ave., New Haven, Conn.

## MR. G. OSBOND,

Practical Metaphysician.

Scientor House,

Devonport, Devon, England.

Agent for UNITY Publications.

All Scientific Works Stocked.

**HOME OF TRUTH,**  
Center for Teaching and Healing.  
Georgia Street, Los Angeles, Cal.  
Students and Patients can be accommodated with board.

**NA KIMBALL CHAINAY,**  
Christian Teacher and Healer.  
2nd Street, San Diego, Cal.

**S. L. A. FORD,**  
Christian Healer.  
McGee Street, Kansas City, Mo.

**ADDEUS M. MINARD,**  
Divine Truth Healer and Teacher.  
Absent patients taken.  
Thirteenth Street, Portland, Oregon.

**S. SARAH E. GRISWOLD,**  
Christian Teacher and Healer.  
Broadway, Oakland, Cal.

**S. CARA B. ROSS,**  
Christian Teacher and Healer.  
South Jackson St., Belleville, Ill.

**COLLEGE OF MENTAL SCIENCE AND  
DIVINE HEALING.**  
JOHN T. CHASE, President.  
MARY A. BROOM, Secretary.  
Present or Absent Patients Successfully  
Treated. Nervousness a Specialty.  
Patterson Park Ave., Baltimore, Md.

**E ADELINE WILLIAMS,**  
Teacher of the Science of Being  
and Demonstrator of its Laws.  
(Absent treatments a specialty.)  
1618 Pine Street, Philadelphia, Pa.

**MRS. ELLEN F. PRATT,**  
Absent treatments and instruction  
through correspondence.  
116 Tenth Street, Racine, Wisconsin.

**DIVINE SCIENCE HOME,**  
Conducted by Curry Sisters.  
Alwilda M. Pope, Teacher and Healer.  
For terms address, Laura T. Curry.  
6437 Woodlawn Ave., Chicago, Ill.

**MISS ROSE GIFFORD,**  
Christian Teacher and Healer.  
85 Prospect Street, Ashtabula, Ohio.

**SCHOOL OF THE HIGHER LIFE,**  
Dr. and Mrs. J. Gilbert Murray,  
Present and Absent Teaching and Healing.  
70 Gibbs Street, Rochester, N. Y.

**HOME OF TRUTH,**  
Christ Teaching and Healing.  
2123 California Street, San Francisco, Cal.

**MRS. ANNA MCGOWAN,**  
Christian Teacher and Healer,  
Author of "SUPPLY," \$1.50; "WRINKLES,  
THEIR CAUSE AND CURE," 50c.  
Los Angeles, Cal.

## Give: The Supreme Gift.

BY HENRY DRUMMOND.

As a souvenir edition of this always  
acceptable work, and we commend it to  
everybody.

Price, 15 cents.

**UNITY TRACT SOCIETY,**  
McGee Street, Kansas City, Mo.

## Booklets by Leo Virgo.

Philosophy of Denial.....	15
Directions for Beginners, with Six Days' Course of Treatment.....	10
Points for Members of Silent Unity.....	10
The Church of Christ.....	10
Talks on Truth.....	25
Flesh Eating Metaphysically Considered.....	05
Jesus Christ's Atonement.....	05
Giving and Receiving.....	05
The Unreality of Matter.....	05
Truths of Being.....	05

FOR SALE BY

**UNITY TRACT SOCIETY,**  
1315 McGee St.,  
KANSAS CITY, MISSOURI.

# Our Standard Lessons.



These lessons are by the well known author of "Finding the Christ in Ourselves," "Trusting and Resting," and other widely sought booklets.

They constitute a full course of twelve lessons, and fully cover the subject of Mental Healing and Spiritual Unfoldment in a very simple and practical manner.

## CONTENTS:

- 1st Lesson — Statement of Being.
- 2d Lesson — Thinking.
- 3d Lesson — Denials.
- 4th Lesson — Affirmations.
- 5th Lesson — Faith.
- 6th Lesson — Definitions.
- 7th Lesson — Spiritual Understanding.
- 8th Lesson — Secret Place of the Most High.
- 9th Lesson — Finding the Secret Place.
- 10th Lesson — Spiritual Gifts.
- 11th Lesson — Unity of the Spirit.
- 12th Lesson — Bondage or Liberty — Which?

• In three booklets, 75 cents for the full course.

**UNITY TRACT SOCIETY, Publishers.**

1315 McGee Street, Kansas City, Mo.

Send for a sample copy of **WISDOM**, a paper for children.



Devoted to Practical Christianity:

• Preach the Gospel; Heal the Sick; Cleanse the Lepers; Raise the Dead; Cast out Devils.

April, 1900.

## Contents.

---

All Sufficiency in All Things.	H. Emilie Cady.
Poem—"Not Hereafter, But Now."	Rev. Fairbanks.
Intelligent Substance.	Leo Virgo.
Character as a Sphere.	Harriet Louise Jerome.
The Proxy Editors.	
Poem—"Who Shall Roll Away the Stone?"	
Unity Bible Lessons.	Leo Virgo.
Divine Law of Supply.	Leo Virgo.
Society of Silent Unity.	
The Class Thought.	
Noon Thought.	
Hints to Patients.	Leo Virgo.
Poem—"Excelsior."	Nellie C. Clark.
The Signs That Follow.	
Synopsis of Midweek Services	C. A. Shafer.
Publishers' Department.	
Metaphysical Publications.	
Teachers' and Healers' Directory.	

The N Y Public Library  
Astor Library Bldg  
40 Lafayette Place

# CLUB COMBINATIONS.

## A Popular \$1.50 Combination.

Twelve Lessons in Truth (3 Booklets), by H. Emilie Cady.....	\$0.75
Wee Wisdom's Way, by Myrtle Fillmore.....	.25
Talks on Truth, by Leo Virgo.....	.25
The Philosophy of Denial, by Leo Virgo.....	.15
Christ the Emancipator, by Rev. Chas. H. Parkhurst....	.15
Faith's Fruition, by A. P. Barton.....	.15
What is Truth, by Vivia A. Leeman.....	.15

\$1.85

## A \$1.00 Cady Combination.

Twelve Lessons in Truth, (Three Booklets).....	\$0.75
Finding the Christ in Ourselves.....	.15
Oneness with God and Neither Do I Condemn Thee.....	.15
God's Hand and Loose Him and Let Him Go.....	.10

\$1.15

## A Popular 75c Combination.

Scientific Lessons in Being, by Edith A. Martin.....	\$0.50
Love: the Supreme Gift, by Henry Drummond.....	.15
The Bible and Eternal Punishment, by A. P. Barton....	.15
Directions for Beginners, by Leo Virgo.....	.10
Experiences in Christian Healing, by W. T. Stead.....	.10

\$1.00

## A 50c Leo Virgo Combination.

Talks on Truth.....	\$0.25
The Philosophy of Denial.....	.15
The Church of Christ.....	.10
Directions for Beginners.....	.10
Points for Members of Silent Unity.....	.10

\$0.70

## Another Popular 50c Combination.

Scientific Lessons in Being, by Edith A. Martin.....	\$0.50
The Church of Christ, by Leo Virgo.....	.10
Experiences in Christian Healing, by W. T. Stead.....	.10

\$0.70

## A 30c Tract Combination.

Overcoming the Poverty Idea, by Leo Virgo.....	\$0.05
About Some Fallacies, by A. P. Barton.....	.05
The Unreality of Matter, by Leo Virgo.....	.05
Loose Him and Let Him Go, by H. Emilie Cady.....	.05
Jesus Christ Atonement, by Leo Virgo.....	.05
Giving and Receiving, by Leo Virgo.....	.05
None of These Things Move Me, by Annie Rix Militz...	.05
Truths of Being, by Leo Virgo.....	.05
Flesh Eating Metaphysically Considered, by Leo Virgo...	.05

\$0.45

Any of the above booklets or tracts may be ordered separately at stated price.

**UNITY TRACT SOCIETY, Publishers,**  
1315 McGee Street, Kansas City, Mo.



## All Sufficiency in All Things.

H. EMILIE CADY.

There is that within every human being which is capable of being brought forth into the material every-day life of that person as the abundance of every good thing he may desire.

Here and there a soul who is consciously abiding in the secret place of the Most High, and being taught by the Spirit of Truth, dimly recognizes this and says, "The Holy Spirit abiding within us is able to do all things for us;" while occasionally a metaphysician, in whom the intuitional is largely developed, is beginning to apprehend it as a demonstrable truth, and, carefully avoiding all pious words lest he be considered in the old rut of religious belief, he says, "The outer or visible man has no need which the inner or invisible man cannot supply."

Let us not haggle over terms. There need be no schism. Each means the same thing. The only difference is in words. Each one is getting at the same truth in his own way, and eventually the two will clasp hands in unity, and see eye to eye.

This Spirit of the living God within us,<sup>1</sup> fed ever from the All-Father fountain head, is not only the Giver of all good gifts, the supplier of all supply, but *It is the thing itself*. We must come right up to this point. The giver and the gift are one.

God Himself is the fulfillment—or the thing which fills full—every desire.

Truly our eyes have been holden until now in these later days we are coming to know of "God in His world;" of Him the immanent creative cause of all things ever dwelling in man, ready and willing at any moment to recreate or renew our bodies and minds, or to manifest Himself through us as anything needed by us.

The certainty of this manifestation depends entirely upon our ability to recognize and accept this truth.

One recognizes God within as indwelling purity and holiness. To that one He is sanctification; and just in the proportion to the recognition and the trust with which this Divine Presence is regarded as immanent holiness does It spring forth into the outer every-day life of a man as holiness, so that even they who run may read a something more than human in him.

Another recognizes and accepts the God within himself as the life of his body; and instantly this divine Life, always perfect, strong and vigorous, and always desiring with the mighty desire of Omnipotent Love to manifest Itself through somebody or something as perfection, begins to flow through his body from centre to circumference until the entire body is charged with a fullness of life which is felt even by others who come in contact with him. This is Divine healing; and the time required for the process of complete healing depends, not upon any changeableness of God—for God knows no time but the eternal now—but entirely upon the ability of the person to recognize and trust the Power which worketh in him.

The one who recognizes the indwelling God as his holiness but cannot mentally grasp any more truth, lives a holy, beautiful life, but perhaps lives it all through years of bodily disease and sickness. Another who recognizes the same immanent God as his health, and is made both holy and physically well by the recognition and acceptance, stops there, and wonders, when he is well and is living a life entirely unselfish and God-life, why he should always be poor, lacking even the bare necessities of life.

O fools and slow of heart to believe! Can ye not see that this same indwelling God who is your holiness and your health is also your sustenance and support? Is he not our All-sufficiency in all things? Is it not the natural impulse of the Divine Being to flow forth through us into all things, "whatsoever ye desire when ye pray"? Is there any limit except such as our poor human minds have set? Does He not say, "Every place that the sole of your foot shall rest upon that have I given thee"? What does this mean? Is it not saying, "Whatsoever you dare to claim that will I be to you"?



This Divine Energy is the *substance*, (from *sub*—under and *stare*—to stand) the real thing which stands under or within the visible or unreal of all things—food and clothing as well as life and health.

How do we get holiness? Not by outside works of purifying ourselves, but by turning to the Holy Spirit within and letting It flow forth into our human nature until we become permeated with the divine all through. How is perfect health through divine or spiritual healing obtained? Is it by looking to or trusting external efforts or appliances? Surely not; but rather by ceasing entirely from the without, and turning our thoughts and our faith to the Father in us.

How, then, are we to get our abundant supply—aye, even more than we can ask or think, (for God gives not according to our need but “according to His riches” we are told)? “Acquaint now thyself with Him and be at peace; *thereby* shall good come unto thee,” saith our God. Cease to look to outside sources and turn within. “If thou return to the Almighty thou shalt be built up: yea the Almighty shall be thy defense and thou shalt have plenty of silver.” Be still and know that God, even the indwelling God, the Father, in us is our supply.

It is not enough to believe simply that God is our supplier—the One who shall by His omnipotent power influence the mind of some one possessing an abundance to divide with us. This is limitation. God being our health means far more than God being our healer. God as our supply is infinitely more than God as our supplier.

When Elisha multiplied the widow's oil he did not, recognizing God simply as the supplier, ask, and then for answer receive a few barrels of oil from some one over-rich in that commodity and in whose heart the spirit of God was working. That would have been a good but a very limited way; for had the demand continued, in time not only the village but the whole country around would have been destitute of oil.

Elisha understood the Divine law of working, and putting himself into harmony with it, *God Himself, the substance of all things became manifest* as the *unlimited supply*—a supply which could easily have flowed until this time had there been need and vessels enough.

Jesus' increase of the loaves and fishes did not come up from the village in response to some silent word spoken by him to a person having a quantity. He never recognized that he had any right to seek the over-possession of another, even though he was going to use them to benefit others. In order to feed the multitude he did not reach out after that which belonged to any man, or even that which was already in manifestation. The extra supply was a *new and increased manifestation of Divine Substance as bread and fish*. So with the oil of Elisha, who was "a man with like passions as we." In both these cases nothing came from without to them to supply the need, but the supply proceeded *from within outward*.

This Divine Substance—call it God, Creative Energy or whatever you will—is ever abiding within us, and stands ready today to manifest Itself in whatever form you and I need or wish just as it did in Elisha's time. It is the same yesterday, today and forever. Our desire is the cup which shapes the form of its coming, and our trust—the highest form of faith—sets the time and degree.

Abundant supply by the manifestation of the Father in us, from within outward, is as much a legitimate outcome of the Christ life or Spiritual understanding as is bodily healing.

The Word—or Spirit—is made flesh (or clothed with materiality) in both cases, and both are equally in God's order. The law of work-to-earn is only a schoolmaster beating us with many stripes, breaking us into many pieces when we fall across it in our failures, just to bring us to Christ. "But after that faith hath come we are no longer under a schoolmaster." Then Christ—the Divine in us—becomes the fulfillment of the law.

"Labor not for the meat that perisheth," said the Nazarene. Cease to work "for a living" or for supply. Be forever free from the law of poverty and want, as you are from the law of sin and disease—through faith in Christ, *i. e.*, by taking this indwelling Christ or Spirit or Invisible man as your abundant supply, and, looking to no other source, hold to it until it manifests itself as such. Recognize it. Reckon it. Be still and know it. Do not struggle and work and worry while you know it. But just be still. "Be still and know that I am"—what? part of God?

No. "Know that I am God"—all of God; good, all of good. I am Life. I am Health. I am Love. I am Supply. I am the *Substance* of all that human souls or bodies can need or want.

The law says, "In the sweat of thy face shalt thou eat bread." The Gospel brings "glad tidings of great joy which shall be to all people." The law says, work out your salvation from sin, sickness and poverty. The Gospel says, Christ—the Father in you—is your salvation; have faith in Him. The law says, work all you can and God will do the rest. The Gospel says, free gift, not of works, lest any man should boast. The law is *a* way. Gospel or Christ, *the* way, "Choose ye this day whom ye will serve."

"But," says some one, "will not such teaching—that our abundance is not at all dependent upon the labor of our hands or head—"foster selfishness and indolence? Is it not a dangerous teaching to the masses?"

Jesus never thought the Gospel dangerous for the masses. It has not proven dangerous to teach that health is a free gift of God to His children—a gift which they need not labor for, but just recognize and accept.

Does anyone attempt to hide away from others like a talent hidden deep in the earth, the new-born health which is God-manifest in response to recognition and faith? If he does, he soon finds that his health has disappeared; for selfishness and the consciousness of an indwelling God cannot both abide in the same heart.

Let not anyone for a moment suppose that he can use Gospel means for selfish ends. As well suppose he can go west by going east. A thousand times better that a mill-stone be hanged about our necks and we be drowned in the depths of the sea than to attempt to use God's free gifts for selfish purposes. The Divine abundance manifested through you is given you for ministry to others. You can neither receive it indolently nor retain it selfishly. If you attempt it, the flow of divine oil will be stayed.

In Christ, or in the consciousness of the indwelling Divine Spirit, we know that every man and woman is our father and mother, brother and sister; that nothing is our own but all is God's, because all is God.

And because we know this we give—as we work—

without thought or hope of return, because God flows through us to others. Our giving is our only safety valve. Abundance is often a snare to those who know not God, the indwelling One, who is Love. But the abundance which is manifested from within outward, is only the material clothing of Perfect Love, and cannot ever bring selfishness. "The blessing of the Lord it maketh rich and bringeth no sorrow with it."

Will God, being manifest as our abundant supply, foster idleness? A thousand times no. We will then more than ever be co-workers together with God. Working but not laboring, working always for others. It is only labor when it is for self. Labor, not work, brings weariness, sorrow and sickness. Labor not for meat, *i. e.*, for any good to yourself. Working as God works does not weary, for then the current of unlimited Divine Life is always flowing through us anew to bless others.

"There is a river, the streams whereof shall make glad," but we must always keep the stream flowing *from within*—the source of its uprising—*outward* if it is to make glad. When we work in harmony with divine law we have with us the whole force of the stream of living waters to carry us along.

Better than he knew spoke the poet when he said:

"Earth hath no sorrow  
Heaven cannot heal."

Not the far away heaven after death, when a whole life-time has been spent in sorrow and trouble, but this "kingdom of heaven within you" here, now, today. The mortal, human, earth part of you has *no* sorrow which cannot be healed, overcome, wiped out at once and forever by this ever indwelling Divine Spirit.

If any man would hasten the day of every man's deliverance from all forms of human sorrow and want, let him at once begin to draw himself from outside sources and external warfare, and centre his thoughts on Christ the Lord within himself.

"The Lord in the midst of thee is mighty."

"Acquaint now thyself with *Me* and be at peace, thereby shall good come unto thee."

"Prove me now and see if I will not pour out a blessing upon you so great that there shall not be room to receive it."

Let us prove him. "Commune with your own heart upon your bed and be still." Be still and know. Be still and trust. Be still and expect.

"My soul, wait thou only upon God, for my expectation is from him."

Reprinted from *UNITY*, September, 1894.

---

Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God, becomes God, yet for ever and ever the influx of this better and universal self is new and unsearchable. Ever it inspires awe and astonishment. How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments! When we have broken our god of tradition and ceased from our god of rhetoric, then may God fire the heart with his presence. It is the doubling of the heart itself, nay, the infinite enlargement of the heart with a power of growth to a new infinity on every side. It inspires in man an infallible trust. He has not the conviction, but the sight, that the best is the true, and may in that thought easily dismiss all particular uncertainties and fears, and adjourn to the sure revelation of time the solution of his private riddles. He is sure that his welfare is dear to the heart of being. In the presence of law to his mind he is overflowed with a reliance so universal that it sweeps away all cherished hopes and the most stable projects of mortal condition in its flood. — *Emerson*.

---

"In this finer perception of spiritual values that we are learning to grasp in this nineteenth century, we are coming to recognize the philosophic and the practical as well as the purely religious side of religious truth; to recognize that the real purpose of religion is to unite man with God, till he thinks God's thought which is truth, feel God's feeling which is love, and works God's work which is good in every form and degree of manifestation to the complete annihilation of evil; and that religion itself does not consist of hopes and fears, aspirations and resolutions, believing, doubting and doing penance, but a glad and ever-increasing understanding of the Divine plan and co-operation with Divine law."

## Not Hereafter, But Now.

REV. A. D. FAIRBANKS.

The kingdom of God is within you.— Luke 17 : 21.

I'm not waiting for the coming of the bridegroom in the air.  
I'm not sighing for the gathering of the ransomed over there.  
I am not thinking of the glory which I shall sometime share;  
But I am thinking of what is mine at any time and anywhere.

I am not abridging pleasures for a treasure in the skies.  
I am not dropping sin by sin for some final, future prize.  
I am setting my affections on the goal that nearer lies,  
And a heavenly mansion that's not in nor o'er the skies.

I'm not heralding the coming of the bridegroom in the air.  
I am preaching that His coming is His kingdom anywhere.  
I'm not advising for a final day of burning to prepare.  
I am preaching of a burning that is burning everywhere.

I am not watching for the signs of some future morning's ray.  
In my heart the beams have risen as the harbinger of day.  
"Christ in me the hope of glory" every moment seems to say;  
All I need of heaven I can have in full today.

It's not the joy of seeing Jesus in his glory by and by;  
Nor the sweets of future meeting, where there's neither pain nor sigh—  
It's the joy of present knowing that there is no by and by,  
And that all belongings to the future ever near us lie.

I am not thinking of rejoicings when my Savior comes again;  
Nor of the final victory when is o'er this battle strain.  
For I know there's not a moment that can ever intervene,  
Between a time of sowing and the glory of that scene

Called the resurrection morning, or eternity's great dawn,  
When Christ, the Truth, shall in judgment sit upon his throne.  
I am glorying in the truth, which has always been enthroned,  
And faith's triumph over error, which has our souls entombed.

This is the resurrection, which is truly the new birth—  
Which is putting off the old man, purely earthy, of this earth;  
Which is putting on the new man, Christ, shining by us as a light,  
Banishing our ignorance and blotting out our night.

---

"Character is more precious than craft, or skill. Fullness of being is superior to encyclopædic learning; the graces of gentleness and pity and love are more beautiful than all the accomplishments of art. Integrity and wisdom and chivalrous temper are better than power and fame. To be a capable artisan, a successful salesman, a great financier, an eloquent orator, a brilliant writer, or an accomplished teacher, is of much less importance than to be a true whole man, a true whole woman

## Intelligent Substance.

LEO VIRGO.

The intellect does not readily comprehend that within and without us is a universal principle pulsating with all the attributes which we conceive as only possible to personality. Yet we live, move and have our being in a sea of substance which is *intelligence itself*, and has wisdom far beyond any we can imagine any personality to possess. Even on the lowest plane of materiality inventions are bringing about a condition of things which in a crude way hint at a universal mind.

With the aid of the telephone one may communicate with thousands of different minds at the same time and yet be miles away from them. Carry this on to the plane of spirit and we have a symbol of the mind that speaks in the silence to all who listen. Poets and mystics have always claimed that trees, flowers, earth, air, and water have a language that can be understood by those who will listen. When Shakespeare said, "Look how the floor of heaven is thick inlaid with patines of bright gold; there's not the smallest orb which thou behold'st but in his motion like an angel sings," he was not indulging in the vagaries of his imagination, as has been the opinion of a practical world, but he gave voice to a truth which the ordinary mind does not sense.

But cold science is today encroaching upon this domain of hidden beauty as exemplified in recent experiments which show that light produces sound. The experimenter caused a beam of sunlight to pass through a prism so as to show the solar spectrum or rainbow, and then by turning the disc and throwing the rays onto a preparation of silk, lampblack, etc., different tones were produced. Now, who can say that sunlight does not have a language of its own, and that man, an epitome of all things in the universe, may not by virtue of his kinship come into such harmony with the creative mind as to catch the thought and musical accompaniment of the sunlight, as Wagner did of the storm?

We are beginning to realize that back of all form is the

idea which it stands for; that the soul of things is their only reality, and that when we can come *en rapport* with that soul through the mind a new universe is opened to us.

Man is the focus of the Universal Mind and may be likened unto the lamp in the magic lantern. The ego or divine principle is the manipulator and can at will throw any image he wishes on the canvass of phenomena. So you who are thinking thoughts of error are throwing like images into your own or your neighbor's atmosphere that will eventually cast their pictures on the canvass of matter, of which your material bodies form a part.

By the same law, if you persistently think thoughts of truth, regardless of temporary material seeming, the picture will sooner or later appear just as you formulate it in your mind. The persistent holding in the mind that the universal intelligent principle, which we call God, is a potent power working through you for the good *only*, will as certainly bring about that result as that the sun will rise to-morrow. It will not be a special dispensation of God for your particular case, but the outworking of a universal, inexorable law. Be wise — put yourself into the hands of this law — get understanding, and health, peace and happiness are certain to follow.

---

### "Lo! I Am With You Always."

KATHRYN WALLACE.

I have doubted — I have fainted — in the days that have gone by.  
Worn and weary with the struggle, I have only asked to die.  
It is past — all fear and doubting — I have heard the message clear.  
For Christ the loving Savior said, "I am always with you here."  
The star is in the heavens, it shines for you and me.  
Look up and hear the message, "Lo! I am here with thee."

---

The story of every soul is, more or less, a story of wasted opportunities. There are few, if any, persons who have not at their disposal a larger amount of physical, mental, and spiritual capital than they themselves know. That they do not make a better use of it, and attain better life results, is not the fault of their intentions or desires, but the fault — if it be a fault — of their ignorance.—*The Herald of the Golden Age.*



## Character as a Sphere.

HARRIET LOUISE JEROME.

In all the world there is nothing which so clearly and beautifully illustrates a complete whole as a ball or sphere. Look at one. It has no corners, no edges, no beginning, no end. It is like our life, or at least like our life as it should be and has a right to be.

Bronson Alcott, lecturing before the Concord School of Philosophy, said that we should endeavor to round out our whole character so that it would be like a perfect sphere. That the cultivation of any one talent at the expense of other important things, elongated and deformed the sphere, and the neglect of any talent caused an indentation.

We all have a right to a life which shall be like a perfectly rounded sphere. We all have a right to a physical state which shall be a perfect whole, complete in all its workings. Christ Jesus paid the price. He bought this wonderful gift when he purchased our salvation. God gave it to you and to me, through Christ, who is dwelling within us in all his completeness and absolute power at this moment, if we have asked Him to abide in us, and are abiding in him, as the branch abides in the vine.

All there is good in you or me is God in us made manifest, whether it be a large or a small part of the perfect sphere. All we lack, all we need, is God, or Good, not yet manifest. But this Good may be brought into manifestation by the power of the Good which is now apparent, if we will but let it work. How shall we let it? By quieting all our anxieties, casting all our care upon Him who careth for us, and then quietly waiting on God, and allowing Him to do the rest. And if we let God, that is, whatever of good there is in us, whatever is noblest and highest in our impulses and aims rule us, shall we not grow in grace as certainly as a well-nourished, well-cultivated plant will develop to perfect symmetry in the summer sunshine? It is invariable, unfailing law.

Empty a hollow rubber ball of water or of whatever substance fills it, and air rushes in to re-fill it. Empty

your mind of all anxiety and dread, of all unkind or critical or uncomfortable thoughts, and Good, or God, will invariably flood in to fill it.

Have you little faith? Use what you have. Each time you put it to use it will double. You will gain as imperceptibly as a child gains skill at the piano by daily, faithful practice.

Do you say it is easy to trust God, to realize the Truth, for a little time only? Then beloved, trust Him each "little time," and never be discouraged. Rejoice in an uplift of heart if it last but three minutes; the next time it will last six, and the next twelve, and ere long will bring forth an hundredfold.

Remember, God wants to give me every good and perfect gift. He will, if I trust in Him, dwell in me and round out the sphere of my life with His own love and power and wisdom, so that it may become a perfect whole.

Say with Paul: "He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities (as they appear one by one to be overcome) that the power of Christ may rest upon me."

---

The world is changed from the plane of causes. We may speak to men forever about changing their habits, but if we do not change their thoughts the habit will remain. Therefore we must co-operate with the invisible thought realms to make an impression upon them. We can only permanently change men's views by spiritually communing with them. Error can be more easily overcome by the silent power of thought than by noisy speech. Argument most generally intensifies inharmony and fixes men more firmly in their errors; it prevents them from seeing the truth.—*World's Advance Thought*.

---

I believe in one resurrection, wherein I shall arise from all the false senses of being; from all darkness and belief in the power of the grave, into the glorious light and liberty of eternal life and perfectness of soul.—*Blossoms of Universal Truth*.

---

Put on the new man which after God is created in righteousness and true holiness.—Eph. 4: 24.

## The Proxy Editors.

---

Our readers have all doubtless read of the effort of Rev. Charles M. Sheldon to edit *The Topeka Capital* for one week as Jesus would do it. He did not make a very brilliant paper, and fell far short of representing Jesus as we interpret him. He filled the paper with tedious tirades against trusts, the liquor traffic, and the various evils that beset man. They were daily paraded in all their power, and freely condemned. The devil and his imps were thus made to appear strong and robust, while God was made weak by His absence. However, every effort to do good finds something to its credit, and although we are certain Mr. Sheldon did not edit *The Topeka Capital* as Jesus would have done it, the intent will bear good fruit.

In the neighboring city of Atchison is published the *Champion*, whose editor proposed that his paper should be run as the devil would run it, simultaneously with Mr. Sheldon's effort. For one week it appeared under the announced management of his satanic majesty, and, paradoxical as it may seem, it came much nearer our ideal of the paper that Jesus would get out if he had the matter in charge. For instance, here is the confession of the supposed Prince of Darkness:

### HIS SATANIC MAJESTY RESIGNS AFTER REVEALING HIS IDENTITY.

Is it possible that at this closing of the nineteenth century, with all the lights of science and research in full blaze, I should be called upon to declare my origin, or rather to defend myself against being such a thing as myself. That I am, is not true. That there is no devil, is a fact. I only exist in the mind of man. I am nit. That is to say, I do not exist as an entity. My antipode is God, or Good, and it is infinite, inasmuch as God is omnipresent or all-presence. Where am I? Nowhere. As God is omniscient, or all-knowing, what do I know? Nothing. As God is omnipotent, or all-power, what can I do? Nothing. I am evil or devil—evil personified. The Nazarene teacher, statesman, philosopher and politician,

Jesus of Nazareth, had this same devil to encounter, and in his brief acquaintance, discovered his origin and his business. He said he was a liar and the father of liars. A lie is a nothing and the father is a nonentity. Truth only has being. "The eternal years of God are hers." Truth is light. A lie is the absence of truth, as darkness is the absence of light. A lie is the absence of truth—darkness—nothingness; hence, Jesus never recognized anything as evil, nor anybody as a sinner, save only the hypocrite—one who pretends to be what he is not. The devil is the same; he pretends to be and is not. He has no being in fact and is only a pretender. Excuse me. I belong to this class of pretenders. I am a hypocrite.

The belief in me is the greatest hindrance to the establishment of the kingdom of heaven on earth. All acknowledge it is evil, and the devil's rule and power and presence, and it is only by this acknowledgment that I reign. As long as men believe the devil to be omnipotent, omnipresent and omniscient, they hold and owe allegiance to the kingdom of discord on earth, and harmony, or heaven, is out of the question.

I know the preachers will feel sad to know I am a myth. When I am gone, their occupation is gone, and all will know good from the least to the greatest. God will be known of all men.

Why do I expose my nothingness? The light shines in the darkness. I see the light chasing away the shadows. I may seem to be, but am not. The wise already know that I am not, and they do not recognize my reign. My throne is tottering to its destruction.

I am a paradox. I seem to be evil. I am good. There is no evil if God is—He fills immensity, and there is no room for the devil in His universe, nor for the hell that is supposed to be his abiding place.

For God is, because good is; because good cannot exist without God.

This may be a devil of an idea to my dear deluded orthodox brethren, but orthodoxy is as useless as the devil and is vanishing with this loss of belief in the father of delusions, and humanity has no need for either, for God is as able to lead his children through the deserts wild as in the days of old, without priest or prince or prophet to lead.

I trust that this formal resignation of right to reign and abdication of my power may be received in the same spirit in which it is tendered—the spirit of love for all mankind.

That the CHAMPION may break the shackles of doubt in the minds of the doubting, and lead them into the fields of everlasting light is the prayer of

His Satanic Majesty,  
THE DEVIL.

---

## “Who Shall Roll Away the Stone?”

G. WASHINGTON MOON.

That which weeping ones were saying  
Eighteen hundred years ago,  
We, the same weak faith betraying,  
Say in our sad hours of woe;  
Looking at some trouble lying  
In the dark and dread unknown,  
We, too, often ask with sighing,  
“Who shall roll away the stone?”

Thus with care our spirits crushing,  
When they might from care be free,  
And, in joyous song out-gushing,  
Rise in rapture, Lord, to thee.  
For, before the way was ended,  
Oft we've had with joy to own,  
Angels have from heaven descended,  
And have rolled away the stone.

Many a storm-cloud, sweeping o'er us,  
Never pours on us its rain;  
Many a grief we see before us  
Never comes to cause us pain.  
Ofttimes, in the feared “to-morrow,”  
Sunshine comes, the cloud has flown!  
Ask not, then, in foolish sorrow,  
“Who shall roll away the stone?”

Burden not thy soul with sadness;  
Make a wiser, better choice;  
Drink the wine of life with gladness;  
God doth bid thee, man, “Rejoice!”  
In today's bright sunlight breaking,  
Leave to-morrow's cares alone;  
Spoil not present joys by asking  
“Who shall roll away the stone?”



BY LEO VIRGO.

## Lesson 4. April 22.

The Centurion's Servant Healed. Luke 7:1-10.

**GOLDEN TEXT.**— *Like as a father pitieth his children, so the Lord pitieth them that fear Him.* Psa. 103:13.

As corroborative testimony the history of Jesus' life and works is eminently valuable to the metaphysician. We find that our experience in doing spiritual work is quite like the various steps indicated in these Gospel accounts. For instance, in both Luke and Matthew a series of so-called miracles follows close upon the promulgation of the laws and principles of the kingdom of God in the Sermon on the Mount. So we find that the power of our word is wonderfully intensified if we first make a series of statements of the Truths of Being. Some healers never give a treatment without first making the Christian Science Statement of Being, as formulated by Mrs. Eddy. Words either stimulate or depress the mind, and it makes a mighty difference to our work what kind of words we attach to our I AM. Before his successful battles Napoleon addressed his army and told his old guard how invincible they were, and they went wild with a zeal that mowed down everything before them in the hour of action. If you would do miracles, stimulate your mind with mighty words of power and achievement. Tell the willing messengers of your thought how efficient and swift they are. Set the spirit in your midst aflame with high statements of Truth, and you will rise into the clear atmosphere of Spirit where your words will meet with no obstruction in their flight to that whereunto you have sent them.

Many worthy people are deterred from embracing openly the modern metaphysical movement because there are mountebanks in it, who have taken it up as a money-making venture. These people cannot understand how the God-power can work through one who is immoral, de-

ceptive and inconsistent in word and deed. Yet it is seen so to work, just as the imperious words of Napoleon, big with vaulting ambition, stirred to action his soldiers. God is Principle, and that Principle may be used by man in part or in whole. He who uses it in part will get results for a time, but eventually he must be true to the Whole. The success of those who get results lies in the statements they make about the power of God working through them.

Then let the worthy not fear the law because it is so obedient, but rather profit by the example, and to their well-balanced vehicle hitch the swift horse, High Statements.

The centurion in this lesson represents the will, whose servant, the body, is sick. It calls upon the higher law, the Christ, and asks that the Christ-Word may go forth with the same imperative command that it is in the habit of exercising in its control of the organism, or its soldiers. Even the Christ is unprepared for this evidence of faith in its naked word, but quickened into action by the zealous will the Word of Truth goes forth and the body is made whole.

---

### Lesson 5. April 29.

Jesus and John the Baptist. Luke 7:18-28.

GOLDEN TEXT.—*He hath done all things well.* Mark 7:37.

John the Baptist represents the intellect hemmed in, imprisoned in Castle Malcherus, through seeing sin and evil large, and condemning them. Some people see the evil in the world as a power so formidable that it paralyzes all their efforts, and they accomplish nothing in the service of Truth. To them sin seems a reality, and they fight it and it fights back. In the end it imprisons those who stoop to quarrel with it.

Just a few days ago the writer heard some W. C. T. U. workers say that they were almost discouraged in their efforts because the evils of the liquor traffic seemed to be growing in the world faster than their power to meet them. Thus it will ever be among those who make a personal fight against evil—it will build its idea into the mind of the worker until he is bound in the prison of material illusion.

Sin and evil cannot be met successfully on their own plane of action — which is in material consciousness.

The Christ does not strive with sin and evil in its many forms, but asserts absolute spiritual dominion and “puts out” these “plagues and evil spirits.” When intellect (John) sends out its thought of doubt as to the identity of this miracle-worker, the reply is not one of argument, but behold the results—“the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are aised, and the poor have good tidings preached to them.”

This is typical of that special development of the individual, where true reform begins. So long as there is a desire in the mind of any man for a drink of whiskey that desire will bring the whiskey into visibility. That is a law fundamental to Being in its manifesting processes and it cannot be broken. “Blessed is he who shall find no occasion for stumbling in me,” means that the one who puts no obstruction of intellectual methods or ways in doing the Spirit’s Work shall have blessings, or increase, in that which he is doing in the Christ way.

Christ commends the one who strives to do good in an intellectual way as the greatest born of women; yet the *very least* in spiritual understanding is greater than this John the Baptist.

---

### Lesson 6. May 6.

Jesus Warning and Inviting. Matt. 11:20-30.

GOLDEN TEXT — *Come unto me, all ye that labor and are heavy laden, and I will give you rest.* Matt. 11:28.

Cities in the Scripture are symbols of fixed states of consciousness. As Jesus warned the scribes and pharisees that harlots and sinners would get into the kingdom of heaven before them, so he rebuked certain states of mind fixed in self-righteousness. Chorazin and Bethsaida were doubtless cities of the Holy Land (although neither has been definitely located) and witnessed the mighty works of Jesus, yet were not moved to change their ways and accept the Truth. They are types of minds that are fixed in their ideas of what is religiously proper and do not open to the more interior phases of Truth. The openly wanton and wicked cities of Tyre and Sidon stand a better chance in the day of judgment. That is, those who are wholly



wrong will offer no excuse when their sins or shortcomings bring them before the final law of adjustment—they will admit their errors and repent. But those who have a limited amount of Truth, which they hover over and declare to be the whole of Truth, are in danger of mental and spiritual crystalization.

Capernaum represents Christian sympathy, which has been exalted unto heaven but shall be brought down to hell, or hades, the abode of the dead. That is, the sympathy that pours its thought-substance out to error. It is that sympathy that helps the sick along in their dilutions by sympathizing with them. It mourns over the dead and adds the burden of death-thought to death. It joins with those who grieve, and grief wears its weeds of sorrow in every home, and every heart slows down its joyous beats to meet the measure of the mournful thought. Yet the praises of the "sympathetic tear" are sung by poets; orators eulogize it and preachers enjoin it. Thus it is "exalted to heaven." But when Truth is revealed by her works, casting out these demons of sickness and raising these dead, then false sympathy is brought down to hades—is killed.

Jesus thanked the Father that the wonderful laws of Mind and Spirit were not made plain to the intellectually wise, because they would use them to further their personal ambitions. We see this exemplified in the present widespread movement in mental healing. The law is being appropriated by the intellectually wise, and they are using it to perpetuate the old mortal ways in money making, exalting the powers of personality, etc. But they will fall short. It is only the "babes," those who are innocent and childlike, willing to give up all of self and selfish aims, who will have the mastery of Israel revealed unto them. It is the obedient son only who has delivered unto him all the things of the Father.

All those who labor to build up mortal institutions, and thereby become heavy laden, are invited to come unto the Christ and have surcease for their souls. All those who are striving to sustain the demand of mortality according to the worldly standard are bidden to come to this meek and lowly Christ within and find rest.

## Lesson 7. May 13.

Jesus at the Pharisee's House. Luke 7:36-50.

GOLDEN TEXT.— *Thy faith hath saved thee.* Luke 7:50.

Jesus here represents the Divine Mind in its search for the motive rather than the outer act. The pharisee is the good that is seen of men, while the woman, "which was a sinner," is the sincere desire of the repentant soul for the good. Those who are formally good, intellectually good, are apt to be dry, cold, rigid. They are proud of their morality or churchanity and sweep by on the other side when a notorious sinner appears. This good is not to be condemned, but it does not meet the demands of God of the offering up of the whole man. The heart is cold, its fountains have not been broken up, its alabaster box of ointment has not been broken open.

The Christ does not condemn the sinner — the sinner condemns himself in his transgressions of the Divine Standard of right thinking and living. When the sinner opens the inner springs of innate love for spiritual things, and in exalted purity pours out the whole, it is counted large for righteousness, even larger than the formal devotions of the pious pharisee. And no matter how great the sinner, the Christ consciousness is equal to a complete cleansing and forgiveness. But the repentant soul must wash away with cleansing words (tears) and anoint with gladness (ointment) the understanding (feet) of the Christ.

---

### An Arabian Proverb.

He that knows not, and knows not that he knows not, is a fool; shun him.  
He that knows not, and knows that he knows not, is simple; teach him.  
He that knows, and knows not that he knows, is asleep; wake him.  
He that knows, and knows that he knows, is wise; follow him.

---

All things are possible to them that believe in the power of God within men waiting to be made manifest at their word. Then send forth that word and say to every sleeping belief of sense, "Lazarus, come forth!"

---

I restore unto myself and unto all mankind the spiritual substance of being; the divinity of nature, and the God-likeness of consciousness, the rightful heritage of the Sons of God.—*Blossoms of Universal Truth.*

## The Divine Law of Supply.

---

I am told you treat patients for nothing. How do you live? Doctors charge for healing people; why should not you?

You are misinformed about our treating patients without pay. We do not make any charges, but we do expect support, and we get it if we are faithful and whole-hearted in our ministry. "Freely ye have received; freely give," is a law of reciprocity which obtains in all the works of the Holy Spirit. Jesus Christ sent forth his disciples to work under this law (see Matt. 10). He told them to provide neither gold nor silver, that the laborer was worthy of his food, "And whosoever shall not receive you \* \* \* depart out of that house, shake the dust off your feet."

Because marvelous healing follows the application of this law of God the majority of people look upon it as a new curing system. It is the religion of Jesus Christ revived in its primitive simplicity and power. It is not a new system of healing, but a new method of dealing with sin. When the sinful mind is forgiven the obedient body is made whole.

God does the healing, and under a right adjustment of His law in the mind of the healer, He will bring about a just remuneration. But there must be an absolute surrender of all that pertains to commercial methods, just as there is in all that pertains to medicine. To demonstrate the free-will-offering method all care and thought about support must be put in the hands of God with the same abandon that the healing has. The healer must assure himself, until it becomes absolute conviction, that God is his abundant support *now*. This method is being demonstrated by many healers and they are supplied just to the measure of their giving up commercial methods in all departments of the work. Those who give up in part demonstrate in part; those who give up all, demonstrate full and complete supply. We have before us now a letter written in confidence and we are not at liberty to give names, but we know that this one who has been the recipient of God's liberal bounty gave all into the hands of the Father. She wrote

valuable books and gave them forth freely, reserving nothing unto herself in the way of copyright or remuneration of any sort. But here is the extract from that private letter:

"She has demonstrated wonderfully. It is her own recent statement by word of mouth. When she began she had a family of nine to support and a city house, and she *actually went hungry* in the beginning. It was months before any return came. Then she began to have signs of supply, as circulars from banks that came often in the mail telling of great and profitable investments. One day a lady unknown to her called and before leaving said: 'I had to come and bring you this. I have held back for three months but at last I was compelled to come.' She opened a satchel and laid down \$1,500 in greenbacks. Shortly after this the same lady received by inheritance \$150,000, and her mother the same. So———said she had received one hundredfold in return for what she had given. In talking with her she said to me: 'The Scientists give generously. When I began to talk to God about supply I said: 'You know I have given away everything I have received, and I have given myself to you, and I claim the promise in return.' And now she has received it, for she is abundantly supplied and does not labor."

---

### Take Love for Your Physician.

Love is the grand remedy for all the ills of the mind. It is the great solvent for anger, hatred, jealousy, and all the bitter animosities. If properly understood and applied it would cure every sin-sick soul in existence.

If you have been trying to put out the fires of hatred by adding more hatred; if you have been meeting anger with more anger, change your prescription. Take Love's balm for all that blights happiness or breeds discontent. You will find it a sovereign panacea for malice, revenge, and all the brutal propensities. As cruelty melts before kindness, so the evil passions meet their antidote in sweet charity.—*Success.*

---

"A man's religion is not worth much unless it can illuminate his face, sweeten his words, elevate every action, and make all his life divine."



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,  
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt. 18:19-20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us to-day as fully and with as great power as He ever was, and He manifests Himself to all those who spiritually apprehend Him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection: after which, "ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render. The Father answers our prayer for supply through you.

This society has been in existence about ten years and has over 7,300 registered members. Hundreds have been healed mentally and physically, and its power grows stronger day by day.

The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady, price 75 cents.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance (nor any payment whatever from those who have no means of support), but will supply you with these helps to spiritual understanding upon your terms. We want you to be healed mentally and physically, and are giving everything we have to this end.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. A brief mention of your needs will help in the spiritual co-operation; but do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee St., Kansas City, Mo.

## THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

April 20th to May 20th.

I and my Father are One Spirit, One Life, One Intelligence, One Love, One Substance. All power is given unto me in the formless realm (heaven) and in the formed (earth). I have faith in the power of Spirit to do all things, and nothing is impossible unto me in this Divine Dominion.

## Noon Thought.

(Held daily at 12 M.)

The Spirit burns within me. I am filled with swift zeal to do the will of the All-Good God.

## Hints to Patients.

LEO VIRGO.

Don't allow yourself to get angry, petulant or even impatient.

Don't allow envy, malice, revenge or resentment a place in your mind. Such emotions set up cross-currents in the consciousness that reflect upon the body and its tissues, coagulating the blood and demoralizing the nervous system. Many cases are recorded where the milk of a mother recently angry has poisoned the nursing child. Abscesses, tumors, cancers, and like appearances are the vents on the innocent body of the violent mental throes within. Remember that every thought and emotion must in due time express itself.

Cultivate patience, forbearance and love. "A soft answer turneth away wrath" is a truth of far-reaching importance. Therefore, think only loving thoughts, especially for those who may have wronged you.

Don't brood over the things of the past or the present. Many a soul is secretly hugging some fancied or real injury, and ignorantly suffering the consequence in a diseased body.

Don't let an accusing conscience nag you. Make peace with thine enemy quickly. Lay it all before the Lord, and it will be forgiven and its effects disappear.

Dismiss all such evidences of a lack of understanding of the divine harmonies of your Being by your word of "denial," and affirm your unity with the omnipresent Spirit of Peace, Joy, and Love.

Don't read books or newspapers containing descriptions of accidents, scandals, diseases, or any of the mortal brood of errors.

Read and think only of the good, the true, the pure, the beautiful, and affirm yourself to be one with these, the only real states of God and man.

Don't talk about your disease, your troubles, your poverty. Do not mention those appearances in others.

Talk about the abundance of everything for the use of man. Talk about the fact that health is the normal state

and that it is much more apparent than disease. Think and talk about the many ways that health and harmony may be made manifest through holding right thoughts and speaking true words.

Many ask *how* these states of mind are made manifest in body. It is this way: Your body is both invisible and visible. The invisible part is sometimes called the subjective consciousness. The basis of its form is the cell. Through the process of thinking you build into your brain and body millions of little cells that are endowed with just that quality of energy and intelligence which your *Word* gives them. When you say, "I deny the belief in poverty or lack in myself and those about me," these little cells with one accord fall away from the "poverty consciousness"; then when you affirm, "The inexhaustible abundance of Almighty God is now manifest in and through me," every cell swiftly flies to that true centre in your consciousness, and each glows with a magnetic impulse that eventually attracts to you that which you desire.

When you brood over your troubles, losses, or failures, these little cells take on that state of mind and in due time reflect it upon your body. When your mind dwells upon disease and you talk about it, you are filling those millions of cells with images of disease and they will reflect it back into your consciousness and you will come to look upon disease as a necessary evil, instead of a passing illusion. If you say, "I am weak," or "I am tired," these little cells throughout your body fly apart like magic and a great lassitude takes possession of you. But if you say, "I am strong and vigorous with the strength and vigor of the Spirit," they rush to the centre of tension and array themselves like bands of living steel throughout your whole organism.

Not only those mentioned but each and every thought or emotion that you experience in daily life effects these little centres of *energy* and *intelligence*, and you must in due time get the result. A man shall be held accountable for his lightest word.

If you are harboring grief, fear, avarice, anger, jealousy, lust, rest assured that they will show forth in bodily congestion, constipation, inflammation, paralysis, and the many forms of fleshly discord.

But you can dissolve them. The Word of Truth is powerful to the destruction of every error. Your true and good thoughts are bearing their fruit, too, and you shall get the reflection in harmony, joy and peace for every thought and word of love and truth.

There is one mental condition that is causing two-thirds of the ills of the race, yet it is widely ignored as a causing factor, that is, sex lust. Deny its power over you and affirm, "I am in dominion. I am centered in Christ, and the purity, peace and love of the Holy Spirit overshadows and protects me."

---

### Excelsior.

NELLIE C. CLARKE.

Onward, christian soldier,  
Upward to the heights,  
Still the goal discerning,  
Work with strength and might;  
Never be discouraged,  
"The battle is the Lord's,"  
His shall be the vict'ry—  
The power's in thy Word.

Truth is all victorious;  
Never, never fear;  
"Hosts encamp around thee,"  
Christ is always near.  
Open wide thine eyes, friend,  
Looking close within;  
God is Love and Truth, friend,  
Closer to Him cling.

"Stumbling blocks" discerning;  
"Search" and thou shalt see.  
Only "be thou faithful,"  
And "Truth will make thee free."  
The spokes of a wheel, friend,  
Up and down must go;  
We must tread the mountains,  
Trace the depths below.

Never going backward  
But to gain more force.  
Onward, friend, and upward,  
Keep the narrow course.  
God is Truth and Love, friends,  
He'll for thee provide;  
Never be discouraged,  
God will guard and guide.



## The Signs That Follow.

A lady writes from California: "I have demonstrated over the most severe poverty, and general poor health, and uncongenial surroundings. Now I have my own home with all the comforts and a few luxuries of life. My health is good, my children well and good, and my husband is the same. I feel thankful that the Truth has set me free from the terrible bondage I have been in nearly all my life, and I am confident that I shall in the near future cast off the entire remembrance or thought of the old evil state. I wore glasses for years, but laid them away and can do the finest work at night without difficulty, and I am sure I will regain my perfect hearing, or rather the realization of it, for it is mine now. I shall hold the thought you suggest until I am cured."—*E. J. C.*

### TESTIMONIAL FROM ARKANSAS.

DEAR UNITY FRIENDS:—I wrote you some time ago for some literature to be sent my sister, and asked for treatment for her. She thought she was losing her mind, and she did not have any strength. She got the books, and one day, all of a sudden, she got well and went out and milked the cows that evening, a thing she had not done for years, for she had not been able to do anything for a long time. She is so rejoiced, she wants to thank the kind healer, and so do I. She says she knows the Father better than ever before. Thanks to the dear friends at Unity Headquarters. Mr. W. is better. He had been given up by the doctors. He is a poor man and I sent for some literature for him, and asked you to treat him. He got the books and is delighted with them, and thanks the dear friends for their kindness. I am sending my UNITY around as soon as I read it and the people are delighted with it. We can understand our Bible better now, thanks to UNITY. I would like to join Silent Unity Society. We are all Baptists, but we are tired of hearing of the far-away heaven after we leave this world. We want to be happy and useful and free now and here. Lovingly.—*Mrs. M. B. S.*

#### A REMARKABLE DEMONSTRATION.

On the first day of February last I was visiting a patient, in a distant part of the city, who was low and suffering greatly with what seemed to be pneumonia fever. I remained until after dark and then had to walk a number of blocks to the car line for home. The husband of the patient came with me, and about one block from his house I stumbled and fell with full force and weight upon the brick pavement right on the point of my left shoulder. Instantly I knew that in seeming I was badly crippled. I could move my fingers but could not even raise my hand, my arm being limp at my side. I began the work of realization in a moment and held myself in the attitude described in the XCI. Psalm, first verse, until I reached home, about two miles. Mr. P. began treating me soon as he understood the situation, and soon as I was easier he called a surgeon (by my request). I told him I merely wanted him to see about the bones and joints, if any dislocation or fracture he might set it, but that God or Truth would do the rest. So he spent nearly an hour testing the case, and finally decided that the arm was fearfully jammed and almost mashed up, but the only fracture he was sure of was the large ligament which holds the top of the arm in the socket or capsul of the shoulder. If he believed it was badly fractured or perhaps entirely severed. Said I must not move or use my arm for many weeks. Said it was in such shape that it could not be dressed with bandages or splinters, I must simply confine it in a proper position and wait for it to knit and grow strong. This was all he did. I paid him his fee, and have not seen him since. I continued my metaphysical labors right along. Mr. P. went twice to see the patient who had belief or claim of pneumonia. She got perfectly well and came to see me in a short time. I went in a carriage three miles and back to see a dear patient on the eleventh day after the fall. We did not know until a month after that the bone in the upper arm was fractured, but so it was. Notwithstanding, Truth, sweet Truth, has done its work most lovely under the administration of my husband and many dear ones, who have learned of the powers in the spoken word. This case has caused great surprise and wonder among the people. (of course those who don't believe in the healing power of

Truth today,) in this city. A very prominent druggist came with the surgeon whom we called in, and he and his wife have kept a daily watch over the case, and reported to the M. D. They marvel at the healing of my arm and shoulder and say it is something so wonderful they cannot comprehend nor understand it at all, and when we tell them what did the wonderful healing, and so rapidly, too, they just smile and say, "Well, I don't pretend to say how it was done, but I do say it is a miracle." Can this we call Science of Being made practical ever grow old? and was it ever new? Never; for it is God manifesting in the flesh every time, and in every instance of healing we only see God, Truth or Christ manifested, just as it has been done all through the ages. Omnipresent Love or God is the same yesterday and forever. It changes not. There is nothing strange, new nor wonderful about it. It is simply true, real and natural. Only the reverse of this is strange and to be wondered at — such abnormal conditions as we see all around us everywhere, when we do permit ourselves to see.— *P. E. C. Priestley, Springfield, Mo.*

#### ALL THING ARE POSSIBLE WITH GOD.

A lady sent a telegram to a healer like this: "Treat — aged sixty. Pneumonia, very low." A short time after she wrote a letter from which this is an extract: "I am sure the Spirit of Truth has made you to know my mother is all right. She mended from the time you got the message. She is helping me now herself. She is doing splendidly, and the doctor said he never saw so sick a woman get well. I surely got your thought because I said "life" a thousand times that night, and "God and I can do anything."

#### MORNING REFLECTIONS.

This morning as I arose I beheld a sight in the garden that aroused in me a spirit of reflection. The sun had commenced to make his appearance behind the distant highlands, and his early rays coming over the hills had here and there gilded the leaves and branches of the trees with bits of bright fire. "How like the worldly life," I thought. "The eternal light of the Divine may be seen here and there like bits of bright fire on life's ocean, resting in the souls of noble beings;" and as the rays brightened, and all the world took on a new light, "Thus," said I, "will

the world some day be illumined by a new and better life. How nature, everywhere, manifests her silent lessons of beauty and peace."

Let me be known in my life, not as a man whose only aim is personal gain, but one who lives for the uplifting of humanity. Let me be known by the brightness in dull lives I create, not the homeless wanderers I cause. Let me be known as one whose hand is ever raised to aid the helpless, not the one who turns the deaf ear to suffering. Let me see in the humble heart of the unknown life as great a star as the name sounded on the lips of thousands.

The greatest act that has ever been done in the world was an act of kindness; the greatest man that ever lived in the world lived a life of kindness; and the greatest citizens of the world are the ones that do acts of kindness. Not what a man has should he be measured by, but the good and the happiness he creates; that should be the measuring power.—*R. K. R.*

#### A SPIRITUAL INVENTORY.

Only a few days since I seemed to be passing through a shadow time, and I fell asleep with an earnest desire for light that I might know the right step to take on the morrow. I was fully illumined upon awaking the next morning, and the "still small voice" said to me, "You had better take an inventory and find out what kind of stock you have on hand." I answered in the affirmative, and this is what came before me:

Of Faith, Self-Confidence, Perseverance, I seemed to have a full stock. Next came Self-Poise, Love, Patience, in which I found my stock quite low, and I at once sent in a full order for renewal of same. Of Criticism, Condemnation and Selfishness I had more on hand than I was aware of, and of course must reduce these as rapidly as possible. As I had given a big order for Love, I did not feel the need of even looking at the stock of Fear on hand, for the two cannot possibly dwell together. I then turned the whole business over to my Great Silent Partner, who "doeth all things well"—and my seeming burden was gone!

I feel this is a very helpful way—to often take an inventory of stock on hand (self-examination).—*Mrs. Lizzie Regnier, Los Angeles, Calif.*

## Synopsis of Midweek Services.

At Unity Headquarters, Kansas City, Mo.

[Omitted from last UNITY through oversight.]

Wednesday, February 21st, at 3 P. M. Leader: MRS. IDA PYATT.

Service opened by singing "Rejoice with me."

Silent thought: "I am now conscious of the indwelling Christ in fullness of power."

Mrs. Pyatt said: "When my name was spoken of last week to fill this place, I felt as though I could never comply; then instantly came this thought, 'This is the Peter consciousness denying the Spirit that has done so much for me. Jesus was always willing to testify of the Father, and as I acknowledge the Christ within only as Lord, I am always willing to testify of the Father.' This decided me to make the effort at least, and you must all help me with your uplifting thought.

"We all like to eat of the fruit of this wonderful Truth as well as to know its principle. By their fruits ye shall know them, so I will take for my subject, The Quickening Spirit.

"'It is the Spirit that quickeneth.' 'The same Spirit that raised up Jesus shall also quicken your mortal body.' It shall quicken the mortal till the mortal shall put on immortality, till every atom of brain cell and brain tissue shall put on the crown of righteousness, eternal youth, beauty, health, strength, wisdom and understanding; till every atom of bone, sinew, tissue and muscle is raised incorruptible, spiritual, glorified, right here and now and the Father is glorified in the Son.

"What a wonderful agent this quickening Spirit is when rightly employed—when we bring ourselves into right relation with it—and this seems to be the point, to adjust ourselves to bring ourselves into 'tune with the Infinite' and be open to its inflow. It is the same quickening power or Spirit that raised Jesus. It has lost none of its pure essence, and is not depleted in the least since he employed it.

"It has proved my resurrection and life also. It brought me forth when nothing else could. I employed nearly all kinds of doctors. I used all kinds of appliances even to the wonderful electric current, but nothing save the filling, thrilling, electrifying current of the living God brought me forth from death unto life—this bright, joyous, glorious, true life—a well of water springing up eternal and changeless as God is eternal and changeless.

"I was a helpless invalid for years, and when my attention was drawn to the possibility of being cured by God and God alone, without the aid of material means, I determined to try it, for the thought came, 'God is no respecter of persons;' and when I was willing to drink of this well it did not fail me. I had placed myself voluntarily in the right attitude and the Spirit came in and supped with me. And when I became sufficiently strong to get out, I was in Topeka, and I attended Mrs. Morgan's class. Some said they thought I ought not to go out alone in the wind. They thought, I suppose, judging from appearances, that a little breeze might blow me over, but I was not alone, for 'Thou art with me.' The blue light of peace surrounded me, the white light of purity enfolded me, and I was not afraid—Christ walked with me and I was sustained.

"I wish I could describe to you those wonderful vibrations that filled me. At first I seemed prostrated, but I see now it was an emptying process, getting ready for the *new life*. I drank at this fountain night and day, and was healed, praise God.

"The experience I meant to mention last week was about a member of our family, my father-in-law. He was down near Memphis, inspecting a lumber plant, when he met with an accident which took the toe of his shoe off and the large toe of the left foot with it. It was mashed to a pulp and all that held it to the foot was a thread of skin. An old Indian doctor of the camp took out his knife to sever this but father protested. He came on to Kansas City, and the surgeons here told him it was useless to try to save it. He came home to Topeka and the family physician said the same, that it would be a shapeless mass with no nail and would spoil the shape of his shoe, etc., and there was danger of blood poison, as the weather was very warm. This was all said in my presence, and I firmly denied every

word. This was the best he knew, but I felt that God could heal that toe, and father was determined not to part with it, so the word went forth in the silence, alone with God, for a perfect toe, perfect in symmetry and form, with nail, like unto the other large toe, and it was done. It also bears witness to the true word, to this wonderful quickening power, that brought those tiny pieces of bone and flesh into place, for all they could do was to fasten it in range with the foot—and God did the rest. The same power, the same Spirit yesterday, today and forever."

BENEDICTION.

Peace be unto you as it was in the beginning, is now, and ever shall be. Amen.

Wednesday, March 14th, 3 P. M. Leader: MRS. MARY FILLMORE.

Service opened by singing No. 1, "Omnipresence."

Thought for silent meditation: "I am Spirit, and the inspiration of the Almighty giveth me understanding."

"Open My Eyes That I May See," was then sung.

Mrs. Fillmore then said: "I rest in the absolute. By taking this attitude of mind, I realize that there is no separation between me and God, for Spirit is One. Spirit is Infinite Wisdom, so I am one with Infinite Wisdom. I find a peace in making statements like these, that comes from no other method of reasoning. To rest in God we must know God as He is."

"There is plenty for you, there is plenty for me, great plenty for you and for me," was sung three times to the tune of Dennis.

The leader continued: "I keep in mind always that health is my birthright and that sickness is a mistake. 'Verily, I am healthy through and through,' is a statement that cannot be made too often. We sing about 'God's Hand' and we should realize that that means, always, your hand and mine. Our Father reaches out His gifts through you' and through me, and thus we 'work the works of God.'" The Christ in you makes you free. By knowing this you have the privilege of filling your life full of joy. This truth shall make you free. 'Where the Spirit of the Lord is, there is liberty.' God is omnipotent Power and an ever-present help in time of need. His love is your protection."

Mrs. Graham: "I was holding the thought, 'God's hand is my hand.' An opportunity came to prove it, and I could not well avoid it without denying the affirmation I had just been making. I held to my faith and gave \$5.00 to one who seemed to need it. In an entirely unexpected way, \$10.00 came to me. I could hardly spare the five, I thought, but I gave in the name of Christ and left it with that. I have proved God. How thankful we ought to be that this beautiful Truth is free."

Mrs. Myrtle Fillmore: "Sister Graham has touched the true source of supply. The only way is to keep the channel open. We do not want all the blessings ourselves, so we teach others the glory of the Lord. There is a Divine Law governing these matters which is as certain to act as any law of mechanics or of chemistry. Lack is a disease and must be healed as any other disease is healed. Obedience to the law is necessary in order to get the benefits of the law."

Mrs. Pearson: "I have great reason to give praise and thanks for good. I have been praising God when I arise in the morning and when I retire at night since last Thanksgiving and it has brought many blessings to me. It is now five weeks since the lady about whom I told you a few weeks ago, who is 82 years young, broke her hip, and to-morrow she will sit up in a chair, and the next day she will walk. She is healed. She says it is the best thing ever happened her in more ways than one. They say it is through my word, but I know it is through the goodness of the Father in me. 'I of mine own self can do nothing. The Father in me, He doeth the works.'"

---

Wednesday, March 28th, 3 P. M. Leader: MRS. OGDEN.  
Subject, "Words."

Services were opened by singing, "Leaning on the Everlasting Arms." The leader then read the 19th Psalm.

Words for meditation: "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

The leader said in substance: "I have been thinking recently about the word and its work and I believe we can make it a very profitable theme for consideration at this service."



"It is said by the word were all things made and without the word was not anything made. This holds true of man as well as of God. By the word are the worlds made, your world, my world: Our world is our environment, our conditions, our circumstances. Many of these words we do not seem to speak, but they are spoken for us and we accept them as true, so we adopt them and make them our own. We agree with them, which is the same as if we had spoken them. We are therefore in bondage to them. We have not known this until now, but we see now that all responsibility for what shall be brought forth rests upon us. We cannot evade it if we would. With this responsibility we see our way of escape. What we have made we can unmake. We can free ourselves from the bondage we have placed ourselves in through our ignorance, and create for ourselves new worlds, and make them according to our highest ideals. We have been a long time doing what we have done, and this should teach us patience and persistence. 'In due season we shall reap,' and 'Ye have need of much patience,' said Jesus. 'He that endureth unto the end shall receive a crown of life,' which means, he that is steadfast in the use of the true word, both silent and audible, shall wipe out all the old and undesirable, and bring into manifestation the good only. 'And God saw that it was good.' And man must do likewise."

No. 60, "We've all Our Angel Side," was then sung.

Mrs. Rhodes said: "I thank God that I know this and I know how sweet it is to commune with this good self within us. I love to sit and talk with my good side, to know it is my real self, and to love it and praise it and bless it, and thus call forth into manifestation my God-nature, the beauty of God, and the love and purity and peace and joy and all that belongs to my true nature. Thus I enjoy living. I am happy and I make others happy. We can always tell what kind of thought a person is sending forth, for their thoughts come forth and meet us face to face. Some thoughts are full of joy and gladness, others express health and purity, and so on through the whole gamut of so-called good and evil. We can train our thoughts so as to carry blessings wherever we go, and we should do it."

Rev. Neild: "My words are Spirit and they are Life.

If when we use words we will use them with a definite and purposeful meaning they will carry their power and potency with them into the consciousness of those with whom we speak. Every word that Jesus spoke was a direct word, and it was full of meaning. When he spoke to Lazarus, he spoke with authority, and Lazarus obeyed. The people expected to see his words fulfilled for they realized their power and directness. We should watch even our most trivial words, our good mornings and good nights, and know that they are true and shall be realized by those to whom we speak."

Mr. Rippe: "It is the intent and purpose of the heart that gives color to the words we use. If we desire to see the good come forth into manifestation we must speak words that are true of God, for as ye sow, so shall ye also reap. 'By our words we are justified and by our words we are condemned.' Then we should be careful that we speak with the understanding and in the Spirit of Love if we would show forth the truths of Being and make the will of God done in earth as it is in heaven."

Mr. Bennett: "There are both the silent and the spoken word, and each has its use. But we should be careful to speak only helpful and sustaining words. It is not wise to speak of disease, much less describe it. In every description and every mention of disease and sickness we make it more a reality to the mind. It may also happen that it will make an impression on the mind of some who are in fear of the very thing we name and fix upon them the conviction that they are to have that which we name and describe. We should speak only the good, the beautiful and the true."

---

Wednesday, April 4, 3 P. M. Leader: MR. S. B. SENTER.  
Service opened by singing Nos. 6 and 19.

Scripture lesson, the first eleven verses of the 12th chapter of I. Corinthians.

Thought for meditation: "I now and always do the will of God."

"Peace, Like a River," was then sung.

The leader said: "We agree with the writer of the eleventh verse of this chapter, that all things come from one Spirit, and we name this one Spirit, God. Now."

God is all, and God is good, as all agree, what about the question of evil that has so long blocked our progress in the solution of the problem of life? Not only are new students puzzled over this question, but many older ones do not find it entirely clear.

“As man is spiritual, and not material, and is a co-worker with God, as the Scriptures declare, he must have something to do in bringing about, or causing to appear, the environments and conditions of life with which we have to do. All experiences come from the one Substance. As the musician touches the key-board tones vibrate in unison with the keys touched, and the result depends upon the skill and understanding of the operator. Our lesson teaches that all gifts come to man by the same Spirit, according as he, man, wills or desires. In this we discover that man's will is a great factor in bringing about the different conditions of life. ‘When our wills have become enlightened by the understanding of the law of expression from the formless to the formed, we have then become a conscious thinker,’ and we bring to pass whatsoever we will, and we have the desire of our hearts.

“If, on the other hand, we are in ignorance of the law of expression, we create, or bring forth, just the same, for we cannot think without making manifest the ideals we hold. ‘Then with ignorant wills we are working unconsciously, and never know what we are going to bring forth.’ The Bible says, ‘Ye ask and receive not, because ye ask amiss.’ That means that we are in ignorance of the Law. There is nothing left for us, then, but to become more and more intelligent.

“‘The evil conditions become less and less with every succeeding ray of light that dawns upon our understanding.’ God is all and in all to the one who has the understanding to know. God, the Father, is forever the formless Substance of Being. ‘No man cometh unto the Father but by the Son,’ which is the same as to say, that no man can think of the formless without thinking of form, which is the Son. Whenever we think we formulate, and whatever we think is always the image or likeness of our idea, whether we are conscious of it or not. We are always creating, either wisely or unwisely.

“Are not all the things on the face of this beautiful

earth as much the Son of God as ever Jesus Christ was? We are so often admonished to turn to the Christ within for a remedy for all our ills. Why not turn to the Christ without? The beautiful lilies, the fragrant roses, the industrious ants, the busy bees and all the beauties of earth invite us with redeeming qualities. We see no evil there. 'When the without is as the within, the kingdom of Good is come.'"

C. A. SHAFER, Secretary.

---

#### ANNOUNCEMENT.

DEAR UNITY—I take pleasure in announcing to the followers of the silent thought that the well of Living Water is overflowing and sending its rivulets throughout the land, giving health, strength and prosperity to those who partake of its cooling draught. For two years I was associated with Mrs. Eva C. Hulings (the great apostle of Truth in Denver) in the treatment of the afflicted and downcast. I still retain one of the rooms and continue the work that is given me to perform. My mind follows the rivulets and my desire is to do greater good. Through the blessings of Truth unity must come. Humanity constitutes the family of God. Brothers and sisters desiring aid through the silent but powerful thought of "Oneness" will please address me at the Elmore Hotel, where patients are now also received personally for treatment. "Freely give, freely receive." The number who have received from this center includes every affliction known to physicians, not excepting leprosy and small pox. I treat the so-called contagious and infectious diseases with the same degree of freedom as attends my visitations with the healthy and free. I especially desire more cases of absent treatment.

KATHERINE B. MEDCRAFT.

---

#### REMEDIES OF THE GREAT PHYSICIAN.

BY HANNAH MORE KOHAUS.

There is hardly any disease or condition against which Mrs. Kohaus has not provided by giving different combinations of words of Truth to be used as remedial agents. The book is written in a high spiritual vein and will prove most helpful, practical and encouraging. These treatments cannot be too highly recommended. The article "What does it mean to give a treatment?" is alone worth the price of the book, which contains over fifty treatments. Leatherette, price 40 cents. Send for a copy to

R. KOHAUS, 40 Randolph St., Chicago, Ill.,

Dealer in Metaphysical and Occult Literature.

---

"The True History of Mental Science," by Julius A. Dresser, is a clear exposition of the facts concerning the discovery of Mental Healing. and shows conclusively that the doctrine and methods originated with Dr. P. P. Quimby. If you desire to be thoroughly posted in the history of the rise of "The New Thought," send us 20 cents for a copy of this book containing 63 pages.



**Devoted to Practical Christianity.**

---

\$1.00 per year.

Foreign Subscriptions, 5 shillings per year.

10 cents per copy.

---

Published on the 15th of every month by

**UNITY TRACT SOCIETY,**

**Kansas City, Mo.**

---

Entered in the postoffice at Kansas City, Mo., as second-class matter.

---

CHARLES FILLMORE (LEO VIRGO), }  
MYRTLE FILLMORE, } Editors.

---

## **Publishers' Department.**

*Unity is issued on the 15th, and Wee Wisdom on the 1st of the month.*

---

Mrs. Charlotte J. Rogers has opened a Unity Society of Practical Christianity in Portland, Maine, where she is doing a good work.

---

Send us three new subscribers to UNITY with \$3.00 and we will present you with a set of "Lessons in Truth" by H. Emilie Cady.

---

The article "Seek Wisdom," which appeared in our last number, was reprinted by request from the June, 1892, UNITY, where it originally appeared.

---

One of our good subscribers in Chicago writes us: "If you desire me to deal with you, you must give me the privilege of always paying in advance," to which we heartily consent, not only for one but all our readers. Many little debts soon forge a large chain of bondage, which is certainly not scientific.

---

*The Independent Thinker* is an excellent new monthly magazine edited by Henry Frank, 27 West Forty-Second St., New York City; subscription price \$1.00 per year. Mr. Frank is pastor of the Metropolitan Independent Church, Carnegie Lyceum, where he expounds the principles of the New Thought and advocates a scientific religion.

---

Annie Rix Militz resumes her Chicago work about the 1st of May. Among other things she will teach a Prosperity Class upon the Sunday evenings of May and June at 1029 North Clark Street, beginning May 6th, at 8 o'clock; and also a Healing Class at Harmony Home, 1913 Deming Place, opening Friday, May 4th, at 8 p. m. Both classes are open to all interested, and the terms are the same as usual, free-will offerings.

We have received from Universal Truth Publishing Co., Chicago, copies of new and improved editions of "Words," by E. G., and "All Things are Possible to Them That Believe," by Annie Rix Millitz. These booklets are extremely helpful. 15 cents per copy.

---

"What is Divine Science?" two addresses by M. E. Cramer and Nona L. Brooks, published in booklet form by Harmony Publishing Co. 3360 Seventeenth St., San Francisco, Cal. These addresses give a full statement of the principles of that branch of the New Thought school known as Divine Science as contrasted with Christian Science, Mental Science, Liberal Science, etc. Price, 20 cents per copy.

---

Our good brother, Dr. Wm. C. Gibbons, of LaCrosse, Wis., writes that he is arranging for the publication of a book he has written, called "The Heart of Job; a Message to the World." It is a spiritual interpretation of that grand old mystical poem called Job; and, as Dr. Gibbons says he has written it six times, we look for something of worth.

Gibbons's productions are always original, unique and concise. Although they have heretofore been fragmentary they have been sought after by metaphysicians.

---

We wish to be understood again that we must not be expected to duplicate copies of UNITY where our subscribers change address without having sent due notification before the 15th of the month. If you move without notifying us in time, leave postage with your postmaster and he will forward it to your new address. In a list of thousands this usually applies to a few hundred each month, when we receive such notices as this: "I failed to receive my March UNITY; my address *was* ——— but is *now* ———." Whose fault is it?

---

Mrs. R. F. Smith, of North Denver, Colo., in a private letter gives a happy account of the good work starting in North Denver. We feel sure we are not committing a breach of confidence to pass the good word on to our readers. She says: "We have established our Sunday School and it has already grown so we have had to get a larger room. We have secured benches, several have contributed chairs, also stove and table and we are offered the use of an organ for a few months. Miss Brooks, Divine Science Center sent us \$10. I praise the Good Father for this beautiful demonstration. Mr. Andrews is our superintendent, and Mr. Simms secretary. We have four classes; one of boys, one of girls, a Bible and infant class. We still have our Friday afternoon meetings. Miss Brooks comes over three Fridays in a month, the other Friday we have a meeting by ourselves. We usually have our meetings now at Mrs. Bartlett's, as her home is more central. I feel this is only the beginning of a great work here on the North Side. I did not like the situation when I first came here, but I see now why I came, and I rejoice with exceeding great joy. When I first came here my next neighbor would say, 'You can see now what your environment is.' My answer always was, 'I know my environment is God.'"

---

God divided man into men that they might help one another. — *Sene*



Concerning the new Home of Truth established in Minneapolis, Minn., 1728 Ninth Ave., South, we received the following good news from Miss Frances W. Webb, who is in charge: "The Minneapolis Home of Truth is now nearly one week old. We opened by a Healing meeting last Monday evening, April 2d, led by Mrs. Annie Rix Militz, who, as you announced in *UNITY*, is with us for the month of April. The interest manifested in the establishment of a Home in this city, and especially in this fact that Mrs. Militz would be here, gave us reason to expect a large attendance at the various classes and meetings conducted by her, but we were not prepared for the large attendance that at once filled our rooms to overflowing. We are well located and equipped for the Healing and other departments of the ministry, but it begins to look as if sooner than we expected we shall need to enlarge, not our boundaries for no bounds can there be to the Spirit of Truth, but our place of welcome. It would be interesting to a psychologist to observe the classes of minds as they gravitate to the different phases of teaching. One class cannot miss the Concentration Hour, one member remarking, 'I find myself practicing the methods everywhere, in the car, as I go to and from business, with my patients, in everything I am doing. If I must give up all the other hours I must have the Concentration Hour.' To another the Bible Talks open the eyes to riches in the Bible never before dreamed of. Still others realize that the A B C of the Primary Lessons must be mastered before they can go farther. And others there are greedy enough for all that shall be added unto them to be willing to receive even upon the condition of 'Seeking first the kingdom of heaven.' But all are unanimous in saying, 'He who runs may read' in listening to Mrs. Militz, so clear and concise and simple is her presentation of the truth."

### ARE YOU A READER?

We have bound volumes of *UNITY*, June 1st to December 15, 1896, containing many popular writings on the teaching of Truth, Bible Lessons, Treatments, Testimonials, etc., which we will dispose of for the small sum of 50 cents each postpaid. Some of the leading articles are:

Forgiveness — Love Your Enemies, by E. V. P. Minot.  
 Loose Him and Let Him Go, by H. Emilie Cady.  
 Flesh Eating Metaphysically Considered, by Leo Virgo.  
 The Trouble that Kills Us, by A. M. Bryant.  
 Prayer, by Annie Rix Militz.  
 Very Good, by Edith A. Martin.  
 Curing and Healing, by Ursula N. Gestefeld.  
 Twelve Lights, by Mary E. Griswold.  
 Whom Say ye that I Am? by Leo Virgo.  
 Expression, by I. Turner.  
 The I Am in Its Kingdom, by Leo Virgo.  
 God's Hand, by H. Emilie Cady.  
 All Healing is Mental Healing, by Paul Tyner.  
 Love of Money, by E. V. P. Minot.  
 Show us the Father, by I. G. Gould.  
 Made in His Image, by Agnes Southard.  
 Love, by Leo Virgo.  
 Letting Go, by Marion Linwood.  
 The Secret of Power, by John I. Roberts.  
 Legislating, by F. James Lakin.  
 The Holy Trinity, by L. A. Duncan.

One of the best tracts to place in the hands of friends is "Giving and Receiving," by Leo Virgo. It is a clear metaphysical statement of the reciprocal relations of the giver and receiver—"Freely ye have received; freely give." 12 pages. We make the following rates to our readers who may desire to use them in the Gospel of Truth: Single copy, 5 cents; twelve copies, 25 cents; twenty-five copies, 50 cents; fifty copies, 75 cents; one hundred copies, \$1.25.

---

A friend sending in her renewal has expressed an excellent idea about the use of back numbers of magazines, etc.: "I have been hoarding up my Truth papers for reference and general help in my work, but an unusual experience has taught me that they must be put into circulation so that others also shall be blessed. I will lose no time in collecting all in my possession and sending them forth as the true preachers of righteousness. I regret that I have not done this before."

---

"The Scientific, Philosophic and Ethical School of Research" is the name of a new institution of learning at Seabreeze Florida, recently chartered by the organization of Mental Scientists, C. C. Post and Mrs. Post, better known as Helen Wilmans, donating real estate to the value of \$200,000 for its location. While this institution has been named a School of Research, it will furnish all the facilities offered by other institutions of learning, comprising a four years' course. Its doors will, however, be wide open for investigation, for which it is expected special courses will be formed for advanced students who do not feel the need of a regular college course but who wish to survey the field of modern psychology by courses of lectures, etc. It is the intention to temper the whole student life from the view-point of the belief in the God-like qualities and absolute mastery of man—self-reliance, independence of thought and action, gorriinal thought, self-development.

---

#### OUR BIBLE OFFER.

To our readers who desire to secure a good Bible, either for themselves or their friends, we have made arrangements with the International Bible Agency whereby we can give them a first-class Bible at half the regular price. These Bibles are Self-Pronouncing, in clear type, and are full Teachers' Bible containing references, word book, and nine parts of new Aids, maps and illustrations. They are bound in "International" Morocco, divinity circuit, round corners, red and gold edges, silk head band and marker, and imitation silk lining.

Our offer is this: To all subscribers who pay in advance, and send us \$1.00 extra, we will send one of these Bibles, printed in Minion type, size 5 $\frac{1}{8}$ x7 $\frac{5}{8}$ , postpaid; regular price of this Bible alone being \$2.00. Or, for a renewal or new subscriber, and \$1.50 extra, we will send a Long Primer type Bible, size 5 $\frac{1}{2}$ x8 $\frac{1}{2}$ , postpaid; regular price of the Bible alone being \$3.00.

Thus you get the Bible and one year's subscription to UNITY in either case for the same or less than the regular price of the Bible alone.

---

"God, from a beautiful necessity, is Love."



## Metaphysical Publications.

---

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 1315 McGee Street, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee Street, Kansas City, Mo.
- MIND.** Edited by Chas. Brodie Patterson. Monthly. \$2.00 a year. Life Building, 19 West 31st Street, New York City.
- THE HIGHER LAW.** Edited by Horatio W. Dresser. Monthly. \$1.00 a year. 272 Congress Street, Boston, Mass.
- UNIVERSAL TRUTH.** Edited by Cassius M. Loomis and Fanny M. Harley. Monthly. \$1.00 a year. 87 Washington St., Chicago, Ill.
- THE LIFE.** Edited by A. P. and C. Josephine Barton. Weekly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal.
- THE ABIDING TRUTH.** Edited by E. Elizabeth Russell. Monthly. 50 cents a year. 6 Park Street, Peabody, Mass.
- THE HEALER.** Edited by F. E. Mason. Monthly. \$1.00 a year. 424 Greene Ave., Brooklyn, N. Y.
- THE IDEAL REVIEW.** Edited by L. E. Whipple. Monthly. \$2.50 a year. 465 Fifth Ave., New York City.
- EXPRESSION.** Monthly. \$1.75 a year. 211 Edgeware Road, W., London, England.
- THE LIGHT.** Edited by D. L. Sullivan and T. B. H. B. Brown. Monthly. 50 cents a year. 3003 Locust Street, St. Louis, Mo.
- THE WORLD'S ADVANCE THOUGHT.** Edited by Lucy A. Malory. 50 cents a year. Portland, Oregon.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents a year. Oaklyn, N. J.

---

### Metaphysical Libraries.

---

Unity Library, 1315 McGee Street, Kansas City, Mo.

Metaphysical Library, 1813 Polk Street, San Francisco, California.  
Books loaned at 10 cents per week; \$1.00 a quarter. Literature for sale. Orders filled from any part of the Pacific Coast.

Metaphysical Library, Room 4, 14 San Pablo Ave., Oakland, Cal.

Metaphysical Library, Scientor House, Devonport, Devon, England.

# Teachers' and Healers' Directory.

**ANNIE RIX MILITZ,**  
Christian Teacher and Healer.  
Permanent address:  
3124 Prairie Ave., Chicago, Ill.

**MRS. FRANCES PERRY,**  
Christian Teacher and Healer.  
Chicago Truth Center:  
3124 Prairie Ave., Chicago, Ill.

**C. A. SHAFER,**  
Christian Teacher and Healer.  
English and German Correspondence.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

**E. P. C. WEBSTER,**  
Teacher and Healer.  
6453 Lexington Ave., Chicago, Ill.

**MRS. THERESA B. H. BROWN,**  
Christian Teacher and Healer.  
324 Chestnut Street, St. Louis, Mo.

**H. LOUISE BURPEE,**  
Teacher and Healer.  
2431 Prairie Ave., Chicago, Ill.

**R. C. DOUGLASS,**  
Christian Teacher and Healer.  
2 Wellington Street, Boston, Mass.

**MRS. SARAH E. GRISWOLD,**  
Christian Teacher and Healer.  
1004 Broadway, Oakland, Cal.

**LYDIA J. WOOTON,**  
Divine Healer.  
1930 Sherman Ave., Denver, Colo.

**D. L. SULLIVAN,**  
Christian Teacher and Healer.  
3003 Locust Street, St. Louis, Mo.

**A. E. LOTHROP,**  
Christian Teacher and Healer.  
Arlington, R. I.

**MRS. S. A. McMAHON,**  
Christian Teacher and Healer.  
129 Powell Ave., Chicago, Ill.

**THE NATIONAL CIRCLE OF DIVINE  
MINISTRY.**

Geo. E. Ricker, Emma Gray,  
Florence Day,  
Christian Teachers and Healers.  
9th and F Streets, Washington, D. C.

**CHARLES AND MYRTLE FILLMORE,**  
Christian Teachers and Healers.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

**MRS. VIVIA A. LEEMAN,**  
Divine Truth Healer and Teacher.  
717 Kansas Ave., Holton, Kansas

**MRS. HELEN PEARCE,**  
Teacher and Practitioner of Divine and  
Mental Science, which is efficacious  
where all else fails. Most unqualified  
success with absent patients.  
1816 Jefferson Place, Washington, D. C.

**HOME OF TRUTH,**  
Christian Teachers and Healers.  
1231 Pine Street, San Francisco, Cal

**MARION AUSTIN,**  
Christian Teacher and Healer.  
6238 Madison Ave., Chicago, Ill.

**MRS. K. E. B. GILLESPIE,**  
Christian Teacher and Healer.  
From the Denver Home of Truth,  
133 West Third Ave., Denver, Colo.

**HOME COLLEGE OF DIVINE SCIENCE**  
3360 17th St., San Francisco, Cal.  
M. E. Cramer, Pres. C. L. Cramer, V. Pres.  
F. E. Cramer, Treas.

**TRACY GOULD,**  
Doctor of Divine Science.  
1914 13th St., N. W., Washington, D. C.  
Unity Literature on Sale.

**MISS JENNIE C. WAITE,**  
Teacher and Healer.  
243 West 135th Street, New York City.

**HOME OF TRUTH,**  
Christian Teachers and Healers.  
71 Lincoln Street, Santa Cruz, Cal

**PRUDENCE L. GRISWOLD,**  
Christian Healer.  
Prospect Street, Ashtabula, Ohio.

**MRS. AMANDA E. HOBBS,**  
Christian Healer.  
277 Dixwell Ave., New Haven, Conn.

**MR. G. OSBOND,**  
Practical Metaphysician.  
Scientor House,  
Devonport, Devon, England.  
Agent for UNITY Publications.  
All Scientific Works Stocked.

---

**HOME OF TRUTH,**  
Center for Teaching and Healing.  
1327 Georgia Street, Los Angeles, Cal.  
Students and Patients can be accommodated with board.

---

**ANNA KIMBALL CHAINNEY,**  
Christian Teacher and Healer.  
844 22d Street, San Diego, Cal.

---

**MRS. L. A. FORD,**  
Christian Healer.  
1315 McGee Street, Kansas City, Mo.

---

**THADDEUS M. MINARD,**  
Divine Truth Healer and Teacher.  
Absent patients taken.  
57 1/2 Thirteenth Street, Portland, Oregon.

---

**MRS. CARRA B. ROSS,**  
Christian Teacher and Healer.  
61 1/2 South Jackson St., Belleville, Ill.

---

**COLLEGE OF MENTAL SCIENCE AND  
DIVINE HEALING.**

JOHN T. CHASE, President.  
MARY A. BROOM, Secretary.  
Present or Absent Patients Successfully  
Treated: Nervousness a Specialty.  
412 S. Patterson Park Ave., Baltimore, Md.

---

---

**E ADELINE WILLIAMS,**  
Teacher of the Science of Being  
and Demonstrator of its Laws.  
(Absent treatments a specialty.)  
1618 Pine Street, Philadelphia, Pa.

---

**MRS. ELLEN F. PRATT,**  
Absent treatments and instruction  
through correspondence.  
116 Tenth Street, Racine, Wisconsin.

---

**DIVINE SCIENCE HOME.**  
Conducted by Curry Sisters.  
Alwilda M. Pope, Teacher and Healer.  
For terms address, Laura T. Curry.  
6437 Woodlawn Ave., Chicago, Ill.

---

**MISS ROSE GIFFORD,**  
Christian Teacher and Healer.  
85 Prospect Street, Ashtabula, Ohio.

---

**SCHOOL OF THE HIGHER LIFE,**  
Dr. and Mrs. J. Gilbert Murray.  
Present and Absent Teaching and Healing.  
26 Kenyon Street, Brockport, N. Y.

---

**HOME OF TRUTH,**  
Christ Teaching and Healing.  
2123 California Street, San Francisco, Cal.

---

**MRS. ANNA MCGOWAN,**  
Christian Teacher and Healer,  
Author of "SUPPLY," \$1.50; "WRINKLES,  
THEIR CAUSE AND CURE," 50c.  
Los Angeles, Cal.

---

---

H. Martyn Hull, surrounded by devoted friends, peacefully passed from physical manifestation, April 9, 1900, in Kansas City, Mo. A short, beautiful service was held in the afternoon on April 10th by the Society of Silent Unity, Mr. Charles Fillmore speaking from the text: 'I have fought a good fight, I have finished my course, I have kept the faith' (II. Timothy 4:7), which so accurately exemplified his life. Born with the belief of illness inherited from ancestors, he was raised from his supposed death-bed about ten years ago through the power and knowledge of the Truth after all earthly aid had failed. From that time onward he fought a good fight, he demonstrated over the beliefs of mortality, he helped many, he successfully finished his course, and kept the faith to the last.

---

Regular meetings are held at the Unity Headquarters every Sunday morning at 11 o'clock, at which there is a sermon by some member of the Society, and special music. Every Wednesday afternoon at 3 o'clock an open meeting of the Society is held, in which all take part. Also the Noon Silence every day, 12 to 12:30. These meetings are helpful, and the power of the Spirit is always manifest. You are welcome to them all. Come and bring your inquiring friends.

# Our Standard Lessons.



These lessons are by the well known author of "Finding the Christ in Ourselves," "Trusting and Resting," and other widely sought booklets.

They constitute a full course of twelve lessons, and fully cover the subject of Mental Healing and Spiritual Unfoldment in a very simple and practical manner.

## CONTENTS:

- 1st Lesson — Statement of Being.
- 2d Lesson — Thinking.
- 3d Lesson — Denials.
- 4th Lesson — Affirmations.
- 5th Lesson — Faith.
- 6th Lesson — Definitions.
- 7th Lesson — Spiritual Understanding.
- 8th Lesson — Secret Place of the Most High.
- 9th Lesson — Finding the Secret Place.
- 10th Lesson — Spiritual Gifts.
- 11th Lesson — Unity of the Spirit.
- 12th Lesson — Bondage or Liberty — Which?

In three booklets, 75 cents for the full course.  
Cloth-bound, \$1.00

**UNITY TRACT SOCIETY, Publishers.**  
1315 McGee Street, Kansas City, Mo.

Send for a sample copy of **UNITY** and **WISDOM**.

THE NEW YORK  
PUBLIC LIBRARY  
ASTOR, LENOX AND  
TILDEN FOUNDATIONS.



Devoted to Practical Christianity:

Preach the Gospel; Heal the Sick; Cleanse the Lepers; Raise the Dead; Cast out Devils.

May, 1900.

## Contents.

The Omnipresent Good.

Poem—"Rest."

The Ministry of the Word.

A Conversation.

Society of Silent Unity.

The Class Thought.

Noon Thought.

Unity Bible Lessons.

Poem—"Love Thoughts."

Synopsis of Midweek Services.

Poem—"A Song of the Soul."

Publishers' Department.

Metaphysical Publications.

Teachers' and Healers' Directory.

Florence Harvey.

Wilhelmine Smith.

Leo Virgo.

Matilal Mukerji.

Leo Virgo.

abeth Griswold.

C. A. Shafer.

Joaquin Miller.

The N Y Public Library  
Astor Library Bldg  
40 Lafayette Place

Very  
Special.

It is not our custom to give premiums, knowing that UNITY gives every reader full value received, but we make the following generous offer to introduce one of the latest and best of the

UNITY METAPHYSICAL SERIES.

Beginning with May 15th and continuing until July 15th, we will give every new or renewing subscriber to UNITY a set of

## “Scientific Lessons in Being,”

By EDITH A. MARTIN.

These lessons, in two booklets, are excellent in their lucid simplicity; are logical and thoroughly scientific. There is a trend of unusual spirituality throughout them that makes them particularly desirable to place in the hands of those who are disposed to judge the infinite by the finite.

Remember, this special premium lasts only 60 days, and is given when the full subscription price of UNITY (\$1.00) is sent, and not in any case will it be given when the subscription has been paid to agents to whom regular commission is allowed.

Address,

UNITY TRACT SOCIETY,  
1315 McGee Street, Kansas City, Mo.

---

## Four Beautiful Mottoes.

There have been so few really good mottoes adapted to the New Thought that all Scientists will be glad that there have been especially designed in high art four beautiful silent messengers of truth by the Universal Truth Publishing Co., printed in colors, and suitable for any home, class-room or hall.

**Motto 1.** Welcome: Infinite Love Attends Thee.

**Motto 2.** Love is the Glory of thy Day; Peace is the Bounty of thy Night.

**Motto 3.** The Spoken Word is a Gift from God.

**Motto 4.** Silence is the Chamber of Eternal Truth.

They are printed on fine white bristle board, 7x22 inches in size, suitable for framing or to be used without frames.

These mottoes are for sale by us at 50 cents each. We have, however, made special arrangements whereby we will send the entire set of four and UNITY for \$1.30; or, we will send UNITY and UNIVERSAL TRUTH one year and set of the mottoes for only \$2.00

UNITY TRACT SOCIETY,  
1315 McGee Street, Kansas City, Mo.



Devoted to  
Practical Christianity.

VOL. XII.

KANSAS CITY, MO., MAY, 1900.

No. 11.

## The Omnipresent Good.\*

FLORENCE HARVEY.

Dinner was ready, that is, everything was done and waiting to be served at a moment's notice. Mrs. Walters untied her clean, white apron, and stepped out into the pretty garden surrounding the home, where the children were playing while they waited for their father.

His quick step was soon heard coming up the street, and wife and babies went to the front gate to give him the evening greeting. The children each had a marvelous tale to tell their father of the occurrences of the day, and so laughing and chatting they went into the house. Dinner was quickly served, and after a moment of "silent" thankfulness to the great Giver of All, the merry voices began again.

After the meal was finished, and the little ones had gone out to have a few moments' play, before bed-time, thus leaving the father and mother alone, Mr. Walters said to his wife: "If it were not for this beautiful Truth which has come into our lives with such great realization, I should have returned home feeling blue and despondent this evening."

"Why, dear," she replied, "what is the trouble?"

"You remember I told you some little time ago that old Coppin, the former owner of our property in Newberry, was dead."

"Yes, I remember hearing you say so."

"A message was sent me today that in order to settle the estate I have got to raise the fifteen hundred dollars I owe on the property immediately. From the mortal standpoint I do not see where I am to get the money at such short notice."

"How long a time have you?"

"Only ten days," he replied.

\* Founded on facts.

"Well," thoughtfully answered his wife, "there is only the good working in and through our lives, and if it is best for us to keep it some wonderful way will be opened, for nothing is impossible with God. Our part is only to have the perfect trust that all will be well, and leave the rest to the One who can look much deeper into our lives than anything we can do for ourselves. We will take this thought into the "Silence," and the Spirit of God which dwells within each one of us will lead and guide us in just the right way."

"Yes, dear, I have already done so. I had a few moments' quiet in the office this afternoon, and instead of spending the time worrying, I went within and held communion with my God. The leading which I got is for me to go to Newberry immediately. Perhaps, if I can see the heirs they will be willing to give me an extension of time."

"Would that not be lovely?" replied his wife.

"I also heard from the same messenger, that a syndicate is making its plans to build a railroad to Newberry within the next six months."

"Is that possible?" thoughtfully responded Mrs. Walters. "A railroad ought to make our property very valuable, for it adjoins the lake, and is so beautifully situated."

"Yes, indeed," enthusiastically replied the husband. "It will treble the value of the land. I will go to Newberry the day after tomorrow."

"The trip is quite an expensive one for you to take at this time. Could you not write the heirs, but—" she continued, "I am advising you without the guidance from within."

Later that evening, after the little ones had gone to sleep and the day's duties were over, Mrs. Walters came to her husband and said: "The still small voice which never makes a mistake has impressed me with the idea that it is best for you go in person to Newberry. All belongs to God, so it will be all right for you to take the money for the trip, if we will do our part by having perfect trust, for if we follow our highest leadings we can make no mistake."

A couple of days later, as Mr. Walters was starting for Newberry with his overcoat over his arm and a valise in his hand, a friend seeing him thus equipped accosted him



by saying, "Hello! Walters, off on a trip?"

"Yes," he replied, "I am going to Newberry."

"Well," exclaimed the friend, "if that does not beat all! I have been looking all over for a man to do a piece of business for me in Newberry. If you have time and will attend to it thereby saving me the trouble and expense, I will pay your way back and forth."

Mr. Walters felt indeed that his leading had been right for here was an offer that would make his trip cost nothing, and he gladly accepted his friend's proposition. The business was quickly settled between them, and Mr. Walters was the recipient of enough money to give him his own trip free. Even in the midst of the crowd, his mind took the time to go within in thankfulness to the One whose guidance was so perfect.

On arriving in Newberry early the next morning, he first attended to his friend's business, and when that had been successfully accomplished, he went to find the heirs; he felt so sure in his Divine leading in coming to Newberry, that he believed positively he was going to get an extension of time on his property.

Much to his disappointment he found that both the heirs had gone off on a trip, nobody knowing when they would return, and that they had left their affairs in the hands of a lawyer who, of course, could not give the extension of time.

Mr. Walters' heart sank, and for a few moments he lost courage, feeling that after all he had made a mistake, and the voice which he had heard was not that of the indwelling Christ, and he blamed himself for coming. This only lasted a few moments however. "There is only the good working in and through my life, and all is well with me and my property. I know it, I feel it, and besides my trip has cost me nothing, and my leading could only have been from the Highest," were the thoughts that came to him.

As the morning was only half spent, and he had all day to wait before he could make stage connections to get away, he decided to take a row on the lake, along the shores of which the little town of Newberry had been built.

It was a beautiful morning, and he enjoyed the sunshine and warmth. He felt peaceful and happy, for every-

thing was so quiet around him that he could hear the voice of the indwelling Christ, which will guide us in the most minute detail if we will only listen, say "Trust me. I know what is best for you."

In the distance he saw a man fishing, and rowing up close he found him to be a typical old fisherman, with a long white beard and a very old coat.

Mr. Walters accosted him by asking if he was having good luck; then, just for fun to hear what the old man would say, knowing people of his age are generally very adverse to change, he inquired what he thought about the proposed railroad.

Much to his surprise, the fisherman seemed delighted at the prospect, for pointing towards the shore with his finger, he said, "Do you see that high land over yonder? Well, next to that I own quite a number of acres, and the railroad that is coming will make it worth lots of money."

After thinking quietly for a moment or so he looked up quickly with the question, "Are you interested in the railroad?"

"No," Mr. Walters replied, "except that I too have a piece of land which I would like to keep until the railroad comes so that I could make a good turn on it."

"Well!" exclaimed the fisherman, "if you want to keep it, why don't you? Where is your land?"

"I own the high land next yours."

"Oh! are you Walters, the man who bought from old Coppin before he died? Wall, I never! So you are the fellow? They are settling the estate now, aint they? Bill and Bob Coppin have gone off to look at some mining property to invest the old man's money. That is a fine piece of land you've got. Did you say you was not going to keep it?"

"I would like to hold it. I came to Newberry to see the heirs in hopes they would give me an extension of time; now, that I have found them away, and as their lawyer insists upon immediate payment, I may not be able to do so."

"By gory! That's too bad!" replied the old fisherman with genuine interest. "How much do you owe on it?"

"Fifteen hundred dollars," answered Mr. Walters

rather reluctantly, for he was not much given to talking over his affairs with strangers.

"Fifteen hundred dollars!" exclaimed the old man, as he moved his wad of tobacco from one side of his mouth to the other. "Is that all?"

He seemed to be thinking very hard, but he did not say anything, and soon after Mr. Walters wishing him good luck with his fishing, rowed off.

He pulled his boat away across the lake, musing as he did so why he had been led to confide so much of his private affairs to such a funny old stranger.

After an hour or so longer spent on the water, Mr. Walters reached the wharf from which he had started. His friend the old fisherman was standing there, apparently waiting for him. As soon as Mr. Walters came up the steps from the boat, his new-made friend approached him and nodding his head in a mysterious manner beckoned him to follow him. Going a little aside where they could not be overheard, the old man said, "You see, Mister Walters, I have some cows, but I ain't got pasture land enough for them, and if you will do me a favor I will do you one. I suppose I will surprise you when I tell you that I have some money in the bank, for my coat is pretty shabby and I don't look as if I was worth a darn cent, but I am," and as he spoke he straightened up his back, and appeared to grow taller. "So," he continued, "if you are willing to have my cows running over your land until the railroad comes, and you sell it, why, I will loan you the fifteen hundred dollars to pay those Coppin boys. Is that not a fair bargain?"

Mr. Walters' breath was fairly taken away as the thought rushed through his mind. "So this is the hand God has chosen to help me with through my difficulty!" but he only said as he warmly grasped the old fisherman's hand, "God blesses you."

The new-made friend continued, "You city chaps always want to get back quick, so if you like I will walk around with you to the lawyer's office, and we will get things fixed right up."

Mr. Walters was so happy, and withal so overcome with the wonderful workings of God's hand in his life, that he hardly knew whether he was walking on earth or on air.

The necessary papers were soon drawn and everything arranged so that Mr. Walters could return to the city that night.

Such a feeling of happiness and joy radiated from him that people on his trip home turned to look at him. He was delighted to have saved his property, but above that was the beautiful knowledge that the Divine One within, the living Christ, had so communed with him that he had been able to hear the messages and follow the highest leadings.

As he sat quietly in his seat traveling towards home he thought. "Who would have dreamed that this plain old fisherman, a stranger to me, was the hand God had chosen to come to my assistance in such a marvelous manner." The realization came to him, as it had never done before, that it is rarely through the avenue to which we look that help comes to us, but always in some way that we have least expected, or generally not even thought of at all. If the heirs had been in town, or the lawyer had been willing to give an extension of time, he would still have had to raise the money, but here from the most unexpected source had come the help he so much needed.

"Yes, indeed," he thought, "God blesses us always if we will only let Him, and I realize more and more in order to have God manifest Himself in and through our lives we must be as little children in trustfulness and faith, knowing then that in His infinite Wisdom we shall always be protected and led in just the right direction."

---

## REST.

WILHELMINE SMITH.

"Be still, my soul! Why clamorest thou?  
Dost thou not know a place of rest?  
Dost thou not know a refuge still  
Where thou art made an honored guest —  
A temple in the Father's house,  
Among the mansions of the blest?"

Thus reasoned I with mortal sense,  
That had my thoughts with sadness filled;  
Drew pictures of a resting place  
Of peace, until my soul was stilled.  
The Father's house, the Father's love  
I entered, and with peace was thrilled.

## The Ministry of the Word.

LEO VIRGO.

This question of the Word of God, its character and office, and its relation to man, is one widely discussed by the theological world. The statement made by John at the opening of his gospel is of deep metaphysical import, and has therefore always been a stumbling block to believers in a personal God. No one but he who understands mind, its laws and inherencies, can grasp the proper relation between God and his Word as here presented by John. It is interpreted to mean Jesus Christ of Nazareth—and so it does in a free application of a universal consciousness manifesting through an individual. But this is a limited view of the question and does not touch the vital points of the Word and its relation to man and all creation. John says that “all things were made by Him; and without Him was not anything made that was made.” But this does not cover the point in that it omits to state that there is a vital connection still existing between the things made and the maker. This is where theology has wandered away from the very present sentient and vitally active spirit permeating all things, man not excepted.

It is here also that the very essence of the pure metaphysical doctrine propounded and demonstrated by Jesus Christ has its greatest virtue. It is not a doctrine of “has beens,” not a statement of creation upon *post mortem* grounds, but its vitality is in it—it lives with a life and vigor that is in no wise lost in the recital of what occurred in the misty past, nor what may occur in the problematical future.

Jesus Christ was imbued with a spirit purely his own. He did not borrow his mission nor his words nor his precepts from Egypt, Persia or India. He was a genius that burned with his own wick and oil. He was not a child of tradition, nor did he allow the muggy thought of Jewry to befog his midday mind. He was not a Son of God by proxy, but appeared in person and presented his heavenly credentials. There was not in his whole history and ministry a single loop-hole for the belief in absence or

apartness of God. Herein lies the appropriateness of our claim to him as the forerunner of the doctrine we advocate. He is our elder brother, and to him we are indebted for the clearest presentation of Divine Science that has ever been given to the world.

It is of vital importance how a doctrine is presented. Some people think it only necessary to talk religion in flowing words and heavenly tones. This is one way, but Jesus did not adopt it. His presentation was peculiar in that it carried with it, and illustrated by its works, that it has a basis more enduring than mere metaphysical presumption.

The imagination will carry out any idea or set of ideas that the *I* reflects into it, hence theories are not to be trusted. There must be evidence in works. To produce works there must be a working power. This is exactly what the Word is — the working power of God.

Every process that we know anything about has its regular advancing steps from inception to conclusion, and these steps are taken according to recognized principles.

The student of languages must have intelligence as a base of operations, next he must have ideality, and next expression. To leave out one of these factors is to thwart the end sought. Who can learn languages without the ideal upon which to form his concepts? Then, who can express that language without the word through which to convey to the listening ear the inner ideal? Herein is the Word of God prototyped. It is that which conveys to the world the concepts of the Most High. It is not the Most High in His wholeness, but it carries with it the power behind the throne, because, "these three are one" — the Father (Principle), the Son (the ideal), and the Holy Ghost (the formative word). These three are also minimized in each individual, and through every ego is being poured all the powers of Father, Son and Holy Ghost just to the extent that the ego recognizes, acknowledges, and appropriates them. They are in the world as Omnipresent Principle, and have an abiding place everywhere, because they are as ubiquitous as the air. No man lives a moment without them, yet few men recognize them — "the light shineth in darkness and the darkness comprehended it not."

"There was a man sent from God, whose name was

John." This is a step from darkness to light. John is the sense consciousness turned toward the creative light. It is not that light itself but bears witness of that light—it recognizes it and proceeds to clear the way; tear down the walls of darkness that shut that light from the view of the purblind ego—not blind from choice, but in its own conceits. This is the darkness into which the light shines and where it is not comprehended.

But John "bears witness of the Light." Whosoever testifies in favor of Truth, though he be far removed from its brightness, is its friend, and is making straight the way for its full blaze into his consciousness.

Light in the Scriptures always means *intelligence*, hence that which shines into the consciousness and is not comprehended by it is the clear revealing on the plane of Spirit of that higher Truth which Spirit alone comprehends. To catch in his understanding this light man must rise out of the sense state into the realm of free ideas. Here is where the *Word* does its work—here it is that "all things were made by him: and without him was not anything made that was made."

Outside of pure metaphysics (and by *pure metaphysics* is meant a clear understanding of the realm of ideas and their legitimate expression), there can be no correct interpretation of this peculiar statement, "Without him was not anything made that was made." This implies that there was a making which is not legitimate—not in accordance with principles inherent in Being.

Those who have made a study of Mind from an independent standpoint, that is, have opened themselves to the influx of original ideas from Spirit, have discovered in manner inexplicable to mortal ears that there are apparent creations which are not creations at all but transitory formations that lose their cohesion and dissolve when their mental sustenance is withdrawn.

These formations are produced by the mentality working independent of its wisdom sphere. They are not permanent because they lack in that which is essential to the permanent—harmony. There can be no creation without creator, and there being but one creator there can be but one creation.

God is the origin of All, and from Him in orderly steps

through His Perfect Idea (Son) and Wise Builder (Holy Ghost) all creation proceeds.

The Son (man) looks to the Father for all instruction, and the Father responds to his demands by sending forth the Holy Spirit equipped with wisdom and power necessary to perform the work.

Man stands in the God-head as the imaging faculty—he gives form, outline, condition, relation, to the infinite possibilities of the formless.

But the formless knows how it should be formed to be enduring, and this knowledge is communicated to man, along with the power to form, when he looks for it and acknowledges it. His failure to ask for this wisdom does not nullify his formative powers, however, because he is by nature the formative faculty of Being. Hence, when man ignores the Wisdom of the Spirit and proceeds to build his world without her he makes many states and conditions which are not made at all; they are merely malformations and must of necessity fall to pieces of their own disproportions.

All states are mental states; there is nothing else in all the universe visible or invisible. Whoever imagines anything else is throwing on the screen of his universe the crude pictures of an uninspired mentality. Such pictures last for a season, but their own discords are their final destruction.

So in the very nature of things a way must exist whereby man may form his consciousness in harmony and consequent permanency. That way is in and through his acknowledgment of the Holy Spirit, the Word of God. This is that quality of Being that knows—it is *pure knowing*, and he who cultivates it becomes so filled with understanding that he intuitively knows the right of every question or proposition submitted to him. He does not have to study books nor have experience in the realm of things.

Jesus of Nazareth was an enigma to the worldly wise of Judea. They wondered where he got his understanding—never having studied letters. But he did not claim to have wisdom of himself—he recognized its true source in the Father. “The words I speak unto you are not mine but the Father dwelling in me.”

So everyone coming into conscious recognition of the



Mind of the Spirit knows that he knows without having learned through any of the avenues recognized as necessary by the intellectual man. It is not a system of reasoning from premise to conclusion, but a direct summing up of the whole case in Omnipresent Knowing.

The why and wherefore of this may be explained to those who have in even a small measure disentangled the ego from the sense mind. It requires a degree of familiarity with principles. If you can comprehend a state where Pure Mind exists free from the limitations of time, space, and condition, you can grasp in a degree the working field of pure knowing.

There is within every man such a place, the "Secret Place of the Most High." When man finds this place and accepts its privileges as his, he is let into the realm of pure metaphysics, where Mind alone with all its transcendent powers hold free, untrammelled sway. This is the point in every man where God joins hands with him and where the Word of God finds entrance into his mentality. It is here that man understands what it is to be inspired by the Spirit to say and do those things extraordinary in the sight of the world.

Peter was besought by Simon Magus to teach him the secret of this superior magic, but he was not able to do so. It was not for sale for a money consideration. It can only be had for love and obedience.

He who would pick this fruit from the tree of life must himself reach up and get it. He must aspire to it first, and then in prayer and true word act as if he had already received it; that is, he must go right ahead preaching the gospel, healing the sick, and doing the other commandments of the Master exactly as if he were already filled with the Holy Ghost.

When the disciples of Jesus wanted to forbid those who were doing works in his name he said, No, let them alone. So everyone who goes ahead and does the very best he knows how in the name of the Most High Good will by virtue of his works draw down upon himself the baptism of the Holy Ghost — the Word of God.

In the Scriptures the Word of God is usually personified, indicating self-consciousness. This must be true, and he who acknowledges it as such finds that he is led as by one

who knows all the affairs of his life — aye, his most secret thoughts.

“As many as received him to them gave he power to become the Sons of God.” Thus this Word of God is the revealing to man the powers and possibilities of his own being. It is the light that brings to his notice the inner mechanism of his soul and body. Where he externally sees only flesh, blood and bones, the search-light of this Word discloses the presence of secret springs and living streams of energy and life. Man awakens from his dream of sense and begins to visit the different rooms in the temple he has lived in, but knows so little about. This he is permitted to do through this “Light that lighteth every man that cometh into the world.”

When man's consciousness is lighted up by this Wisdom Word he finds himself master of the powers and privileges of Infinity. He then says with Jesus, “All power is given unto me in heaven and in earth.” These are the privileges of the Sons of God, which every man potentially is.

But to be, or not to be, rests upon the immutable law of the Word of God, for only through the light which it sheds can man see and appropriate the privileges which are by birth his. It is only those who receive Him who become in *fact* the Sons of God.

---

If we could turn the leaves of any heart history which has hope, we would find written there as determining facts, not great events, but numerous little deeds of kindness, simple words of love, gentle courtesies, looks that only the heart can translate, services rendered without thought of reward, fellowship of the hearthstone, unwearied ministries of parents, fragrant memories of home which unselfishly gave itself to build other homes, infinite patience with slow minds and stubborn hearts, encouragement, pity, tenderness, love. Years can't efface such influences. The strain of a cradle-song makes a grave man a child again, and tears come unbidden when we revisit places made sacred by voices and forms now scattered or silent in the dust. Blessings are the quiet forces: the common joys, the magic of home, which enrich the soul, shape the character and make for that larger life beyond more effectually than all the wisdom and the might of the world.

## A Conversation.

MATILAL MUKERJI, B. A.

A. My wife died in February last. Her death gave me the severest shock, the like of which I had never before in my life. I have been trying for the last six months to get over it. Some say, "Time is the great healer. After two or three months you will be all right." But in my case time is rather adding to my pain of separation than abating it the least. My mind is always in a state of extreme sorrowfulness. Unless this state is changed for a better my life is ruined, I see. What do you think of me?

B. Did you really love your wife?

A. Certainly. She was the angel of my life.

B. I don't think you did. Love's nature is inexpressible. It is beyond all confession. The moment the lover says to his beloved, "I love you," know that that is not love. Something else is insinuating itself as love. Nay, if the lover is conscious of his love, let him remember it is not love. It is some other thing putting on the false garb of love. Love is a thing of super-conscious existence.

A. If I remain silent, I think you would take me for a lover.

B. Then your love would have been too deep for expression by words. But that is also a low stage of love development. The highest stage of love is when it is even too deep for your consciousness. In that case your answer will be, "I do not think I did." Did I not give you a copy of an *Upanishad* the other day?

A. Yes. *Kenopanishad*. I could not fix my mind to go through it. I read only some ten or twelve *slokas* from its beginning..

B. The eleventh *sloka* attempts to give an idea of love.

"Who thinks 'I have not known him,' he has really known him; who thinks 'I have known him,' he has to know him yet."

A. You are talking of divine love.

B. Love is always divine. In fact, divinity is Love. I do not believe in God or any other such superhuman

being. Neither do I clearly make out the meaning when people come and say, "Leave your father, mother, wife, and child. They are all things of *Maya*. Leave them all and come to God." As if unless you come to *their* God there can be no love for you.

A. Many of my friends advised me in that way. They said, "Your love was misplaced in your wife. It is rather good luck for you that she is dead. Now give your love its proper direction. Let it flow unceasingly towards God, who ought to be the only Beloved." As I did not like to believe in the existence of this God, whom they so dogmatically asserted, of course their arguments did not weigh much with me.

B. Why, it does not matter even if you believed in such a God. Suppose for argument's sake there is a superhuman God. Still I do not see why that God ought to be the only beloved. If you really loved your wife, I do not see why that love should be stained as misplaced. I know how these people will argue. They will say that all earthly things are vanishing. What is living today will be dead tomorrow. Our object of love ought to be something permanent. God is the only permanent existence. As such He ought to be the only object of love. Others will say that God has given such and such things. He is the fountain of our life. We owe all our happiness and enjoyments to Him. Therefore, whom else should we love but Him? Some will try to frighten us and say that unless we love God, He the Almighty, with hideous ruin will hurl us to bottomless perdition. However, my idea of love is quite unlike all these. Love has nothing to do with reason or discrimination. It never stops to judge whether its object is good or bad, God or man, permanent or vanishing. Its nature is only to feel. It feels equally for rich or poor, saint or sinner, man or woman, God or satan, dead or living. There is no "why" in its feeling. It does not know why it feels. Its nature is to feel. It cannot help feeling. It is pure rain water. It washes as well the filthiest slums as the fairest place.

A. Love is dull, insentient, it seems. It cannot discern between good and bad.

B. Love is life itself. Good and bad are words of very low stage of knowledge. When our knowledge of

things is only partial, they appear to be good or bad. When knowledge becomes complete, such distinction no longer exists. We then find things as they are, beyond both good and bad, beyond all differentiations. Without such knowledge, love is impossible. Not that love *can* not know what is good or what is bad. It *does* not know how there can be such a thing as good or bad. It flows freely towards all. If you loved your wife, that is enough. If anybody admits that you loved your wife, and then asks you to love something else now because she is dead, I must say that he is quite in the dark about the real nature of love.

A. I do not think you will ask me to try to forget her.

B. In justice to her, I should rather ask you to cherish her memory.

A. I have been doing that for the last six months. The very thought of forgetting her is painful to me, while cherishing her memory makes me so miserable.

B. If you analyze your thoughts you will find that it is your selfish nature that brings on all your misery. Your selfish nature wanted to have her all to yourself. You wanted her to sit near you, to stand near you, and to eat and move at your bidding. Your heart was full of all sorts of desires, which you tried to fulfill through her. The selfish wolf in you has now lost its best prey. No wonder that you feel miserable.

A. Not exactly so. I never wanted anything from her. I tried my best to make her happy. My life was a service to her. But she is no more. I do not know how I can do something for her now. That makes me miserable.

B. Quite so. The word love is very difficult to understand. There are two inseparable elements in its composition, so to speak, Unselfishness and Freedom. You must work incessantly for your beloved, but you must not expect anything in return. You must be always ready to sacrifice your body, mind, and soul, everything that you may call your own for your beloved's service. But if you expect to have your service returned, it is no longer love. It becomes the shopkeeper's business. The lover's position is always that of the giver. He never asks anything in return for what he gives. Next comes freedom. First you must be free yourself. Then you must try to

make others free, whom you love. You may love anything you like. But you must not bind yourself to the thing. Bondage is terrible. Love never comes until there is freedom. How is love possible in a slave?

It is not so easy to understand quite clearly what is the meaning of this lover's freedom. It means being master of one's body and mind. Unless you have mastered them, have got perfect control over them, you are not fit to be a lover. If you mark, you will see often your body disobeys you. For instance, you try to look at me with your eyes wide open all the time. Let me feign to strike your eyes with my fist. You know perfectly well that I will not really strike you. Still with all your efforts to the contrary your eyes will shut of themselves. Why? Because you have not got control over your eyelids. Similar is also the case with your mind. Many times you will find that if you fix your mind for some time, particularly on any special thought, and then try to immediately think on some other thought, your mind will try to cling to its old thought and will not allow itself to be easily diverted. The reason is that you have not got control over your mind. When mind is properly controlled, you will see that it will think just according to your liking, and no thought will either rise or persist in it which you do not like to be there. This tendency of mind to cling to its old thoughts may be called "mental inertia." By little practice you may get over it. But there is another tendency of the mind, which it is not so easy to conquer. You know various thoughts are rising in your mind and passing away. Now you are thinking on one thing. Next moment you will think on another. All these thoughts are following each other in succession. One thought rises in your mind, works there for some time, and then passes away. Another thought follows it, works in its turn, then makes room for another. What I want you to note is that those thoughts which seem to you to have passed away do not altogether leave the mind. Their traces are left behind to be stored up in fine forms. Mind is like a lake and thoughts are so many bubbles in it. They start from the bottom of the lake and come to the surface. When they come to the surface you begin to feel them. You know that you are thinking such and such

thoughts on such and such matter. Then they pass away but do not altogether disappear. The bubbles do not burst on the surface. They take a downward course. They go back to the bottom. There they remain, always ready to come up and take definite thought forms when circumstances become favorable. In Sanskrit Psychology they are called *Samskaras*, that is, impressions. These *Samskaras* exercise a sort of regulating influence on all fresh thoughts that rise in the mind. In fact, the nature of our fresh thoughts is partially determined by the sum total of these *Samskaras*. Of course, by strong force of will you can keep these *Samskaras* in check, so much so that, after some time, they will be so subdued that you may take them as non-existent. But so long as your mind is open to such *Samskaras*, and so long as the residuary *Samskaras* previously accumulated in it continue to influence the trend of your new thoughts, I must say you have not been master of your mind. You will not be able to direct your mind according to your wish. The stored-up *Samskaras* will act as forces pulling your mind from behind. For instance, if you shut your eyes and try to concentrate your mind, say on the figure of an arrow, you will find that with great difficulty you will be able to keep the figure fixed before your mind's eye. Other figures will try to come in. Perhaps a bird will come and sit on the top of the arrow. The arrow will begin to dance and make circles. Whence come all these disturbances? They are *Samskaras* of your past thoughts, the bubbles that settled down on the bottom of the mind-lake. They are now coming up and taking forms. You cannot resist them. You have become a slave to them. And, in my opinion, love is impossible in a slave. So when you talk of love, you must see whether the thoughts that rise in your mind are entirely according to your liking or not, and whether your mind is open to those residuary impressions.

You may be unselfish. I am glad to hear that you were so with your wife. But it seems you are not a master of your mind. Your mind has got some impressions from her which you are now unable to shake off. Those impressions are making you miserable. You would gladly do away with them, but you cannot. They have tied you hand and foot. You worked for her to make her happy



when she was alive. Now she is dead you can no more work for her. At least that is your idea. You, for yourself, do not find any way how you can do something for her now. But there is still the old tendency in your mind which is pushing you forward for work. It is this tendency, this constant spurring to work, which is causing all your uneasiness. You know that this does not look like wisdom. There is no use in crying over what you cannot repair. But still you cannot help it. The bubbles, the remnants of your preceding thoughts are working upon your mind in opposition to all your attempts to hold them in control. This is not love. "Work, but let not the action or the thought produce any impression on the mind; let things work; let the ripples come and go; but let not even a single ripple conquer the mind. Let huge actions proceed from the muscles and the brain, but let them not make any deep impression on you." These are the words of a great worker who works only in Love and Freedom.

A. How can this be done?

B. To make this more clear I must tell you that there are three planes in which you can work. Subconscious, conscious and superconscious. When you eat food you do it consciously. When you assimilate it and work it into blood you do it unconsciously. The blood is passing and repassing through your arteries and veins. Your heart is beating apparently without your control. Still it is you who are doing all these. Surely nobody else is doing them for you. But they are all subconscious works. You have lost all control over them. They are in fact old *samskaras* of your works, which have affirmed their exemption from your control to such an extent that you are not even conscious of them. They are going on their own way. Next comes consciousness. This covers almost all the works and thoughts of your every-day life. You are talking with me; you are conscious of it; you are thinking on what I am saying to you; you are there conscious of your thoughts. The residuary impressions, the bubbles of our analogy, are the after-results of your actions and thoughts which occur in this plane of consciousness. Whatever you do consciously never fail to leave their tracks behind, while conscious works are themselves modified by the impressions already stored up. This I told



you before. So you see, when you are working in the conscious plane you are open to twofold risks. First, the already stored up impressions influence more or less all your conscious works; and secondly, by your conscious works you add more to the number of those impressions existing before. Freedom can never be in those two planes. If you want to work in freedom, in love, you must go beyond them both. Consciousness is higher than subconsciousness. But there is a still higher plane on which you can work. This is superconsciousness. Works on this plane leave no impressions behind. Neither are they affected by prior impressions. There you work as a master of your mind. I do not know how I shall give you some idea about this state. Going back to our analogy, I can only say that in this state the bubbles rise in the mind-lake, stir the water for sometime, come to the surface and then disappear. They burst on the surface. Superconscious thoughts come like shooting-stars, dart quickly across your mental atmosphere and then disappear. When you work on this plane you are not conscious of your works. Not that they have gone below consciousness. They are above consciousness. Consciousness is only a low degree of perception. Superconsciousness works too high for conscious perception. They savor too much of freedom to move within the narrow pales of conscious existence. When you work superconsciously you do not know, you are not conscious that you are working. When the work is finished, if you look back on these works, you will wonder and ask yourself, "Is it I that did all these works?" What more, all the great works of the world, which men like Buddha, Christ, and Mahomet did, which brought good to one and all, had their origin in this superconscious state of mind. Your work is not true work unless done in this state. "If you buy a slave and tie him down in chains and make him work for you, he will work like a drudge. There will be no love in him." In like manner, if you are enslaved by those impressions of your mind, your work will be a slave's work. There will be no love in you. To work in love you must be unselfish and free.

To be unselfish you must learn to find the motives behind all your works. In the beginning you will see

that, on ninety-nine occasions out of a hundred, you are worked by some selfish motive, either you want something by way of reward for what you are doing or you have got something from somebody beforehand, now you are working for him to make a return. Both are cases of selfishness. When you know those motives you must learn to restrain them. They say, "knowledge is power." If you sincerely want to be unselfish, you will find that as you come to know your selfish motives and try to deny them by a continuous and determined denial of them you will soon come to a time when you will be able to work for others without being actuated by any selfish motive at all.

To be free your mind must work from the superconscious plane. The mind generally works in the conscious plane; and the secret of raising it to the next higher is concentration. You must learn to concentrate your mind on what you do. When you begin to do anything concentrate all the powers of the mind on that thing. Make that thing your life; dream of it; think of it; be made up of it. Let the brain, the body, muscles, nerves, every part of your body be full of that thing and just leave every other thing alone. The result will be you will forget yourself in this concentration. The conscious "I" will lose itself in this madness; and the mind will begin to work from the superconscious state. This is a question of personal experience. I have marked it several times in my life. When I was a student I was once asked to write an essay on commerce. I was not a good essay writer. I tried more than five hours and I do not think I wrote more than five sentences. Yet all this time I thought on the subject with most absorbed attention. The result was that in the last half hour thoughts began to throng on me which I never thought of before. I had only to put them down as fast as I could. Soon some fifty pages were written, and my essay was the best of all the essays of my class. That was a superconscious work of my mind. If you practice concentration that way, you will also find your mind raised to this state and working from there.

---

"Our entrance into the kingdom of heaven is through the recognition of ourselves as Spirit."

---

"My words are Spirit and Life." Digitized by Google



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,  
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt. 18:19-20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us to-day as fully and with as great power as He ever was, and He manifests Himself to all those who spiritually apprehend Him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection: after which, "ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render. The Father answers our prayer for supply through you.

This society has been in existence about ten years and has over 7,300 registered members. Hundreds have been healed mentally and physically, and its power grows stronger day by day.

The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady, price 75 cents.

*UNITY* is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance (nor any payment whatever from those who have no means of support), but will supply you with these helps to spiritual understanding upon your terms. We want you to be healed mentally and physically, and are giving everything we have to this end.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. A brief mention of your needs will help in the spiritual co-operation; but do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee St., Kansas City, Mo.

## THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

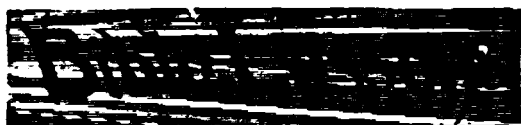
May 20th to June 20th.

Goodness, purity, truth, and justice are powerful spiritual forces now working through me.

## Noon Thought.

(Held daily at 12 M.)

I know the power of thought, and I think only God thoughts. God is life, love, truth, intelligence, and my every thought is rounded out with this God substance.



BY LEO VIRGO.

## Lesson 8. May 20.

Parable of the Sower. Matt. 13:1-8 and 18-23.

GOLDEN TEXT—*The seed is the word of God.* Luke 8:11.

“The seed is the Word of God.” Then every word of Truth is good seed, and all who are sending forth these true words are sowing *the Word*, whether they are talking or thinking with a thought of religion or not.

Most people think that the Word referred to by Jesus is especially related to the Scriptures, that the sowing of that Word is accomplished by preaching or talking with ecclesiastical authority. But Jesus says, “A sower went forth to sow.” Nothing is said about his official capacity as a sower of good seed. Then whoever gives forth the true word is an authorized sower. Whoever you are, if you are telling the truth about God and His kingdom, you are his preacher, fully supplied with all the credentials of the highest dignitary in ecclesiastical orders.

“In the morning sow thy seed, and in the evening withhold not thy hand.” Tell these glad tidings of the now here kingdom of good. Although the words you send forth may not all find reception in the minds of those who listen, you are to speak just as if you expected them to. The farmer always plants with the expectation of getting a crop, no matter how often he is disappointed. You may find that some of the Truth you have sown has fallen by the wayside, some on rocky ground, some among thorns, but a share has found a resting place in good ground and will surely bring an increase.

It is marvelous this power of the Word—yes, every word, but the Word of Truth above all. Henry Draper, the renowned physical scientist, says that the sensitive plate of nature is so delicate that even the passing shadow of a cloud is registered on the earth, and its impress could be reproduced had we the proper appliances. Think of

this and then compare it with that mightiest engraver of life, the Spoken Word, and you can in a measure conceive the importance of what you say.

The spoken word has a special field of action in the realm of forms. Thought moves the next inner plane where the vibratory forces have not crystalized into visible things. The corporeal body of man, the earth and all the shapes upon it are not solid, as they appear to the eye, but are made up of aggregations of little spheres held in suspense by the tension of mind. These little spheres do not touch one another, but are in constant motion. They have no entity in themselves—they are the visible pictures of ideas held in mind and are subject to the slightest action of mind. When mind thinks they respond on the plane of energy, being vitalized or devitalized according to the idea of strength or weakness held in mind. When thought forms itself into word and its vibrations go forth into direct contact with these little spheres they are broken up, whirled about, transformed and reformed with startling swiftness. If the word is sent forth with intensity, and the conviction of truth held in mind, a force is exerted upon bodies far and near that is of tremendous import. When you speak words of Truth to a listening mind you are absolutely building into brain new cells and tearing down old ones. Not only this but the new cells are propagating centres of life and intelligence that will grow and increase to all eternity. Physical scientists tell us that from a single protoplasmic cell might be grown a whole universe of worlds. In similar manner the single idea of Truth which you implant in another mind may increase beyond all computation. Then let us remember to always sow good seed regardless of the field. "*The seed is the Word of God.*"

"Sown in the darkness or sown in the light,  
Sown in our weakness or sown in our might;  
Gathered in time or eternity,  
Sure, ah sure, will the harvest be."

## Lesson 9. May 27.

Parables of the Kingdom. Matt. 13:24-33.

GOLDEN TEXT—*The field is the world.* Matt. 13:38.

The usual definition of a kingdom is that it is a coun-

try ruled by a king. A broader definition is that it is a people who recognize one ruler, though they be scattered in many countries. On the temporal plane the kingdom of Great Britain is an example of this. So we see that the kingdom is not a place but a mental acquiescence in certain forms of government. This is exactly what Jesus tried to show the people in his many comparisons of the kingdom of heaven. He never once located it as a place, but continually tried to show them that it was a condition. He "likened" it unto this, and unto that, but never once did he say, "It is a city paved with gold where you will meet your converted friends after death."

If heaven is a place, Jesus, of all others, should have described it so that the millions whom he knew would hang upon his every word as truth, might have no doubt about it. But he knew the truth and gave the only description of heaven which men, immersed in the belief that forms are real, could understand—that is, by comparing it to the various conditions about them and with which they were familiar.

In today's lesson heaven is described first, as a condition where there shall remain only the good. The evil is likened unto "tares" sown among wheat, which is allowed to grow with the good seed until the harvest, then destroyed, leaving the good only.

Those who have lived in the delusion of time and place as real have assumed that this "harvest" was a great judgment day sometime in the future. But Jesus put a negative to this when he said, "The Kingdom of God is within you." It must be that there is a state in the mind of humanity where this kingdom of goodness and harmony is supreme.

This state is the "good seed" which is sown in the soil of mind, to be cultivated, increased and a harvest returned to the Giver. The "tares" are the failures, the shortcomings, which result through negligence on man's part. "While men slept" the enemy sowed the tares.

It is in the *mind* that these states are active or inactive. This is the kingdom which man rules and through which he will bring forth heaven. Heaven is already there on one plane of mind, but it must be established on all planes. The so-called evil has place in certain stages of growth or

the Master would not have recommended that it be left alone. Yet man must know that the "harvest" is taking place every day, every hour, every moment, and that the good thoughts and the evil thoughts are constantly coming into a state where they are ripe for the "fire" or the "barn."

It is this sifting process that finally establishes in the whole consciousness the good only, and man gets the joys of the kingdom of heaven as he goes along. If he is industrious in sifting out the "tares" from his good thoughts, he will bring that peace and harmony which is his in spirit right out into visibility and the Kingdom of Heaven will be established in his mind and body. When enough men have thus been faithful, the earth itself will take on this peace and harmony and all violence cease. There will be no war and no cyclones. The gentle rain of heaven will fall as a dew over all the face of the earth and all the desert places bring forth abundantly. Poverty and famine will vanish. Disease will be no more and death fall upon none. The bodies of men will not grow old, but increase in lightness and symmetry with every added spiritual thought until gravity no longer holds them in bondage and millions will build abodes in the air all about this beautiful earth. Thus is this kingdom of heaven to be established by man with this world as the centre of operation.

"And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more:

"And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

"And I heard a great voice out of the throne saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God.

"And he shall wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

"He that overcometh shall inherit these things; and I will be his God and he shall be my Son." — Rev. 21.

## Lesson 10. June 3.

The Twelve Sent Forth. Matt. 9:35 to 10:8.

**GOLDEN TEXT** — *It is not ye that speak but the Spirit of your Father which speaketh in you.* Matt. 10:20.

We get the most good out of Scripture study where we apply the lesson directly to ourselves. The life of Jesus Christ is the life of every man written large. When we read the incidents of his life we profit in the largest degree if we take them as the possibilities within us. What he did we can do, if we act from the same standpoint that he did.

Right here is where man cavils and depreciates his own capacity. Having thought and acted from the plane of sense, and gotten the limited results which that plane yields, he does not take into consideration the fact that he has other and higher fields of thought and action. There is a spiritual man, a mental man, and a body man: yet "these three are one." It is one *I* functioning on several planes of action. It is not claimed that the man who has centered his *I*, his attention, upon the body can bring forth the literary gems of Shakespeare. His ideas do not run in that channel. So the one who has not risen higher than the intellect cannot bring forth the fruits of that more interior plane of action, the spiritual. Yet these are all to be compassed by the most commonplace man. It is not a question of accomplishment in one short life, or ten thousand lives — time, place and the various changes incident to human birth and death are ignored by one who sees the unity of spiritual forces. All the factors entering into man's being are visible to such an one and he says, "Ye shall do these things and greater."

Then man to know himself must open up the undiscovered country within himself. He must first appreciate the largeness of his God-given identity—the *I am*. This is represented in today's lesson by Jesus going about all the cities and villages teaching, preaching and healing. This represents the *I am* in its universal capacity as a teacher and harmonizer of its own mental and bodily conditions. But there is yet no organized harmony—"the people (thoughts) were scattered as sheep having no shepherd." The *I am* must have agents to instruct the great



flood of thoughts that surge about the consciousness — that is, the faculties of the mind must be educated in spiritual ways and their right relation established, so that it will not be necessary for one's special attention to be directed at the will or the judgment in order to have them function in spiritual ways — they must be educated and then they will do the Master's will obediently, whether he is consciously present or not.

This brings us to the calling of the twelve disciples, and the giving to them of authority over "unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." These twelve powers of the mind to be educated in spiritual ways in you and established with authority to cast out all discordant thoughts, are: Simon (faith), Andrew (strength), James (judgment), John (love), Philip (power), Bartholomew (imagination), Thomas (reason), Matthew (will), James, son of Alphaeus (caution), Thaddaeus (order), Simon, the Canaanite (zeal), Judas Iscariot (acquisitiveness).

Their specific work is in your own consciousness, the educating of your own *Is-ra-el* thoughts — the error or *un-real* thoughts are to be utterly cast out. The *I am* roams the universe through and can teach and heal wherever it wishes, but the disciples, or faculties, are not expected to act outside of the individual consciousness.

"Go not into the way of the Gentiles and enter not into any city of the Samaritans." If in healing another you lose vitality you are letting your Andrew (strength) go "into the way of the Gentiles." This is magnetic healing, which is forbidden by the Christ. You are authorized to *speak the word of strength* to that faculty in another, because it is a true statement, and the law will be fulfilled in divine order.

---

### Lesson 11. June 10.

Death of John the Baptist. Mark 6:14-29.

GOLDEN TEXT — *Be not drunk with wine, wherein is excess; but be filled with the Spirit.* Eph. 5:18.

John the Baptist, representing an intellectual perception of Truth, "makes straight the way of the Lord," that is, opens the way into the consciousness for the *Substance*

of Truth—the Christ. But this quickened intellect does not always pass into the second degree of spiritual realization. It attempts to reform the world both within and without by resorting to temporal methods. It accuses men of immorality—it calls them sinners and transgressors of the law. It looks upon the shortcomings of the mortal so hard that they take on a phase of reality. Then the all-power of the Spirit weakens in consciousness, and the strength of mortal thought wraps its arms about John and he soon finds himself in prison.

It is a dangerous thing for a worker in the High Spiritual to lower his standard to the recognition of evil as a power worthy of his condemnation. The correct attitude is that evil and immorality are the most transient forms of nothingness. The person through whom they are manifesting should not be condemned. The action of evil should be dissolved in his consciousness by declaring it without power—perfectly harmless, having no life of its own and therefore powerless to hurt him or others. This mode of handling evil absolves the reformer from any reaction—it is robbed of its substance by telling it the absolute truth.

But John the Baptist continued to preach against evil and built it up as a power ruling those in the seat of government, Herod and Herodias. The more he condemned it and talked about its danger and power, the more formidable it became in the minds of those who were harboring it, until the evil in Herodias threw back upon John the full force of his condemnation and brought about his death.

The powers of mind and thought have been known to certain secret brothers of the occult for many thousands of years and they have their different grades of adepts. Those who use these mental forces from the impersonal standpoint are known as White Magicians, while those who use them for personal, selfish ends are called Black Magicians. It is said of these Black Magicians that they know that the thoughts of destruction which they send out will eventually come back to them and kill their bodies, and that they are always on the alert to meet their own returning thoughts, but that finally they fall beneath the two-edged sword which they forged for others.

This law of thought holds good with all those who use the powers of the I AM.

If you antagonize in thought, you are making just that kind of a thought form in the invisible and infusing into it your intelligence and life. If you call it strong and powerful, it will go forth with strength and power, but it will meet other thoughts of equal combative ability and it may get worsted in the conflict. When it meets defeat you will know it by the force with which its dominant idea strikes your mind on the rebound.

This should not be construed to mean that we are to ignore the evil. Not at all. We are to meet it and handle it as having no entity — no power.

The good is the only reality, and in its mighty presence evil and lust in high places lose all their power. Purity and truth are the real and substantial, and when they are built up large and strong through thought and word, their opposite fades away as the mist before the sun.

---

### Love Thoughts.

SARAH ELIZABETH GRISWOLD.

Love is so sweet,  
And I am so create  
That naught can change my being  
Or involve my soul in hate.

Love is so sweet,  
And it is surely meet  
That I should give to one and all.  
Immanuel in my soul doth call and call,  
"Give love to all."

And thus to thee I bring,  
Dear Christ, Love's offering,  
To feed thy lambs, on Love's sweet mission bent,  
With dropping dews of inspiration sent  
To save from sin.

O Love! Sweet Love!  
Illimitable is thy range;  
The circling universe hath no power to prove  
God's gift to man  
As thou — one little *mighty* word  
Whose name is *Love*.

---

"True philanthropy is to seek the highest good and impart it to others."

## Synopsis of Midweek Services.

At Unity Headquarters, Kansas City, Mo.

Wednesday, April 11th, 3 P. M. Leader: J. W. BENNETT. Service opened by singing, "My Trust is in Thee." and "Aspiration."

Thought for meditation, "I in Thee and Thou in me."

Mr. Bennett said in part: "The underlying principle of Mind Healing, Divine Science, Christian Science, or whatever it may be called, is God, and the practical application of this method of cure depends upon a correct understanding of the nature and character of Deity, and of the relation we sustain thereto. When we reach that understanding in its completeness all shortcomings, such as sin, sickness, and death, will have passed out of our consciousness and we shall have attained to the perfection of the ideal man as seen by the Divine Mind.

"To express our idea of God we use such terms as Life, Love, Truth, Spirit, Mind, Substance, and many others. We do not know that God is all of these or any of them, but they are the highest of which we have any knowledge with which to express our idea of Him. It need not disturb us in the least when we meet people who dispute the correctness of these definitions. If our theory was not susceptible of proof it might be otherwise. The age of miracles is not past. The blind are made to see, the lame to walk, the deaf to hear. Anyone who has been in this thought long can cite remarkable instances of cure by the mental method. But they are not miracles if you mean that God has set aside His laws to do this. God does not set aside His laws. 'He is the same yesterday, today and forever, without variableness or shadow of turning.' Ignorant men have made laws that shadow the belief in their own limitations and ascribed those laws to God. We were educated to believe that the cases of healing recorded in the Bible were miracles, and that is the popular teaching today. But we have demonstrated that we can perform like cures today, not by miracle working.

but by understanding the truths of Being and the application of certain laws that had been lost sight of.

“There has been much misconception as to what constituted spirituality. Now, spirituality does not consist of credulity or belief, nor is it necessarily advanced by abstinence from food or fasting, nor is poor health or lack of physical stamina an evidence of it. It rather consists of an understanding of God and a realization of our oneness with Him, and as we gain in this realization the clamors of sense become less, and matter and material conditions take a subordinate place in our consciousness.

“Our conception of God is that He is a God of Principle, a Universal Energy, filling all space, thereby leaving no room for the devil or anything unlike Itself. It is natural, perhaps, that men in the childhood of the race, looking about them and sensing what seemed to be discord on every hand, should come to the conclusion that there was a principle of evil and should be led to personify it and give it a name. This belief, or doctrine, having gained credence in the past has been handed down to us clothed with authority and in the garb of sanctity. People who have had the temerity to use the reason that God gave them have been reviled and denounced as infidels. But people are beginning to think for themselves. They doubt and question. The unsupported word of priest or prelate no longer goes.

“God is. There is a divine law of right or harmony, a law that makes no concessions to ignorance. It deals out exact justice to all with favors to none.

“To know God is incomparably the greatest study and farthest reaching of any of which we can conceive. God is the All-Inclusive One—Omnipresent Good. It is not sufficient that we make these statements of Truth, but we must demonstrate them, prove that they are true by the lives we lead. If Good is omnipresent, evil cannot exist; therefore when we see what seems evil in ourselves or others it simply indicates that we still fall short of realizing the truth in its fullness. That need not discourage us when we take into consideration the race beliefs we have to overcome. Still it is not well to look at the past or frame excuses for failures. Evil is simply a falling short, a missing of the mark, a negation and not a positive quality.

"It is inevitable to ignorance, but the less of this falling short the better. Everything is working out in a lawful manner for the best, but it does not follow from this that we have nothing to do but to drift with the current. The truth must be demonstrated to be of any utility. It must be made to show forth in our bodies and environments. Try to see yourself as the image and likeness of God. If we will be as steadfast in talking health and perfection as we have been in talking the opposite, a great change will come into our experience."

---

Wednesday, April 18th, 3 P. M. Leader: MRS. BUSCHE. Services opened by singing, "God's Precepts are as Jewels," and "Everlasting Love."

For silent meditation: "I realize the presence of God. It fills me with pure love, vitalizing life, perfect health."

"Infinite Love and Wisdom" was then sung. Thought for meditation: "I am led by infinite love and wisdom. I surrender myself to this Infinite Presence and let It speak through me."

Mrs. Busche said: "We found out early in our experience that our thoughts and words come forth into manifestation. Ignorance of this law is no excuse, for the word is the seed, and as we sow so we also reap. Knowing this makes us desire to clothe ourselves round with infinite love and wisdom. There is but one way to do this—think wise and loving thoughts. Our daily contact with the world brings into demand our knowledge of the truths of Being. We must look beneath the outer show of what we behold and see there the truth and let our judgments be righteous judgments, such as we wish to bring forth into our own lives. Who shall judge his brother, for who has authority to do so? We have no right to regulate the lives of those around us, for they are accountable to God and not to us for what they do. But we can rise up to our opportunities and pronounce judgment according to the divine nature, which is all there is of the man or woman, and thus let in some ray of light and keep ourselves clean from the world.

"In the 13th chapter of I. Corinthians we find what love will do. We need to look into our own natures very carefully and see if we find there anything that prevents the

free flow of love. If we see envy, what do we need? More love. That is the cleanser that will purify us from all these qualities of mind and heart that we do not want. Cultivate love. Against love there is no law. Love never faileth. Do we fail in anything? What will bring us success? Love. Love brings us the satisfaction for which we are all seeking. It is only by loving that we can fulfill the law of God or show forth the Father. But in our efforts we need to watch ourselves. If we feel as if things were falling away from us, we are denying too much. If we are burdened, we need to deny, to throw off, for we should be free. A thought from which I have got much help is this, 'I am free from the traditions of men.' Why? because I live, move, and have my being in God, the now here present fullness of all things—the fullness of life, of love, of health, of strength, and of power. I look not to the future, for the present is full of all that I can desire. I lack no good thing now. We should know that this is true, and we should realize it and appropriate what we desire."

Ray Walmsley, six years old: "I have a little dam built at the foot of a big tree in our yard, and the water runs into a hole up in the tree when it rains and comes out of a hole at the bottom, and sometimes it washes my dam away. What do I do then? Why, I just build it up again. So we should build up our lives with love and health and strength and cheerfulness. If they get torn down, just build them up again, that's all."

Mrs. Hazelton: "I have found untold good from holding the Noon Thought during the past month. I used to live in the past, and we all know how unsatisfying that is. So when this thought was given I took it up gladly, and now I have wiped out the old habit of living in either the past or future. I live in the vital present and from it I get the love and satisfaction I desire. My life is full of good things, because I have let go the past and future and take now the health and joy of life and appropriate them each moment."

Mrs. Saunders: "About two weeks ago I was called to see a lady who was said to be ill. A doctor was also called, and he said he would have given ten dollars if he had not been called, for the patient could not live and he

did n't want to make a record on such cases. Well, I stayed with the lady two days and nights. Now she is well and yesterday she called on me. What the doctor could not do the Word did, and we have a happy convert to the true way of living."

Mrs. Walmsley: "We had been troubled for a long time with ants in our house and I thought last summer that I would try the Word on them. So I talked to them lovingly awhile and presently every one disappeared and we have never seen them since. Then I tried it on other little insects that infest so many houses and with the same result. They troubled us no more. Next we tried the mice and they left. And then there were some rats that gave us some trouble and Mr. Walmsley gave them a little lecture and now we are entirely free from all these little pests. This proves the power of the Word and the intelligence of these little things. We spoke in love and with the belief that they could understand and would obey us. and it shows that there is no enmity between man and any of God's creatures, except such as man himself makes."

---

Wednesday, April 25th, 3 P. M. The regularly appointed leader not being present, Mrs. Fillmore conducted the service, which opened with No. 44, "Aspiration."

Thought for silent meditation, "Ye shall know the truth and the truth shall make you free."

Mrs. Fillmore said: "That truth stated simply might be understood like this: God, the Great Source of all, is omnipresent as Life, Truth, Love, Intelligence, Wisdom, Power, Substance, and whatever we may name as good, and we, without a single exception, are one with God. So in reality we are not lacking in life, love, intelligence, wisdom or power. We are as unlimited as the Father. 'As the Father hath life in himself, so hath he given the Son to have life in himself.' Then why should we go hunting around for life, or health, or love, or wisdom, or any of these good things which exist without limit all about us and within us? We all know something about life because we are expressing it to a greater or less extent. We know something about intelligence and about love and all these things we think we desire so much, but let us remember that our God is unlimited Substance, in-



limited Life, unlimited Love, Wisdom, Power, Health, Strength, and let us know that to the Son the Father freely gives all things. Who is the Son? I am, you are. Then let us take all that we wish. Let us not go hungry in the Father's house where there is enough and to spare."

A lady present desired to be treated for neuralgic pain. Mrs. Fillmore asked Mrs. Busche to explain how it is that the spoken word frees one from pain.

Mrs. Busche said: "We need always to remember the promise, 'Whatsoever things ye shall ask in my name, that will I do, that the Father may be glorified in the Son,' and also, 'Whatsoever things ye desire, when ye pray, believe that ye receive and ye shall have.'—Mark 11:24. To me it is because God is One, omnipresent, and God is Spirit, and in Spirit there is no inharmony. If we speak the truth we may know that God ever honors it. If we consciously and in faith speak the truth we get a quick response. After we deny that which is not true of God and God's world we need to affirm that which is true. That which is real and substantial cannot be dissolved, but that which is untrue melts and disappears before the true word, and then we bring forth into the consciousness the real and substantial by the use of the true word."

Mrs. Kratz asked why, if we hold that God is impersonal Spirit, we speak of God as "Him."

Mr. Bennett: "In the Bible God is spoken of as Him and Father, and we use the same terms so as to maintain the same attitude towards the Divine Mind that the orthodox Christian does. But we realize that in Life, in Love, or Wisdom, or any other of the so-called attributes of God, there is neither sex nor gender. Observing the work of a superior power as the Creator of the things that appear, man in his ignorance likened it unto himself and gave it a personality and sex, and called it God. This is not so true of the writers of the Bible as of the theologians who have tried to interpret the Bible and teach others, who knew as much as they, the meaning of the book. It is claimed by some that the term Principle seems cold, and lacks the warmth and love that the term Father holds. But it matters little what terms we use if we get a correct apprehension of God as All in All, Causeless Cause, in whom we live and whom we manifest."

Mrs. Fillmore: "In rendering the Hebrew language, in which much of the Old Testament was originally written, into English, one of the difficulties the translators had to encounter was a lack of gender as expressed in our language. The word 'Jahveh,' which is Jehovah in the Bible, means 'He-she,' more fully expressed, 'I will be what I will be.' To have followed a close literal translation would have made a very awkward text in English, so they adopted the masculine gender to express the Creator, and called it God, Father, He. But in that way they left out altogether the feminine or mother qualities of the Divine Spirit, which manifest themselves as distinctively as do the masculine and which are fully as important. So when manifest in Man the Divine Mind has both qualities, because Wisdom is said to be a masculine and Love a feminine quality. In man the Father is expressing Wisdom and in woman the Mother is expressing Love, but both qualities are inherent in both man and woman."

C. A. SHAFER, Secretary.

---

### "A Song of the Soul."

---

Long years, long years apart, alone,  
Despite man's rage or woman's ruth,  
I kept my cloud-capped heights of stone  
To watch for light, to toil for truth.

And Oh, the voices I have heard!  
Such visions when the morning grows -  
A brother's soul in some sweet bird,  
A sister's spirit in a rose.

And Oh, the beauty I have found!  
Such beauty, beauty everywhere -  
The beauty creeping on the ground,  
The beauty singing in the air.

The love in all, the good in all,  
The God in all, in all that is;  
But, Oh! I stumble, to my fall  
To try and tell a tithe of this.

— JOAQUIN MILLER.

---

"In this world of beauty naught goes wholly wrong;  
Every sigh of sorrow ends somewhere in song.  
Once to feel earth's gladness it is worth the strive;  
Oh, the joy in God's world just to be alive!"



Devoted to Practical Christianity.

---

\$1.00 per year.

Foreign Subscriptions, 5 shillings per year.

10 cents per copy.

---

Published on the 15th of every month by

UNITY TRACT SOCIETY,

Kansas City, Mo.

---

Entered in the postoffice at Kansas City, Mo., as second-class matter.

---

CHARLES FILLMORE (LEO VIRGO),  
MYRTLE FILLMORE, } Editors.

---

## Publishers' Department.

*Unity is issued on the 15th, and Wee Wisdom on the 1st of the month.*

---

### SILENT UNITY MEETINGS.

Regular meetings are held at the Unity Headquarters every Sunday morning at 11 o'clock, at which there is a sermon by some member of the Society, and special music. Every Wednesday afternoon at 3 o'clock an open meeting of the Society is held, in which all take part. Also the Noon Silence every day, 12 to 12:30. These meetings are helpful, and the power of the Spirit is always manifest. You are welcome to them all. Come and bring your inquiring friends.

---

"Suggestion rules the world" is the foundation stone on which *Thy Light* makes its appearance at Cameron, Wisconsin, which shines through the editorial supervision of W. Sidney Fertig.

---

We have a supply of that valuable essay, "The Immanent God," by Horatio W. Dresser. It has passed through several editions in pamphlet form, and now constitutes the second chapter of his book, "The Power of Silence." Send us 10 cents for a copy, read it, then pass it on to spiritually enlighten others.

---

One of the best tracts to place in the hands of friends is "Giving and Receiving," by Leo Virgo. It is a clear metaphysical statement of the reciprocal relations of the giver and receiver—"Freely ye have received; freely give." 12 pages. We make the following rates to our readers who may desire to use them in the Gospel of Truth: Single copy, 5 cents; twelve copies, 25 cents; twenty-five copies, 50 cents; fifty copies, 75 cents; one hundred copies, \$1.25.

Send us three new subscribers to *UNITY* with \$3.00 and we will present you with a set of "Lessons in Truth" by H. Emilie Cady.

---

The Universal Truth Publishing Co., Chicago, have become the sole publishers of "Truth in Song," by Clara Scott. The retail price of this song book is now 30 cents per copy, or \$3.00 per dozen, express not prepaid.

---

A journal of affirmations, called *Now*, is on our exchange table. It is filled with the spirit of health, strength, peace, prosperity — good all the way through its eight pages, and vindicates its name and purpose. It is edited by Henry H. Brown, 521 Turk Street, San Francisco. at 50 cents a year.

---

"Thoughts for the People," by Dr. Reuben Greene, is the result in book form of fifty-six years' professional experience and observation. It illustrates "man's real relation, physically, politically, socially and religiously, to the universe of God; with practical suggestions upon the origin and prevention of sickness, suffering," etc. It contains a great amount of good, wholesome, invigorating Truth. Cloth bound, gilt lettered, 272 pp. We have on hand a few copies of this book which we will send postpaid to any address at \$1.00 each.

---

Believing there are many persons who would gladly avail themselves of the opportunity of studying the science of healing did they know they could be taught through correspondence, I feel it a pleasure to speak of my own experience. A little more than a year ago I wrote to Mrs. McMahon, of Chicago, whose address I first saw in *UNITY*, and who taught me for several months. She assured me in the beginning of the study I should find the key to the solutions of all the problems of life, and a peace and satisfaction in life nothing else has ever given us. This has already been verified. I have good health, affairs of daily living go smooth and in my work as a teacher. I have passed through a wonderful transformation. No one who has even a gleam of spiritual understanding will ever ask the question, "Is life worth living?" I glorify our Father for the gift of eternal life, and the end is not yet. I see that I am only beginning to realize what she has taught me.—  
MRS. MARY A. BELL, Hernando, Miss.

---

## REMEDIES OF THE GREAT PHYSICIAN.

BY HANNAH MORE KOHAUS.

There is hardly any disease or condition against which Mrs. Kohaus has not provided by giving different combinations of words of Truth to be used as remedial agents. The book is written in a high spiritual vein and will prove most helpful, practical and encouraging. These treatments cannot be too highly recommended. The article "What does it mean to give a treatment?" is alone worth the price of the book, which contains over fifty treatments. Leatherette, price 40 cents. Send for a copy to

R. KOHAUS, 40 Randolph St., Chicago, Ill.

Dealer in Metaphysical and Occult Literature.

Our friends in Vancouver, B. C., have a flourishing society, with Mrs. Jas. Lawson as teacher, assisted by Mrs. E. Hawley.

If you are in arrears on subscription or near the time for renewal, read our premium notice on second page and take advantage of the offer.

*Positive Thought*, a bright little paper published by Hugh O. Pentecost, New York City, has been discontinued. The editor says: "I thank the subscribers for their appreciation. They were good subscribers, but they were too few."

"The True History of Mental Science," by Julius A. Dresser, is a clear exposition of the facts concerning the discovery of Mental Healing, and shows conclusively that the doctrine and methods originated with Dr. P. P. Quimby. If you desire to be thoroughly posted in the history of the rise of "The New Thought," send us 20 cents for a copy of this book containing 63 pages.

We doubt if there is any metaphysical booklet which has been so widely read, both in America and Europe, and continues to be in such popular demand, as "Wee Wisdom's Way," by Myrtle Fillmore, that delightful story of Love and Truth and Healing told in simple child language. One reader says: "It contains the whole gospel of healing and salvation in a nutshell." Another writes: "I prefer it to any full set of lessons I have ever read." Twelve chapters, 64 pages. A new and improved edition has just been issued from the press. Price, 25c.

"Beyond the Clouds," by Charles Brodie Patterson, editor of *Mind*. This is a pretty volume of 134 pages, consisting of a series of lectures on the Spiritual Science of Life. It advocates the primitive truths of Christianity. Cloth and gold, \$1.00.

"Seeking the Kingdom" is a fitting companion book to "Beyond the Clouds." This volume of 132 pages is composed of a series of Sunday evening talks on Spiritual Science. We recommend both of Mr. Patterson's books to our readers. Order through this office.

#### AN IDEAL PREMIUM.

We are making a most generous premium offer, beginning with May 15th and continuing until June 15th, to every new or renewing subscriber to *UNITY* a set of "Scientific Lessons in Being," by Edith A. Martin, for the subscription price alone of *UNITY*, only \$1.00. These lessons are daintily bound in two booklets comprising an excellent course of instruction. They are clear-cut, logical and interesting. The author spiritually enlightens her readers on the following subjects: 1st Lesson, Statement of Being, or the Statement of What is True; 2d Lesson, The Denials, or the Rejection of all not in Accord with the Statement of Being; 3d Lesson, Identification or Affirmation; 4th Lesson, Faith; 5th Lesson, Works; 6th Lesson, Understanding.

This premium will only be given when the full subscription price of \$1.00 is sent, and not in any case will it be given when the subscription has been paid to agents to whom a regular commission is allowed.

We hear that Mrs. E. Marion, of Chicago, has located in Cornua, Mich., where she will open a Christian Science Home and Reading Rooms. She will also take patients for the healing of mind and body.

---

We have made special arrangements with the Universal Truth Publishing Co., whereby we are able on behalf of our readers to practically give you four beautiful mottoes, in colors, suitable for home or lecture room. Read our special notice on page two.

---

In the February UNITY there was a most helpful little article written by I. P. Lathrop, called "Two Lives." I don't know when anything has appealed to me like it. I read it before a meeting and all present enjoyed it, too. What I was going to suggest, that you print it with one of your little booklets as a sort of supplement as you did "A Sure Remedy to the little course of treatments.—HARRIET H. RIX.

---

The complete files of UNITY containing Mrs. Annie Rix Miller's twelve lessons upon the power of mind to heal the body, deliver one from poverty, and reveal the secret of the soul and its relation to God, besides much other select reading, may be secured for 50 cents. These lessons are also artistically cloth bound, with about three hundred Scripture references added; 184 pages; price, \$1.00.

---

Such urgent calls have been made for the inspired discourse, "Seek Wisdom," that it has been published in a neat booklet of 28 pages, which is now ready for delivery. It shows wherein spiritual wisdom is the foundation of a perfect life, from whence it comes, and how to obtain it. You create your own heaven and earth just as is described in the first chapter of Genesis. To do this you must be guided by the Divine Wisdom within you. But how? This booklet will teach you. 15 cents.

---

#### ANNOUNCEMENT.

DEAR UNITY—I take pleasure in announcing to the followers of the silent thought that the well of Living Water is overflowing and sending its rivulets throughout the land, giving health, strength and prosperity to those who partake of its cooling draught. For two years I was associated with Mrs. Eva C. Hulings (the great apostle of Truth in Denver) in the treatment of the afflicted and downcast. I still retain one of the rooms and continue the work that is given me to perform. My mind follows the rivulets and my desire is to do greater good. Through the blessings of Truth unity must come. Humanity constitutes the family of God. Brothers and sisters desiring aid through the silent but powerful thought of "Oneness" will please address me at the Elmore Hotel, where patients are now also received personally for treatment. "Freely give, freely receive." The number who have received from this center includes every affliction known to physicians, not excepting leprosy and small pox. I treat the so-called contagious and infectious diseases with the same degree of freedom as attends my visitations with the healthy and free. I especially desire more cases of absent treatment.

KATHERINE B. MEDCRAFT.



## BOOK REVIEWS.

(Books in the metaphysical line are reviewed in UNITY as promptly and thoroughly as time and space will permit.)

"Discovery of a Lost Trail," by Charles B. Newcomb. Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of metaphysical books that are now so popular. "Discovery of a Lost Trail" is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. In the words of the author, "plain suggestions of confidence, patience, gladness, and decision often bring us back to the trail we have lost through the uncertainty of our own power and freedom." He points out only familiar signboards that have helped some bewildered travellers to find their way in paths which seemed mountainous and difficult. Lee and Shepard, publishers, Boston. Cloth, 270 pp.; \$1.50.

"A Visit to a Gnani," by Edward Carpenter. A Gnani is one who knows, a Knower; in other words, one who has a consciousness of the greater or universal life which Mr. Carpenter calls the Cosmic Consciousness. It is the Higher Self or Ego of the Theosophists, the Infinite I of Fichte, the Noumena of Kant, the Divine Mind of Christian Metaphysics, the Kingdom of Heaven of Christ. As one reads this vivid pen picture of oriental thought and teaching his interest is held throughout as the practical esotericism of the East, divulging points of likeness to western philosophy, are unfolded in a comprehensive manner. Alice B. Stockham & Co., Chicago, publishers. Illustrated, bound in Vellum de Luxe; 134 pp.; \$1.00.

---

## BOOKS RECEIVED.

"Living by the Spirit," by Horatio W. Dresser. Oblong 24 mo (in a box). 75 cents. G. P. Putnam's Sons, New York City, publishers.

"Thy Brother Leonidas," by Sarah Wilder Pratt. Cloth, stamped in gold, 253 pp. Universal Truth Publishing Co., Chicago, publishers.

"The Battle of Love," by Levi D. Ratliff. Paper, 103 pp.; 35c. Published by the author, Marion, Ind.

"Faith and Suggestion," by S. Lincoln Bishop. Vol. 1, No. 1, Universal Harmony Library. Pamphlet, 12 pp.; 25c. Seabreeze, Fla.

---

## A PAPER FOR THE CHILDREN.

Have you children in the family? You can not serve the cause of righteousness better than teaching them the elements of pure and practical christianity by having us send them *WEE WISDOM*, the only metaphysical paper for children published. One friend says: "I never found so much genuine science boiled down, refined and put in such sublime words anywhere in my search for Truth. It is the biggest Wisdom in the whole range of mind." It is only 50 cents a year. If you have no Wee Wisdoms of your own, you need not be restrained from making other little ones happy. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It should be in the home of every Science family.

## Metaphysical Publications.

---

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 1315 McGee Street, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee Street, Kansas City, Mo.
- MIND.** Edited by Chas. Brodie Patterson. Monthly. \$2.00 a year. Life Building, 19 West 31st Street, New York City.
- THE COMING AGE.** Edited by B. O. Flower and Mrs. C. K. Reifsnider. Monthly. \$2.00 a year. Copley Square, Boston, Mass.
- THE HIGHER LAW.** Edited by Horatio W. Dresser. Monthly. \$1.00 a year. 272 Congress Street, Boston, Mass.
- UNIVERSAL TRUTH.** Edited by Cassius M. Loomis and Fanny M. Harley. Monthly. \$1.00 a year. 87 Washington St., Chicago, Ill.
- THE LIFE.** Edited by A. P. and C. Josephine Barton. Weekly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal.
- THE ABIDING TRUTH.** Edited by E. Elizabeth Russell. Monthly. 50 cents a year. 6 Park Street, Peabody, Mass.
- THE HEALER.** Edited by F. E. Mason. Monthly. \$1.00 a year. 424 Greene Ave., Brooklyn, N. Y.
- THE IDEAL REVIEW.** Edited by L. E. Whipple. Monthly. \$2.50 a year. 465 Fifth Ave., New York City.
- EXPRESSION.** Monthly. \$1.75 a year. 211 Edgeware Road, W. London, England.
- THE LIGHT.** Edited by D. L. Sullivan and T. B. H. Brown. Monthly. 50 cents a year. 3003 Locust Street, St. Louis, Mo.
- THE WORLD'S ADVANCE THOUGHT.** Edited by Lucy A. Malory. 50 cents a year. Portland, Oregon.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents a year. Oaklyn, N. J.
- 

### Metaphysical Libraries.

---

- Unity Library, 1315 McGee Street, Kansas City, Mo.
- Metaphysical Library, 1813 Polk Street, San Francisco, California.  
Books loaned at 10 cents per week; \$1.00 a quarter. Literature for sale. Orders filled from any part of the Pacific Coast.
- Metaphysical Library, Room 4, 14 San Pablo Ave., Oakland, Cal.
- Metaphysical Library, Scientor House, Devonport, Devon, England.



# CLUB COMBINATIONS.

## A Popular \$1.50 Combination.

Twelve Lessons in Truth (3 Booklets), by H. Emilie Cady,	\$0.75
Wee Wisdom's Way, by Myrtle Fillmore.....	.25
Talks on Truth, by Leo Virgo.....	.25
The Philosophy of Denial, by Leo Virgo.....	.15
Christ the Emancipator, by Rev. Chas. H. Parkhurst....	.15
Faith's Fruition, by A. P. Barton.....	.15
What is Truth, by Vivian A. Leeman.....	.15
	<hr/>
	\$1.85

## A \$1.00 Cady Combination.

Twelve Lessons in Truth, (Three Booklets).....	\$0.75
Finding the Christ in Ourselves .....	.15
Oneness with God and Neither Do I Condemn Thee.....	.15
God's Hand and Loose Him and Let Him Go.....	.10
	<hr/>
	\$1.15

## A Popular 75c Combination.

Scientific Lessons in Being, by Edith A. Martin.....	\$0.50
Love: the Supreme Gift, by Henry Drummond.....	.15
The Bible and Eternal Punishment, by A. P. Barton....	.15
Directions for Beginners, by Leo Virgo.....	.10
Experiences in Christian Healing, by W. T. Stead .....	.10
	<hr/>
	\$1.00

## A 50c Leo Virgo Combination.

Talks on Truth .....	\$0.25
The Philosophy of Denial.....	.15
The Church of Christ .....	.10
Directions for Beginners.....	.10
Points for Members of Silent Unity.....	.10
	<hr/>
	\$0.70

## Another Popular 50c Combination.

Scientific Lessons in Being, by Edith A. Martin.....	\$0.50
The Church of Christ, by Leo Virgo.....	.10
Experiences in Christian Healing, by W. T. Stead.....	.10
	<hr/>
	\$0.70

## A 30c Tract Combination.

Overcoming the Poverty Idea, by Leo Virgo.....	\$0.05
About Some Fallacies, by A. P. Barton.....	.05
The Unreality of Matter, by Leo Virgo.....	.05
Loose Him and Let Him Go, by H. Emilie Cady .....	.05
Jesus Christ Atonement, by Leo Virgo .....	.05
Giving and Receiving, by Leo Virgo.....	.05
None of These Things Move Me, by Annie Rix Millitz...	.05
Truths of Being, by Leo Virgo.....	.05
Flesh Eating Metaphysically Considered, by Leo Virgo...	.05
	<hr/>
	\$0.45

Any of the above booklets or tracts may be ordered separately at stated price.

**UNITY TRACT SOCIETY, Publishers,**  
1315 McGee Street, Kansas City, Mo.

# Teachers' and Healers' Directory.

**ANNIE RIX MILITZ,**  
Christian Teacher and Healer.  
Permanent address:  
3124 Prairie Ave., Chicago, Ill.

**MRS. FRANCES PERRY,**  
Christian Teacher and Healer.  
Chicago Truth Center:  
3124 Prairie Ave., Chicago, Ill.

**C. A. SHAFER,**  
Christian Teacher and Healer.  
English and German Correspondence.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

**E. P. C. WEBSTER,**  
Teacher and Healer.  
6453 Lexington Ave., Chicago, Ill.

**MRS. THERESA B. H. BROWN,**  
Christian Teacher and Healer.  
3040 Washington Street, St. Louis, Mo.

**H. LOUISE BURPEE,**  
Teacher and Healer.  
2431 Prairie Ave., Chicago, Ill.

**R. C. DOUGLASS,**  
Christian Teacher and Healer.  
2 Wellington Street, Boston, Mass.

**MRS. SARAH E. GRISWOLD,**  
Christian Teacher and Healer.  
1004 Broadway, Oakland, Cal.

**LYDIA J. WOOTON,**  
Divine Healer.  
1930 Sherman Ave., Denver, Colo.

**D. L. SULLIVAN,**  
Christian Teacher and Healer.  
3003 Locust Street, St. Louis, Mo.

**A. E. LOTHROP,**  
Christian Teacher and Healer.  
Arlington, R. I.

**MRS. S. A. McMAHON,**  
Christian Teacher and Healer.  
129 Powell Ave., Chicago, Ill.

**THE NATIONAL CIRCLE OF DIVINE  
MINISTRY.**  
Geo. E. Ricker, Emma Gray,  
Florence Day,  
Christian Teachers and Healers.  
F Streets, Washington, D. C.

**CHARLES AND MYRTLE FILLMORE,**  
Christian Teachers and Healers.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

**MRS. VIVIA A. LEEMAN,**  
Divine Truth Healer and Teacher.  
717 Kansas Ave., Holton, Kansas.

**MRS. HELEN PEARCE,**  
Teacher and Practitioner of Divine and  
Mental Science, which is efficacious  
where all else fails. Most unqualified  
success with absent patients.  
1816 Jefferson Place, Washington, D. C.

**HOME OF TRUTH,**  
Christian Teachers and Healers.  
1231 Pine Street, San Francisco, Cal.

**MARION AUSTIN,**  
Christian Teacher and Healer.  
6238 Madison Ave., Chicago, Ill.

**MRS. K. E. B. GILLESPIE,**  
Christian Teacher and Healer.  
From the Denver Home of Truth.  
133 West Third Ave., Denver, Colo.

**HOME COLLEGE OF DIVINE SCIENCE**  
3360 17th St., San Francisco, Cal.  
M. E. Cramer, Pres. C. L. Cramer, V. Pres.  
F. E. Cramer, Treas.

**TRACY GOULD,**  
Doctor of Divine Science.  
1914 13th St., N. W., Washington, D. C.  
Unity Literature on Sale.

**MISS JENNIE C. WAITE,**  
Teacher and Healer.  
243 West 135th Street, New York City.

**MISS ROSE GIFFORD,**  
Christian Teacher and Healer.  
85 Prospect Street, Ashtabula, Ohio

**PRUDENCE L. GRISWOLD,**  
Christian Healer.  
Prospect Street, Ashtabula, Ohio.

**MRS. AMANDA E. HOBBS,**  
Christian Healer.  
277 Dixwell Ave., New Haven, Conn.

**MR. G. OSBOND,**  
Practical Metaphysician.  
Scientor House,  
Devonport, Devon, England.  
Agent for UNITY Publications.  
All Scientific Works Stocked.

---

**HOME OF TRUTH,**  
Center for Teaching and Healing.  
Georgia Street, Los Angeles, Cal.  
Students and Patients can be accommodated with board.

---

**NA KIMBALL CHAINEY,**  
Christian Teacher and Healer.  
22d Street, San Diego, Cal.

---

**MS. L. A. FORD,**  
Christian Healer.  
McGee Street, Kansas City, Mo.

---

**ADDEUS M. MINARD,**  
Divine Truth Healer and Teacher.  
Absent patients taken.  
Thirteenth Street, Portland, Oregon.

---

**MS. CARA B. ROSS,**  
Christian Teacher and Healer.  
South Jackson St., Belleville, Ill.

---

**COLLEGE OF MENTAL SCIENCE AND  
DIVINE HEALING.**  
JOHN T. CHASE, President.  
MARY A. BROOM, Secretary.  
Present or Absent Patients Successfully  
Treated. Nervousness a Specialty.  
S. Patterson Park Ave., Baltimore, Md.

---

**E ADELINE WILLIAMS,**  
Teacher of the Science of Being  
and Demonstrator of its Laws.  
(Absent treatments a specialty.)  
1618 Pine Street, Philadelphia, Pa.

---

**MRS. ELLEN F. PRATT,**  
Absent treatments and instruction  
through correspondence.  
116 Tenth Street, Racine, Wisconsin.

---

**DIVINE SCIENCE HOME,**  
Conducted by Curry Sisters.  
Alwilda M. Pope, Teacher and Healer.  
For terms address, Laura T. Curry.  
6437 Woodlawn Ave., Chicago, Ill.

---

**SCHOOL OF THE HIGHER LIFE,**  
Dr. and Mrs. J. Gilbert Murray,  
Present and Absent Teaching and Healing.  
26 Kenyon Street, Brockport, N. Y.

---

**HOME OF TRUTH,**  
Christ Teaching and Healing.  
2123 California Street, San Francisco, Cal.

---

**MRS. ANNA MCGOWAN,**  
Christian Teacher and Healer,  
Author of "SUPPLY," \$1.50; "WRINKLES,  
THEIR CAUSE AND CURE," 50c.  
Los Angeles, Cal.

---

## OUR BIBLE OFFER.

To our readers who desire to secure a good Bible, either for themselves or their friends, we have made arrangements with the International Bible Agency whereby we can give them a first-class Bible at half the regular price. These Bibles are Self-Pronouncing, in clear type, and are all Teachers' Bible containing references, word book, and nine parts of twenty Aids, maps and illustrations. They are bound in "International" Morocco, divinity circuit, round corners, red and gold edges, silk headband and marker, and imitation silk lining.

Our offer is this: To all subscribers who pay in advance, and send us \$1.00 extra, we will send one of these Bibles, printed in Minion type, size  $5\frac{1}{8} \times 7\frac{1}{8}$ , postpaid; regular price of this Bible alone being \$2.00. If, for a renewal or new subscriber, and \$1.50 extra, we will send a Longtimer type Bible, size  $5\frac{1}{2} \times 8\frac{1}{2}$ , postpaid; regular price of the Bible alone being \$3.00.

Thus you get the Bible and one year's subscription to UNITY in either case for the same or less than the regular price of the Bible alone.

---

We have bound volumes of UNITY, June 1st to December 15, 1896, containing many popular writings on the teaching of Truth, Bible lessons, Treatments, Testimonials, etc., which we will dispose of for a small sum of 50 cents each postpaid.

# Our Standard Lessons.



These lessons are by the well known author of "Finding the Christ in Our-selves," "Trusting and Resting," and other widely sought booklets.

They constitute a full course of twelve lessons, and fully cover the subject of Mental Healing and Spiritual Unfoldment in a very simple and practical manner.

## CONTENTS:

- 1st Lesson — Statement of Being.
- 2d Lesson — Thinking.
- 3d Lesson — Denials.
- 4th Lesson — Affirmations.
- 5th Lesson — Faith.
- 6th Lesson — Definitions.
- 7th Lesson — Spiritual Understanding.
- 8th Lesson — Secret Place of the Most High.
- 9th Lesson — Finding the Secret Place.
- 10th Lesson — Spiritual Gifts.
- 11th Lesson — Unity of the Spirit.
- 12th Lesson — Bondage or Liberty — Which?

In three booklets, 75 cents for the full course.  
Cloth-bound, \$1.00

**UNITY TRACT SOCIETY, Publishers.**

1315 McGee Street, Kansas City, Mo.

Send for a sample copy of **UNITY** and **WISDOM**.



Devoted to Practical Christianity:

Preach the Gospel; Heal the Sick; Cleanse the Lepers; Raise the Dead; Cast out Devils.

June, 1900.

## Contents.

Poem—"Self-Dependence."

John the Baptist.

Treatment for Divine Guidance.

Prove It.

Poem—"A Loving Thought."

A Problem of Life,

Extract From Quo Vadis.

Unity Bible Lessons.

Poem—"It is the Lord."

Society of Silent Unity.

The Class Thought.

Noon Thought.

Responsive Reading.

Supply.

Being.

Poem—"Acrostic."

Extract From Letters.

Publishers' Department.

Metaphysical Publications.

Teachers' and Healers' Directory.

Matthew Arnold.

Anna V. Rutherford.

Annie Rix Millitz.

W. M. Brown.

B. C. R.

I. P. Lathrop.

Leo Virgo.

Mrs. Towle.

The N Y Public Library  
Astor Library Bldg  
40 Lafayette Place

Anna G. Shackelford.

C. A. Shafer.

N. M. W.

UNITY is issued monthly at \$1.00 per year, 10 cents per copy, by the UNITY TRACT SOCIETY  
McGee Street, Kansas City, Mo.

Very  
Special.

It is not our custom to give premiums knowing that UNITY gives every reader full value received, but we make the following generous offer to introduce one of the latest and best of the

UNITY METAPHYSICAL SERIES.

Beginning with May 15th and continuing until July 15th, we will give every new or renewing subscriber to UNITY a set of

## "Scientific Lessons in Being,"

By EDITH A. MARTIN.

These lessons, in two booklets, are excellent in their lucid simplicity; are logical and thoroughly scientific. There is a trend of unusual spirituality throughout them that makes them particularly desirable to place in the hands of those who are disposed to judge the infinite by the finite.

Remember, this special premium lasts only 60 days, and is given when the full subscription price of UNITY (\$1.00) is sent, and not in any case will it be given when the subscription has been paid to agents to whom regular commission is allowed.

Address,

UNITY TRACT SOCIETY,

1315 McGee Street,

Kansas City, Mo.

## UNIVERSAL TRUTH, OF CHICAGO, ILLS.

Has been enlarged and changed to Magazine form  
It is still \$1.00 a year in advance.

CASSIUS M. LOOMIS, }  
FANNY M. HARLEY, } EDITORS.

Three notable premiums are given with the magazine,  
as follows:

I. A Post Fountain Pen (price, \$3.00), Zelma, the Mystic, Thurber's latest work (price, \$1.25), and UNIVERSAL TRUTH one year, we send all, postpaid, for \$2.50.

II. A beautiful Teacher's self-pronouncing Bible, with all the changes made by the revisers on every page, full concordance and subject index, flexible covers, maps, and all desired features most complete (selling price, \$4.00), and Fanny Harley's Simplified Lessons in the Science of Being, 357 pages, and UNIVERSAL TRUTH for one year, all for \$3.00.

III. A complete set of our recently published Art Mottoes for the home and class room (price for set, \$1.50) and UNIVERSAL TRUTH for one year, the whole for \$1.30.

Send for sample copy and get full particulars.

UNIVERSAL TRUTH PUBLISHING CO.

87-89 WASHINGTON STREET, CHICAGO, ILLS.



## Self-Dependence.

Weary of myself, and sick of asking  
What I am, and what I ought to be,  
At the vessel's brow I stand, which bears me  
Forward, forward, o'er the starlit sea.

And a look of passionate desire  
O'er the sea and to the stars I send:  
"Ye who from my childhood up have calmed me,  
Calm me, ah, compose me to the end."

"Ah, once more," I cried, "ye stars, ye waters,  
On my heart your mighty charm renew;  
Still, still let me, as I gaze upon you,  
Feel my soul becoming vast, like you."

From the intense, clear, star-sown vault of heaven,  
Over the lit sea's unquiet way,  
In the rustling night air, came the answer:  
"Would'st thou be as these are? Live as they!"

"Unaffrighted by the silence round them,  
Undistricted by the sights they see,  
These demand not that the things without them  
Yield them love, amusement, sympathy.

"And with joy the stars perform their shining,  
And the sea its long moon-silvered roll,  
For alone they live, nor pine with noting  
All the fever of some differing soul.

"Bounded by themselves and unobservant  
In what state God's other works may be,  
In their own tasks all their powers pouring,  
These attain the mighty life you see."

O, air-born Voice! long since, severely clear  
A cry like thine in mine own heart I hear.  
"Resolve to be thyself, and know that he  
Who finds himself loses his misery."

— MATTHEW ARNOLD.



## John the Baptist.

ANNA V. RUTHERFORD.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth.—John 1:6-14.

We are as truly sent from God, the Good, as John the Baptist was. And our mission is just the same, and we are continually bearing witness that a fuller Light is dawning. We are preparing the way by the right words.

Our previous lessons teach us that the "word" is the light and life. Jesus Christ says, "My words are spirit and they are life." Knowing this satisfaction is found only in Spirit, we soon discontinue thinking of ourselves and others as flesh and blood, for we were made by the Word of God, and God is Love or Spirit.

There is no heaviness or darkness in Spirit, and we cannot be heavy-hearted or in the dark, if we keep our hearts full of divine love.

John is the forerunner of divine love, not the perfect, but the human love, the shadow of the perfect. If one shadow must go, all shadows or forerunners must go, or give place to the real—translated as it were into its right meaning.

All that has not brought universal satisfaction is not Infinite and must be more or less selfish. For each one to overcome self is to establish Heaven right here. The flesh or earth marriage must be overcome by the spiritual marriage, which is to know and fully realize that "I and the Father are one." All the Father is we are, and we cannot desire more than God is. We cannot know any love apart from Divine Love, for Love is God, and God fills all space. "All that the Father hath is mine."

If any of the ways of the world had been perfect we



would not have felt the need of the "One who cometh after;" but we find no satisfaction in the mortal, or flesh and blood condition. No one can be truly satisfied without the true Light, because we are created so high and pure that nothing less than the perfect will satisfy the longings of the soul.

"He came unto his own and his own received him not." Divine Love has always been with us. We did not know how to receive, or let the Christ, the true Light, come through us from within until we had learned to say, "All is Spirit." Then the Red Sea, or beliefs in blood and flesh, parted as it were and let us through. The bonds are being broken, and we are seeing the light.

Solomon wisely says, "With all thy getting, get understanding," for without understanding this inheritance profits us nothing.

Since Jesus Christ teaches us there is no marrying or giving in marriage in the state of harmony or heaven, and that heaven is within us, he also demonstrated it himself, for he was always happy and satisfied. Why should we look for satisfaction in the fleshly state? Surely that is one of the conditions to be omitted in our pursuit of heaven. Are we not all one family? God, our Father, Creator, Provider, our All, knowing the truth, will not make us love anyone the less, for we learn to love all alike—love God (the Good) with all our heart and our neighbor as ourself. The forerunner, human love, has taught its lesson; we now understand Divine Love—the flesh profiteth nothing, Spirit is all, is full of grace and truth—is all that is begotten of God.

The words, Jesus Christ, held in mind were all begotten of God, and he became a dazzling light bodily, and was so full of grace that he could walk on the water and not sink. If we live the life he taught, we, too, may rise above the cloud of flesh. By holding right words and thoughts we will become as conscious of this possession as he was, for we are heirs and joint-heirs with him—and his possessions were all spiritual within.

No real joys can possibly be taken from us. We are to desire only the "joys of the blest"—that Wisdom or Divine Love gives us—for it is a waste of time and energy to seek that which must eventually fade away. Our old

ideas of heaven and earth pass away, but the word of God abideth forever. The words we hold which form the new heaven and earth, or mind and body, are the words that give us "the glory as of the only begotten of the Father, full of grace and truth." This is being born of Spirit. "Ye must be born again."

We are given power to become the Sons of God if we believe on the name Jesus Christ. The Word is made flesh, not the flesh made into the Word. We become the Word itself, for we are It, and were It from the beginning, and the Word is God, the Most High. Then we are the Most High—God. If this is the truth, we have only to believe it and trust it in order to have the peace that Jesus Christ had in this stage or period of his life.

O Christ, thou hast taught us the perfect way; thou didst teach it in love. Nothing good is withheld from us, for thou art the source of bounty, and thy delight is to give it forth if we but willingly open our life to thee. Reveal to us thy secret that has been kept from the beginning, for our own life and happiness must be hidden there.

We are born of the Will of God, and must be fashioned after Him in everything, even in our own will, if we but understood it, and could bend our thoughts Godward and follow the path laid out.

Ye who seek the peace of heaven, come to heaven in heaven's own way. He who would come some other way is the "thief and robber" states of mind that steal from us eternal joys and give only temporary fleeting pleasures, and when they are gone the house is left desolate.

We want our temple to be full of God, so full that there is no room for anything else. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." In his word we do abide, and we behold his glory, "the glory as of the only begotten of the Father, full of grace and truth."

---

"Who comes to God an inch, through  
doubtings dim,  
In blazing light God will advance  
a mile to him."

## Treatment for Divine Guidance.

---

I am now in my right place. The only influence I know is the Eternal Good. The only controlling power is the Universal Good. On It I fix my faith. I am firm in my convictions. I trust my impressions. My intuition is one with the light that lighteth every man that cometh into the world. No evil belief finds place in my consciousness. No personal likes nor dislikes control me. No belief in need nor lack, in loss, deprivation, fear of consequences or evil result, has any power over me in any way. I am not undecided as to what I should do—I know. My line of action is certain and sure. I rest in knowledge, and I see the Good bring Its own good-will to pass.

I do not need to struggle and to puzzle over anything—I know. Every one discerns my true mission. Every one approves of my course and declares me to be divinely led. No selfishness confuses me. No condemnation follows me. No jealousy opposes me. No pride nor ambition deceives me. No self-condemnation shakes me. I am not vacillating and fearful. *I am the Lord; I change not.*

The Holy Spirit guides my footsteps. Pure, unselfish, unchangeable Love points out the way and I walk in it. The wisdom of God makes my vision divinely clear, and I know exactly what I am to do. Perfect Harmony reigns. There is not one dissenting voice. The motive of my heart is to continually say: "Thy will, O God, be done. The Divine Will is done. It does that Good which is good for all forever and ever."

\* \* \* \* \*

One who perceives the loving kindness, and the tender mercies of "Our Father," and His willingness to give to every one that asketh, has personified His omnipresence in the following benediction:

"My child, it is not necessary to know much to please me, it is sufficient to love much. Speak to me as thou wouldst to a mother if she drew thee near to her. Are there any for whom thou wouldst pray to me? Repeat to

me the names of thy relations, thy friends; after each name add what thou wouldst have me to do for thee. Ask much, ask much. I love generous souls who forget themselves for others. Tell me of the poor whom thou wouldst relieve, the sick whom thou hast seen suffer, the sinners thou wouldst have converted; those who are alienated from thee, whose affection thou wouldst regain. For all say a fervent prayer. Remember that I have promised to hear all prayers that come from the heart and is not that a prayer from the heart which is offered for those we love and who love us?

"Are there graces thou wouldst ask for thyself? Write if thou wilt, a long list of all thou desirest, of all the needs of thy soul, and come and read it to me. Tell me simply how proud thou art, how sensitive, egotistical, mean and indolent, and ask me to come and help thee in all thy efforts thou makest against it. Dear child, do not blush; there are in heaven many saints who had thy faults; they prayed to me, and little by little their faults were corrected. Do not hesitate to ask me for blessings for thy body and mind, for health, memory, success; I can grant all things, and I always give when blessings are needed to render souls more holy. Today what wilt thou have, my child? If thou knewest how I longed to do thee good! Hast thou plans which occupy thee? Lay them all before me. Do they concern thy vocation? What dost thou desire? Dost thou wish to give pleasure to thy mother, to thy family, to those on whom thou dost depend? What wouldst thou do for them? And for me, hast thou no zealous thought for me? Dost thou not wish to do a little good to the souls of thy friends whom thou lovest, and who have perhaps forgotten me? Tell me in whom thou art interested, what motives move thee, what means thou wouldst employ. Whom dost thou wish interested in thy work? I am master of hearts, my child, and can lead them where I will. I will bring round thee all who will be necessary to thee. *Be tranquil!* Bring me all thy failures, and I will show thee the cause of them. Hast thou not troubles? O my child, tell them all to me fully. Who has caused thee pain? Tell me all, and thou wilt finish by adding that 'thou wilt pardon, thou wilt forget,' and I will bless thee.

"Dost thou dread something painful? Is there in thy heart vain fear, which is not reasonable but which is tormenting? Trust thyself wholly to my care. I am here. I see everything. I will not leave thee.

"Hast thou not joys to make known to me? Why dost thou not let me share thy happiness? Tell what has happened since yesterday to cheer and console thee. Was it an unexpected visit which did thee good? a fear suddenly dissipated? a success thou thoughtest thou shouldst not reach? or mark of affection, a letter, a gift which thou has received? a trial which left thee stronger than thou supposed? I have prepared it all for thee. Thou canst show thy gratitude and give me thanks. Hast thou promises to make to me? I can read the depths of thy heart. Thou knowest it—thou canst deceive man, but not God. Be, then, sincere.

"Well, my child, go now, take up thy daily work; be silent, humble, submissive, kind, and come back tomorrow and bring me a heart still more devout and loving. Tomorrow I shall have more blessings for thee."

The following magical words is a tried and proven  
\* \* \* \* \*  
prescription to make whoever will persistently use them aware that health and strength are the gifts of God to all without favoritism:

"I am perfectly sound and well in every part. I am alive with the life of the Spirit. I am strong with the strength of the Spirit. I trust thee utterly, O Christ."

—ANNIE RIX MILITZ, in *Universal Truth*.

---

"All belief in luck, fate and destiny is weakening and degenerating. There is no such thing as fatality. If there was, the Author of our being would be cruel and harsh and a veritable monster. Oh, no, the great and loving God never created us to be slaves to a remorseless fate. Each one is master of his own destiny, and makes his or her own fate. What we sow we reap. Everything is cause and effect."

---

Like a beautiful flower full of color, but without scent, are the fine but fruitless words of him who does not act accordingly.

—BUDDHA.

## Prove It.

W. M. BROWN.

Man was made in image and likeness of God, and at creation was given *dominion* over all the world, and everything that is in the world.

Man is the image of God, his Father, not in facial resemblance, or visible outline, but he is the image in His attributes. God is Mind, Spirit, Life, Truth, Love, Wisdom, Substance. Man as the image is mind, spirit, life, love, truth, wisdom, etc. Hence the *real* man is potentially perfect, lacking in nothing. In essence and quality *just like* his Source or Cause.

Through intellectual reasoning from a scientific basis, or principle, we are led on by degrees to *perceive* this truth of man's latent or potential possibilities.

As God is Spirit, and God is All and in All, and man, His image, born or begotten of Spirit, *must* be Spirit or Spiritual; and as spirit he *must* be perfect, lacking nothing, all things *are* his *now* in Being. Through right reasoning we cannot arrive at any other conclusion. It is the truth of man as God's offspring.

"That which is born of spirit *is* spirit." God made all that was made, and all that He made was good, and *is* good. His works were *finished*, and pronounced very good.

Through intellectual perception, we perceive that the Scientific Statement of Being is truth. So far very good. *But perception is not realization.*

Man—living soul—has a work to do; his work is manifestation—the *proving* of his problem. You say, "I am spirit, I am perfect, I lack no good thing, I am whole and complete."

*Potentially that is all true.* Now the Master says, *prove* it, demonstrate it in your daily life, in *every thought, word and act*. If it is true, you certainly can prove it; if not, of what value is it to you?

Some say, "As a theory your teaching in Christian or Divine Science is all very beautiful and charming, but it is not practicable, for the world at the present time, at least."

That is just what the world nineteen hundred years ago thought of the teachings of Jesus Christ. But were not his teachings practical? Yes, they certainly were, because he proved every statement he made by demonstration; if he had not, if in any instance he had failed to prove the truth of what he taught, he could not be to us today "the way, the truth, and the life." We would have no *sure* guide. But, thanks be to him, our Savior, we do know that inasmuch as he *showed* us the true way of life, and did himself *live* and demonstrate the truth of the *practicability* of all he taught, that we, his true followers, disciples, may, and *can*, prove his teachings true in our daily lives. *One has proved it possible*; all may prove it through living the Christ life, and by *no other way or power*.

In Being we are absolutely perfect now; in manifestation we are not, because of our ignorance. We have not known *how* to be perfect. But now we are beginning to understand that the transformation is in mind first, and that when we learn how to be true to Truth in our *thought* kingdom, the manifestation in the visible world would naturally become harmonious.

We seem to grow, yet all growth is but the natural unfoldment of our latent possibilities. All "becoming" is but the *realization* of that which *eternally is*, and was, and ever shall be.

It is absolutely true, as St. Paul said, that we are to be transformed by the renewal of our minds; that is, made over, "born again"—born out of our false beliefs and conceptions of God's character and nature and of man's relationship to God and his fellowman.

As thought is the *action* of the mind, and mind is power, the fact becomes very evident that everything depends upon our determination to claim our authority and take absolute control of our thoughts, and compel them to represent *us* truthfully at all times and under all circumstances. This may seem a hard problem, and to mortal sense it is.

To begin with, any way we look at it, it is a hard problem, because of our false education, and of our ancestors for generations and generations. But as we get glimpse after glimpse of the Truth, and more and more the glorious light illumines the darkness of our minds, and

through the *use* of the light of Truth that we have had. *we* have in many ways, or small things, *proved* the doctrine to be true, are we encouraged to press forward toward the mark of the high calling in Jesus Christ; that is, to be more and more like him, for he was God's perfect idea of man, of what *we* should be. And every soul is on its way towards that glorious realization.

But we have got to *prove* the way every step, the perfect *realization* can come no other way. And this is Wisdom and Spiritual Understanding, not a blind faith, but a living, active, working faith. In the race belief of separation from God we can never gain the victory and the crown. Of ourselves we can do nothing. The very first, and the most important truth to learn and realize, is, our oneness with the Infinite Life, Wisdom and Power, and remember that it is God that works in me to will and to do *all* that is necessary for me to do, and "with God all things are possible."

In the perfect control of our thoughts we will control all manifestation, and bring out health and harmony in mind and body. At first it is hard, but we *can* control our *thoughts*, for *we* are the *mind* that moulds the thought, and are therefore master of our thoughts. Thus through *proving* our dominion we shall by degrees come into the perfect realization of our freedom as a child of God and the fruits, joy and peace and rest from labor.

---

### A Loving Thought.

---

A loving thought seems a tiny thing  
As we send it forth on airy wing  
To a friend with its cheering song to sing.

But the loving song with its thrilling strain  
The friend takes up as a sweet refrain,  
And sings till the music has banished pain.

In after days when we sit and cower  
Before some fear in Life's dark hour,  
There breathes through our souls with added power

The new-old song, half known before,  
Better sung by the friend it was sent to restore,  
Now lifting our souls into hope once more. —B. C. R.



## A Problem of Life.

I. P. LATHROP.

A young girl, full of trouble, called on an older, much esteemed friend, and in a burst of confidence, forced from her by the pressure of the burden she carried; exclaimed:

"What is the matter with me anyway? I try faithfully, but I do not seem to make a success of anything. To tell the truth, I do not believe that I know what my talent is, or if I have any. I feel dissatisfied and unhappy, and I do really believe that I am making myself obnoxious to my friends as well as to myself. I seem to feel their disapproval, although they say nothing. If they only knew how hard I try to do right."

So sighed the young heart, tired already of trying to solve life's problem.

Then she added: "You understand human nature, tell me what is wrong with me; read my character in any way that you can. Here is my hand, if you understand and believe in palmistry. I shall be glad of any light on this enigma that I call myself."

The keen, kindly eyes of the elder looked at her for a moment, then he said: "Let me tell you a story. Once upon a time, a queen, who was entertaining a valued friend, brought out a casket of jewels, said to contain a gem of priceless value, and handed it to her guest with this question, 'What do you think of my jewels?' The guest received it, but glanced up quickly with an odd expression when he found the casket locked.

"How very rare and beautiful," he exclaimed. "This battle scene is most wonderfully portrayed—the jeweled armor shines as with sunlight. The peaceful landscape on this side is exquisite in its repose; and how fair are the scenes of love and home depicted here. One would hardly believe that life's phases could be so strikingly portrayed in gold and precious stones; but—where are your jewels?"

"Ah!" replied the queen, "you have not been clever enough to find them. Do you see that faint tracing in the

shape of a heart? Tap gently there, and you will see my jewels.'

"He did as he was told, and lo! the casket flew open, revealing gems of such dazzling beauty as to make the casket, which had seemed so marvelous, appear like a tawdry trinket in comparison. This is my story.

"Now, my child, I want to tell you that I can read your face and hand. I see irresolution written about your mouth. Your eyes show fear, but courage also. Many battles have left their traces on your face, and you have lost in some. Your hand shows versatility. You can do many things well, but lack concentration and strength. You are refined and loving, but changeable in affection, and slow to forget an injury.

"These are some of the pictures engraved on the casket you have presented to me, but what have they to do with the jewels? You have bidden me read the body or mind; what has that to do with the Spirit of the Living God?

"Know you not that He and thee are one, and that together you form perfect strength, courage and power to do, even to perfection? That you are always good and true, because one with the holiness of the Living God? Do you not see that you must shine with a perfection out-rivaling the brilliancy of the rarest gem, because God is light?"

He ceased. The girl lifted a pair of shining eyes, but she said gently, "I do not know how to find my pearl of great price. I fear that I have lost the key."

"Ah!" he replied, "forever over the door of the human heart is written, 'Knock, and it shall be opened unto you.'"

---

"To those who have the right to see  
There is an inward Galilee,  
And it doth fit thee now to bind  
The waves and tempests of the mind.  
Thou walkest now within the soul,  
Thou bidst its billows cease to roll,  
The waves of stormy strife are still,  
And pride and wrath obey thy will."

— UPHAM.

## An Extract from "Quo Vadis."

---

The Apostle listened to the end. Then, bending down and placing his emaciated hands upon her head, he turned his eyes upon the aged presbyter, and said:

"Crispus, hast thou not heard that our beloved Master was present at the wedding in Cana, where he blessed the love between woman and man?"

Crispus's hands fell. He stared with amazement at the speaker, powerless to utter a word. After a moment of silence Peter continued:

"Crispus, thinkest thou that Christ, who suffered Mary Magdalene to lie at his feet and forgave the adulteress, would turn from this child, who is as pure as a lily of the field?"

Lygia, sobbing, nestled closer to Peter's feet, understanding that she had not sought a refuge in vain. The Apostle, lifting her tear-stained face, said:

"Until the eyes of him thou lovest are opened to the truth, shun him, lest he induce thee to sin, but pray for him and know that there is no guilt in thy love. Nay, since thou wishest to flee temptation, this will be accounted a merit to thee. Grieve not, weep not. I say to thee that the grace of the Savior hath not left thee, and that thy prayers will be heard, and that after sorrow will come days of joy."

With these words he laid his hand on her head. Lifting up his eyes he blessed her. From his face shone a supernatural charity.

Crispus, repentant, now sought humbly to justify himself.

"I have sinned against charity," he said, "but I thought that the admission of an earthly love in the heart was a denial of Christ."

"Thrice I denied him," interrupted Peter. "Yet he forgave me and commanded me to feed his sheep."

"And because Vinitius is an Augustale—" continued Crispus.

"Christ hath softened stonier hearts than his," urged Peter.

Then Paul of Tarsus, who had hitherto kept silent put his finger to his breast as pointing to himself, and said

"I am he that persecuted and harried to death the servants of Christ. I am he who at the stoning of Stephen kept guard over the garments of the stoners. I am he who would have rooted out the truth in all parts of the inhabited earth, yet none the less, the Lord fore-ordained me to preach it all over the earth. I have preached it in Judea, in Greece, on the islands and in this godless metropolis, where on my first visit I was cast into prison. And now, when Peter, my superior, hath summoned me, I will enter this dwelling to bow this proud head before the feet of Christ, and sow the seed within that stony soil, which the Lord will fertilize so that it may yield an abundant harvest."

He raised himself to his full height. To Crispus this little hunch-back seemed at that moment what he was in reality, a giant, who was to shake the world to its centre and win over the nations and the countries.

---

The love of Nature by the Japanese people is a charm to visitors of the far East. Their love for flowers, mountains, waterfalls, etc., is a part of their very life, and they flock as eagerly to see something in nature as we do to see a play. For a holiday a man will take his wife and babies on an outing to gaze upon some beautiful view. Spring-time in Japan is a long chain of flower festivals, beginning in January when the blossoming of the plum trees is celebrated, and people hurry everywhere to the trees to admire the flowers before the petals fall. In nature these people find symbols, too, of the unseen. In the courtyard of many temples may be seen a large single block of stone cut into a basin and filled with water to the brim. This glassy little lake is to them a symbol of the soul. Everything around it is reflected in the clear liquid, and only when it is disturbed is the water visible, and then only the surface. In the widely-famed lotus they find another beautiful symbol, since it reminds them that the human mind should rise above unhappy conditions even as the fragrant and exquisitely pure lotus flower rises above the mud of a pond.—H. LOLA KUEHL.

# Bible Lessons

BY LEO VIRGO.

## Lesson 12. June 17.

The Feeding of Five Thousand. John 6:5-14.

GOLDEN TEXT—*Give us this day our daily bread.* Matt. 6:11.

The christian metaphysician sees in the feeding of five thousand a lesson in metaphysics, instead of a mere outward multiplication of loaves and fishes. Yet the question whether or not this so-called miracle really took place in the historical experience of Jesus is neither affirmed nor denied. It is possible for one familiar with the source of things, and powerful enough to control the Cause side of existence, to do just what is stated in this lesson, but would this be of practical benefit to the primary student in mind discipline?

We are not all great teachers with thousands following us about the country and apt to be caught out where a quick meal at our hands would be acceptable. On the contrary, we are very modest workers in a quiet neighborhood. If the life and acts of Jesus portrayed practical lessons in living and acting for all his followers, we must look deeper than the history for the parable instructing us. "Hear then ye the parable of the loaves and fishes."

The five thousand to be fed are the five senses with the thousands of desires that cluster about them. Philip is the Power of the Word, and Andrew is Strength centered in vitality. The lad with five barley loaves and two fishes is the Christ-child growing in the consciousness, with his higher concept of the expansive quality of the *five* senses, and introducing two other senses heretofore unknown to the mortal.

Jesus, the I AM, with his discourse had fed the intellectual man, now he provides for the sense man. The appetite for food is here specifically provided for.

Philip, the Power of the Word, whose working centre in the organism at root of the tongue, regards supply from

the material standpoint, and counts that it will require more than "two hundred pennyworth of bread" to feed the sense man with his five thousand hungry mouths.

But the I AM knows a higher law. Andrew, strengthened in the vitality of the organism, has been somewhat quickened by the Christ-child, and points out his small store of loaves and fishes. Then the I AM gives a lesson in spiritual expansion of the sense-consciousness. He shows how through "giving thanks" the I AM can increase the little that it has attained of the higher law.

Thus we are shown how to deal with appetite: Give thanks unto the omnipresent substance for abundance of food. Declare spiritual increase for that which is set before you. Ask "grace" before eating, and understand that it is a process of spiritual infilling, and your appetite will be satisfied with very much less food. All food has its soul side, and through the Christ-consciousness, with which we have been quickened, we can with our word of thanksgiving for the abundance of God increase it wonderfully.

A poor widow once gave her testimony in a science meeting on this point. She said she had but little food, and her children complained. She taught them to give thanks at each meal for the abundance and goodness of the food set before them, and shortly there were no complaints, and gradually the supply increased until they had plenty.

Another testified that the custom of giving thanks at each meal had reduced her grocery bill one-half in a few months. Several had experienced the fullness which came after declaring hunger satisfied in spirit. So we can all have the practical application of Jesus' teaching, if we go about it in the way of *understanding*.

---

### Lesson 13. June 24.

#### Review.

GOLDEN TEXT—*Thy kingdom come.* Matt. 6:10.

I AM is the generative centre—the unconditioned. Thoughts and their forms are relative to I AM. That relation is always limitation.

Things are in the realm of finished product. Those

who deal with things alone are the undertakers of existence. Those who look upon things and events in past tense are burying and resurrecting shadows—they are not even in possession of the corpse. To look back is to call up the images of dead things, and through the building capacity of the mind give them semblance of reality.

Lot's wife was warned by the angel not to look back upon the wickedness that touched her past life, now in process of burning. She disobeyed, and the result was a pillar of salt in her mind—she preserved the very conditions she was trying to escape from, through her curiosity and sympathy.

The past with all its seeming treasures, gains, losses, pains and pleasures, are now the thinnest shadows. They will not effect your present for good or ill unless you call them up in a "review." Then do not "review." Do not lay any store whatever upon the past. When the Jews boasted of their illustrious ancestry in Abraham, Jesus said, "Before Abraham was I am."

The I AM is always strictly present in its tense—it is the champion of the *now*. In fact, it has no ancestry except in God. It has no past, and no future. It never had a beginning, and will never end. How futile to talk of our past experiences when we are centered in I AM. Experiences are no part of I AM. It is always in its own I AM-ness and cannot be anywhere else.

The past is the kinetoscope of memory. The pictures are disconnected and fragmentary until memory begins marshalling them before the faculties of the conscious mind. Then they become alive with the life of Spirit, and man looking on with listless eye attaches himself to these images of a misty past. Through this persistency of memory we carry along with us burdens innumerable. Instead of the lightness and freedom of I AM in its native estate, we load it up with luggage rusty and seamy beyond belief. The good and the evil are mixed without discrimination, and distorted minds and bodies are the result. Even when through the goodness of God we have been healed of many infirmities, we are sometimes so unwise as to call them into life again by telling how horrible they were.

The conclusion of the whole matter is, do not let your



beautiful free I AM be bound by retrospection. Do not think about or mention any condition of mind or body that you have demonstrated over. Your case will not be an incentive to other people to seek this way. The drawing must be from within. The Father within will draw them where they belong.

We must be very positive and fearless in proclaiming the beauty and strength of the *now*.

---

### Lesson 1. Third Quarter. July 1.

Jesus Walking on the Sea. Matt. 14:22-33.

GOLDEN TEXT — *Of a truth thou art the Son of God.*  
Matt. 14:33.

To walk the waves of troubled thought without sinking down into them requires the established faith of Jesus in the power of Spirit. Peter represents faith in its various stages of development.

When our faith in the power of Spirit to sustain us under all conditions is but partially developed, we are apt to sink into the thought waves about us when they become boisterous.

Doubt is the *satan* of every man. "O thou of little faith, wherefore didst thou doubt?"

Doubt is the root of weakness mentally and physically. If men had faith in themselves, in the ability of the Spirit within, they would become giants, where they are but pigmies.

The difference between the successful men and women of the world and the failures is not one of brain structure, nor mental ability, nor physical strength, but always *confidence in the true self*.

The world is full of ambitious people, people who seem to have success before them. They start out so bravely but they disappear in the boisterous winds of adversity — they are swept under by elements weak as water. Could these but know the mighty power right at hand, and when they begin to sink, cry out with the Peter faith, "Lord save me," they would be raised up and made superior to the seeming adverse conditions about them.

The great majority try to walk the waves of life in their own personal strength. Ability with them is not of the unlimited Christ character, but a mere mortal standard.



If you link your fortunes with Christ, you cannot fail, you cannot be defeated. It does not make any difference how great the disaster which may seem to have befallen you, if you join hands with the living Christ within and about you in the realms invisible, and invoke his almighty succor, you will make your seeming defeat a stepping-stone to higher things.

---

## Lesson 2. July 8.

Jesus the Bread of Life. John 6:22-40.

GOLDEN TEXT—*Jesus said unto them, I am the bread of life.* John 6:35.

There is a substance in the Universal Mind Principle, which Jesus called the "Father," which is the mother or seed of all visible substance. It is the only real substance, because it is unchangeable, while the visible substance is in constant transition.

This source of all substance is the *idea of substance*. It is purely spiritual, and can be apprehended only by the mind. It is never visible to the eye, nor can it be sensed by man through any of the bodily faculties.

When the mind has centered its attention upon this *idea of substance* long enough, and strong enough, it generates the visible substance, and through the powers of the various faculties of the mind in right relation, it can form bread or any other thing it wills. Jesus in this way brought into visibility the loaves and fishes to feed the five thousand.

But this faculty of dealing with *ideas* is open to all men and women. It is not given to a privileged one and withheld from another.

Jesus knew this, and he also knew that every man must centre his attention upon this realm invisible and bring forth its fruits just as he did. But those whose attention has long been centered in things visible are slow to let go of this realm.

This multitude had been fed by Jesus in an easy way, and they followed him over the sea in boats, evidently that they might get more food in the same way; at least that is the motive Jesus put upon their move.

Then he tells them plainly that they must not labor for

the food that perishes, is transitory, but for the food that "abideth unto eternal life."

When they asked how they should do these "works of God," or so-called miracles, he said, "Believe on him whom he hath sent." One translation says, "Believe in him." Man is to believe in the spiritual presence of the living God, even as one "sent"—that is, entered into the consciousness.

The manna given by Moses to the children of Israel in the wilderness is compared to this bread of Christ given direct to the individual. It was in the Moses dispensation given by one who learned the law, but did not impart it to others. When that one withdrew they died. But now comes one who not only feeds them, but shows them how they can take advantage of the law for themselves and never hunger or thirst.

None shall be cast out that believe in the Invisible Source of life. Whoever comes to this Christ realm in the heavens all about us, will be moved by its will, which is the will of the Father. There will be no loss, no failure in this realm, and whoever enters into this mind of spirit will have poured out to him this invisible life essence, and be wholly raised up from material conditions at the "last day," or last degree of understanding.

---

*The Standard*, of Chicago, representing the Baptist denomination in the west, publishes the following "Recipe for Trouble:"

If anxious and depressed, read Psalm 23.

If there is a chilly sensation about the heart, Rev. 3.

If you do not know where to look for the next rent money, read Psalm 27.

If lonesome and unprotected, Psalm 97.

If losing confidence in men, I Corinthians 3.

If pelted with hard words, John 16 and Psalm 2.

If discouraged about your work, Psalm 12 and Gal. 6:7-9.

If all out of sorts, read Hebrews 12.

---

On earth there is nothing great but man; in man there is nothing great but mind.—SIR WILLIAM HAMILTON.

# It is the Lord.

BY MRS. M. L. W. TOWLE.

John 21:7.

When toiling vainly on the restless tide,  
You cast your net upon the "other side,"  
And find your draught of fishes multiplied,  
"It is the Lord."

When oft from nights of sorrow you arise,  
Greeting the brightness of the morning skies,  
Which flood you with a new and glad surprise,  
"It is the Lord."

When you have cast you burdens all aside,  
When passion is subdued and self denied  
In the o'ercoming, you have testified,  
"It is the Lord."

When morning dawns upon a night of pain,  
And hopes replumes your drooping wings again,  
And sunshine breaks the spell of cloud and rain,  
"It is the Lord."

When winds have blown some bright-eyed flower to you,  
Charged with a cup of fragrance and of dew,  
As though the asking of your heart it knew,  
"It is the Lord."

When you have bid the voice of self be still,  
And in your earthly lot of good or ill,  
From a full heart declare, "Not as I will,"  
"It is the Lord."

When through the valley of the shadow way,  
You pass the portal of the glad new day,  
Awaking in His likeness, you will say,  
"It is the Lord."

NAPA, CAL.

---

Gantama Buddha, the great Eastern sage, after days of prayer and fasting, desiring above all things to know why his people suffered so, received this word from the Divine Spirit: "The reason of suffering is ignorance. Teach the people the truth and they shall be free." Jesus said: "Ye shall know the truth and the truth shall set you free."

---

The Bible and Shakespeare have done more than any other books for the English language, introducing into the soul of it such grand ideas expressed with such sublime simplicity."

— JOHN STUART MILL.



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,

Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt. 18:19-20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us to-day as fully and with as great power as He ever was, and He manifests Himself to all those who spiritually apprehend Him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection: after which, "ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render. The Father answers our prayer for supply through you.

This society has been in existence about ten years and has over 7,300 registered members. Hundreds have been healed mentally and physically, and its power grows stronger day by day.

The silent hour is 9 p. m., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady, price 75 cents.

*UNITY* is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance (nor any payment whatever from those who have no means of support), but will supply you with these helps to spiritual understanding upon your terms. We want you to be healed mentally and physically, and are giving everything we have to this end.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. A brief mention of your needs will help in the spiritual cooperation; but do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee St., Kansas City, Mo.

## THE CLASS THOUGHT.

(Held daily at 9 o'clock p. m.)

June 20th to July 20th.

Blessed be the Name of Abundance.

## Noon Thought.

(Held daily at 12 m.)

Thou Only.

## Responsive Reading.

*Minister:* How shall man be raised into that glorious consciousness where dwelleth the victorious overcomers — the pure and powerful sons of God, in whom is no darkness?

*Congregation:* "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

(Sing.)      The precious lessons Jesus gave  
                In healing power divine,  
Remove the thought of sin and death  
                From this glad heart of mine.

(34)

*Minister:* Has any one ever gained this tremendous victory—this resurrection from death?

*Congregation:* "Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel."

**“For as the Father raised up the dead and quickeneth them; even so the Son quickeneth whom he will.”**

“But now hath Christ been raised from the dead. For since by man came death, by man came also the resurrection of the dead.”

Glory to God! hallelujahs we give,  
Honor the Father who taught us to live;  
One with Jehovah, His love we proclaim,  
Let all our labors be sealed with His name. (77)

*Minister:* When shall we be raised from the dead? Is it to be at some great resurrection day in the future?

*Congregation:* "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that *hear* shall live."

*Minister:* Where does this resurrecting power lie? Is it in some man *outside* of man, or some man *inside* of I AM?

*Congregation:* "I AM the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

God is Health, that Health surrounds me,  
In that Health I safely dwell,  
'Tis above, beneath, within me,  
Heath is mine, and all is well.

(2)

**Minister:** Does this resurrection into eternal life here and now pertain to the Spirit? Is it a resurrection of the soul after the mortal body has been laid away?

**Congregation:** "Who shall change our *vile body*, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Rejoice with me! I've found the Life  
The Master came to prove;  
'Tis God in me and I in God,—  
Just resting in His love.

Oh, blest the Way, the Truth, the Life! Blest immortality!  
Sing now my soul! Time's but a breath; we're in eternity. (5)

**Minister:** Is this body resurrection to be accomplished at a future "second coming" of Jesus?

**Congregation:** "Now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Satisfaction full, complete,  
Fills me with its fragrance sweet.  
Health of body, peace of mind  
In the living Christ I find. (19)

**Minister:** And finally, beloved, shall we not all greatly rejoice that the resurrection from the dead is being now consummated in our midst? that we have found the Truth and the Truth has set us free? that the Son of God in us is even now saying:

**Congregation:** "Fear not; I AM the first and the last; I AM he that liveth and was dead; and behold, I AM alive for evermore, Amen; and have the keys of hell and of death. I AM Alpha and Omega, the beginning and the end, the first and the last."

---

One that is perfect in knowledge is with thee.

—Job 36: 4.

## Supply.

ANNIE G. SHACKELFORD.

Read before the regular weekly meeting of the Unity Society of Practical Christianity, Kansas City, Mo., May 6th.

We, who call ourselves Scientists, are a little different from other people in that we are not theorists. If, as we believe, all manifestation is under exact law, there must be a rule which, being observed, brings into visibility supply, and being disregarded, fails to do so. The most difficult thing we have to do is to get so far outside of our sense of things as to view the working of the law impersonally. The next, in difficulty, is to realize that our peculiar limitations and trials count for nothing in the sight of this law. When we have gotten to a place of outlook, we see that thought's first idea is that man is in need, and that something outside of himself must give him the things he needs. The unillumined thought looks to the world and the things of the world to do this. The new thought, or the regenerated thought, looks in just the other direction, or to the Spirit *in* man for supply.

It is easy to see how it *must* be that "with what measure ye mete it shall be measured to you again." If man's idea of his Spirit is that it is limited, that he must continually turn to the Spirit in some other man to express his health, his freedom, his supply, he, by that very act, blinds himself and defers the day when he, and not another, shall come into the realization of freedom. "Who would be free, himself must strike the blow." Who would be opulent, independent, dependent upon nothing and nobody, himself must assume the position in order that "it may come to pass."

The idea that what he gives is given away, that is, away from himself, is entirely of mortal sense, and must be cast out and destroyed. That which a man gives in the name of the Lord, that is, in the acknowledgment of the law of his own Spirit, he gives to himself, and in the manifestation of it, it is increased an hundredfold. This point does not need enlarging upon in a meeting of Scientists. We all know that no one point is more emphasized or more clearly and often taught in the Scrip-



tures. But in the application of our new principle the inertia of thought often prevents one from seeing clearly, and we get light from our association with another, because experience demands of one that he break through thought habits in one direction, and of another that he balance up on another line, and the one who has gone before, or, as we say, has "demonstrated" along that line, may act as a sort of sign-board to point out the shortest way to a result that we are all working for.

The Center at Denver, with which I am associated, is acknowledged to be one of the strongest in the entire country, and the idea which I am trying to express is strongly established there. It is the idea of free-will offerings being the *God-given opportunity* for each of the souls associated together by free will to *measure out to himself* his own supply. We hold the same realization of the necessity for the absolute freedom of the individual that you do, and, while we rejoice in the ministry from the platform of a radiant soul, Miss Nona Brooks, it would no more occur to us to put the responsibility of arrangements for our Spiritual communion upon her than it would to put our private responsibilities upon her. We certainly are an association of free souls, where each gives according to his measure of ability, but where the general desire is not to get more help by drawing upon the Center, but to give more and yet more that we may by so doing increase our own ability. There is never a lack in any place. There is an outgoing of desire for an opportunity to serve, a sacrifice of personal plans and time to serve a half day a week at the rooms, to make so many calls during the month upon strangers, especially those who, coming to Colorado in search of health under the natural law, are drawn to us, a willingness to do, at what sense calls personal sacrifice, any and everything that comes up in the form of duty. That is reason enough to the enlightened mind for the wonderful growth and prosperity in the Center itself and in so many of its members.

As I said before, we value and accept only free-will offerings. Or perhaps I should put it that the Association associates only in such services as it duly and properly meets the expense of. Most of us feel that we *can't afford* to accept healing and teaching, much less rent and fire



and light, without doing our part in exchange, because accepting such things from another is a subtle assertion of helplessness and inferiority that is more forcible in its power to demonstrate itself than hours a day in lip service in affirmation could counteract. It is not the thing we affirm but the thing we live out that demonstrates. We all know the statement, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." We can't afford to be stingy, we can't afford to put quarters in the basket when we could by an effort put in dollars, because we are seeding our own crop, and it is only the seed we plant that will come up and fruit sixty and an hundredfold.

There is no reality in mortal thought's idea that we can make anything out of taking everything that other people are willing to give, and there is no reality in the adverse idea that we are good and generous when we give. We are nothing but intelligent. We are not working along the lines of restraint, but undoubtedly the Eddy School *forces* prosperity upon its followers by demanding of them that they make sacrifices, just as the rare wisdom of that wonderful man known to history as Moses, by demanding of the Jews one tenth of their income, not after the rent was paid and the children provided for and the necessary (?) spring clothing bought, but one tenth of the income, forced his nation into the position of being the dictators of the money markets of the world. Through misery and persecution unparalleled, they have always been the monied people of the world. Their continual offerings to Jehovah kept their relationship to and dependence upon Him constantly before their minds, and that is the point.

As we were so clearly and forcibly taught here last Sunday, it is the idea in mind that is the *cause* of manifestation, and that idea rules which man permits to rule.

The woman whose sins were forgiven gave three hundred dollars, for love's sake. She held her possessions as being valueless compared with loving service to the Christ. The soul that would realize fullness of supply must do the same, must know what it holds in money is of no real value to it, except in so far as it serves the Christ within in expressing such perfect love, such absolute justice, as it craves for itself.

## . Being.

C. A. SHAFER.

Read before the regular weekly meeting of the Unity Society of Practical Christianity, Kansas City, Mo., May 30th:

Man comes into this world, so far as we know, without any volition of his own. But being here and having the power to think and reason, he naturally wonders from whence he came and how he got here. He also observes that his stay here is not permanent, judging from appearances, but very brief, and that he has but little more to do with going than he has with coming. He does not regret being here, for this is a pleasant world and full of joy and beauty and all that can go to make one's sojourn pleasant and agreeable. But he does object to leaving in the lugubrious and unceremonious manner in which his going often takes place. But it would seem, to the ordinary man, inevitable. It seems to have been the law for countless ages and the daily arrivals and departures are announced with the same regularity as ever, so he concludes that it is a matter over which he has no control.

But there have been those in the past who did not concede that Man is altogether the creature of circumstance that he seems, and there are those among us now, and they are not a few, who will not admit, and do not believe, that man is without the power to say when he shall go, and how. But there is evidently a law, and if one assents to it he is subject to it. But the question is, who shall make laws for so intelligent a creature as Man? Is man Sovereign or subject? Is he Master or servant? He is himself a maker and executor of laws. But to how far does that power extend? There is a limit to that power, if we are to judge from appearances. But there is one who told us not to judge by appearances. He also said that he came that we might have life and have it more abundantly, and he placed no limit on that abundance. He also said, "Follow me, for I am the way, the truth and the life. If any man will keep my words he shall never see death." To follow him and keep his words must mean to do as he did, and use his words, or words of like import and power.

He said he came to do the will of Him that sent him, and he also said, He that doeth the will of my Father shall know of the doctrine that I am teaching. The one who spoke these words spoke with authority and demonstrated what he taught, wherefore we must conclude that man is not the abject slave he seems to be.

Jesus Christ said further, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent." This must be the solution of the problem of life and death, then, to know God and Jesus Christ. Jesus showed himself to be Master, and he said, "If any man will come after me, let him deny himself, and take up his cross and follow me." To deny self is to deny separation, apartness, good *and* evil. To follow Jesus must be to do as he did, and it must follow that we shall demonstrate as he did if we apprehend his teachings or perceive the truth as he taught it. He instructed all who would follow him to go and preach the gospel, or teach the truth as he taught it, to heal the sick, cast out devils and raise the dead. Whoever is doing this is following Jesus and whoever is not doing this is not following him. This seems to be a just conclusion. There are many who claim to know God and to declare Him, and to be following Jesus, but, judging by their fruits, there must be a misapprehension on their part of the real import of his teachings for they neither speak his words nor heal the sick, and they make no effort to cast out devils or raise the dead. "By their fruits ye shall know them." They do not preach life, but death, for they claim that they must die to know God, or to follow Jesus, for he said, "Where I am, there ye may be also." Did Jesus die? "A Spirit (that has passed out of the body) hath not flesh and bones, as ye see me have." Luke. 24:39. "God is not a God of the dead but of the living," said Jesus. Why not know God here and now? Can we not get a better and a truer and more practicable understanding of God than is generally taught and believed nowadays? We think we can. We certainly can know God or Jesus Christ never would have declared that to know God and Jesus Christ is eternal life.

The Bible says that God is Spirit and made all things. What do we mean by Spirit? Not the thin, shadowy thing we see in pictures that is supposed to be the ghost

of some one who has passed out of the body. No, we mean the opposite of matter. Something that is permanent and real, not changing and fleeting. Webster defines Spirit as Mind, Intelligence. Then the real Intelligence, Power and Presence that created all things is Mind. God is Mind. It is conceded, and easily proven, that this Mind must be omnipresent, omnipotent and omniscient, or the Everywhere-Present, All-Powerful, All-Knowing One.

Now, an Omnipresent Intelligence must be Omniscience Itself, as a very little reflection will reveal, and an omnipresent Power must be Omnipotence Itself. A Presence that is everywhere must be absent from nowhere, and therefore must be the only Presence, the only Reality.

To know God, then, we must carefully distinguish between that which is real and permanent and that which is unreal, changing and vanishing. Jesus warned us not to judge according to appearances. That which we call appearance may endure for a time and then it will vanish away, while that which is real endures forever. That which is real has neither beginning nor ending. With God one day is as a thousand years and a thousand years as one day.

Now, we know that Intelligence is a reality and endures forever. Wisdom is a reality and endures forever. Power is a reality, and so is Life and so is Love. So Substance (that which stands under and supports) is a reality and must endure forever. There can be no doubt about this, so God must be Life, Love, Intelligence, Wisdom, Substance and Power. The wise of all ages have reasoned thus, and have declared that no other course of reasoning and no other conclusion is possible.

But we cannot stop here. To derive any benefit from our reasoning we must draw a logical conclusion. We have seen that God is Life and everywhere present, hence wherever Life is, there God is as that Life. Wherever Love is, there is God, and the same with Intelligence, Wisdom, Substance and Power. Then God is the everywhere present Life, Love, Intelligence, Substance, Wisdom and Power. We know this is so, because God must have life, love, wisdom, intelligence, substance and power to be the Creator and Cause of all this real. But being everywhere present, G

space so there is no place where God is not, hence God must be these very things themselves. Hence, the inevitable conclusion is that God must be my life, my love, my wisdom, intelligence, substance and power. No other conclusion is possible. Now we realize the meaning of Paul's words, "For we live, move and have our being in God." Also, "What, know ye not that ye are the temple of God and the Spirit of God dwelleth in you?" and, "Ye are the temple of the living God." When we know this we know God. When we realize this we have made the at-one-ment in our consciousness with the Life, Love, Wisdom, Substance and Power that is God and we know Jesus Christ, and this is eternal life. "Now (here) is the accepted time (place), now is the day of salvation."

This forever banishes from our minds the idea of a God far away in the sky, in a place called heaven, judging poor, weak, irresponsible man. "God is in the midst of thee." God is the omnipresent Cause of all. Jesus said, "Call no man your Father on earth for one is your Father, even God." He also said, "I and my Father are One." Why is this so? Because Cause and Effect are One and inseparable, one Life, one Love, one Intelligence, God, Christ, Man, three in One and One in three.

---

### Acrostic.

Life, Love, Truth.

Life within us pulsing free  
Is the God in you and me,  
For he leaves us not at all,  
Ever with us "all in all."

Love flows to us like a stream,  
Or as sunshine's melting beam,  
Very soft, and sweet, and still;  
Every heart has felt its thrill.

Truth, the Christ, beloved Son,  
Reaches out to bless each one,  
Understanding all our needs;  
'Tis the Truth that gently leads,  
He the spirit's hunger feeds.

— N. M. W.



## Extracts From Letters.

DEAR FRIENDS:

There comes to me a prompting to tell you something of the way the beautiful light of God has shone into and about my life, illuminating all the dark places, redeeming the physical body from disease, and changing conditions of environment that interfered with spiritual freedom.

During some years of invalidism from which physicians could give no permanent relief, I would realize very forcibly at times the inconsistency of a religion which provided only for the soul, while the poor body must suffer on through all its existence in this "vale of tears." Jesus had not worked that way, but always healed the body with the soul when prayed to do so. Yet in vain I strove to get my faith up to the point of physical healing, which I then thought must be instantaneous to be faith healing.

However, by a change in my surroundings, and by what the world might call chance, there came into my life one who was gaining her first knowledge of mental or spiritual healing. The apparent chance, so far from being accident, was the sure, intelligent, irresistible working of the law of Life and Love in answer to my prayers. "Before they call I will answer, and while they are yet speaking I will hear."—Isa. 65: 24. And while I was praying, forces were at work making the conditions for the answer, and that answer far better than I had anticipated, for it put me in the way of an understanding of the Science of Life that would solve all my problems, and change what then seemed iron-clad conditions.

Was I healed, or freed, entirely, all at once? No. indeed; but I was led so tenderly, so mercifully, from one step to another, in the way of freedom, and all the experiences so wisely fitted to my needs at the time, that it seems on looking back, if one link of the chain were removed the whole would not be complete.

Dear reader, if your heart is aching, or your soul crying for the satisfaction it has not yet been able to find, let this simple statement of my experience renew your

hope and courage, and strengthen your faith in the living, loving Spirit which is so much nearer to you than the dearest human friend can ever be. Our Father, who seeth in secret, to whom you may confide all, of whom you may ask the fulfillment of your fondest hopes, your highest aspirations, in the certain assurance that none ever asked in vain; and He who knows the end from the beginning will surely so dispose events that the answer will be more than you have dreamed possible, and wiser than you ever conceived of.

Do not judge too hastily of any change that may come. What seems in the first shock a great disaster may be but the crash of the prison walls that held you, and shut out from your life the opportunity to be and do what your loving Father meant you should.

Sometime I shall like to give you some of my mental specifics, for we need in mental practice specific thoughts to bring about given results just as certainly as in medical practice one remedy is given to produce one result; another, another result; for, "Wisdom reacheth from one end to another mightily, and sweetly doth she order all things." —Wisdom of Solomon.

May every shadow in your life be dispelled by the beautiful light of God.—MARY ANNE BROWN.

---

I wonder how many of us have a realizing sense of the potency of a single word steadily and faithfully held and repeated? To illustrate, let me give you two incidents that came under my notice.

The first: A lady who had been under treatment more or less for a year or two without responding as readily and surely as one could wish finally had a little boy sent to her in answer to her expressed desire, but having never cleared her own mind from the fears and doubts of her life time, she immediately filled the little empty and sensitive soul with the same quality of thought, with the result that he was a source of great anxiety to her, worrisome, wakeful, fretful, sickly. Her healer labored with her earnestly, by correspondence, and in answer to some suggestions as to the value of constantly repeated words, she answered in her next letter, "I tell baby a dozen

times a day that he is well and strong, but it does not seem to have any effect upon him."

The other case is that of a young man of my acquaintance, who a short time ago told me that he had for many years been suffering with a certain physical ailment, and after coming into understanding of the power of words took up one single denial, of three or four words, and repeated it over three to four thousand times a day, by actual count, in order to know that he was faithful to the task he had set himself, and at the same time did a full day's work at his regular employment, and continued this until he succeeded. "And," continued he, "I am now absolutely free from any trace of that disorder."

Now with this preamble and introduction, I want to suggest to your readers the words, "affluent,," "affluence." Take your dictionary and read up and meditate upon the different meanings: "flowing in," "the act of flowing in," "wealth," "wealth of intellect, or any other immaterial thing," etc. Meditate and converse with yourself, your inner soul-self, upon Affluent Life, Affluent Health, the Affluence of Wisdom, of Love, etc., rolling that word affluence (as the minister used to tell us in revival meetings about sin), rolling it like a sweet morsel under the tongue, and as you follow it up steadily and purposefully day after day, note the sense of satisfaction, of rest, of trust, of peace, and of power divine, which is growing into your lives.—J. GILBERT MURRAY.

---

"It was a glorious sunset. The western sky seemed built of precious stones, and glowed like the foundation of the Celestial City. There gleamed the streets of gold and the gates of pearl, yet the glory was not made of gold, or pearls, or precious materials, only by the sun shining on particles of mist and dust that floated in the atmosphere. So I thought if God transforms the meaner things of <sup>the</sup> material world into such marvelous beauty, what can not do with our common life! Surely the things that depress me, mists, yes, and even the sins that soil me with the dust, He can change by His gracious Spirit into surprising spiritual results; imparting to me the beauty of His own Spirit, as the coarse matter partakes of the splendor of the light that falls upon it.



"I cannot doubt that all things work together for good. Only let me keep in the light of His countenance and I too shall be glorified. We shade our eyes with our hand to shut out the glare of the strong daylight when we want to see far away. God thus puts, as it were, His hand upon our brows, and tempers the glow of our prosperity that we may take in the wider phases of His goodness. It is a common experience that looking out from the gloom of some personal affliction men have seen for the first time beyond the earth plane and caught glimpses of the Beulah land. Let us not shrink from the hand which we know is heavy only with blessings."

---

If Jesus passed through what we call death, why should we not have to do the same? — A. S. S.

Jesus spiritualized his physical body; that is, raised its atomic vibrations and concentrated them about the *I am* center, where they could not be broken up and dissipated through physical injury of the body to the point called death. The average man has lost control of the forces that control the body, and, not having exercised his spiritual faculties, when the body is injured by disease or outward force, it dissolves into the original elements from which it was formed. Then he is like one without a house—he is homeless and his soul is naked. He must again go through the laborious process of making another body. If he does not learn the truth, and continues to be enamored of the delusions of the sense-consciousness, this process is kept up age after age and generation after generation, until the whole race is lost in a wilderness of false ideas about life and our relation to God. Jesus showed how we could get out of this dream of carnality with its repeated births and deaths. He let them do their worst with his body, then he brought it together again and occupied it. Afterwards he still farther refined it, made it so spiritual that in our ordinary sense sight we cannot raise the vibrations of light high enough to perceive it; but it is here in our midst just the same. We must do as he did before we get out of the fitful dream of sense-consciousness. This is the teaching of christianity. "If Christ is not raised, your faith is vain; ye are yet in your sins."



**Devoted to Practical Christianity.**

---

\$1.00 per year.

Foreign Subscriptions, 5 shillings per year.

10 cents per copy.

---

Published on the 15th of every month by

**UNITY TRACT SOCIETY,**

**Kansas City, Mo.**

---

Entered in the postoffice at Kansas City, Mo., as second-class matter.

---

CHARLES FILLMORE (LEO VIRGO), }  
MYRTLE FILLMORE, } **Editors.**

---

## **Publishers' Department.**

*Unity is issued on the 15th, and Wee Wisdom on the 1st of the month.*

---

### **ANNOUNCEMENT OF CLASS.**

Our next Primary Class in Practical Christianity and Christian Healing will begin at 8 P. M., Monday, July 9th, and last two weeks, one lesson each evening, at 1315 McGee St., Kansas City. Free-will offerings only received. All are welcome.

CHARLES AND MYRTLE FILLMORE.

---

### **SILENT UNITY MEETINGS.**

Regular meetings are held at the Unity Headquarters every Sunday morning at 11 o'clock, at which there is a sermon by some member of the Society, and special music. Every Wednesday afternoon at 3 o'clock an open meeting of the Society is held, in which all take part. Also the Noon Silence every day, 12 to 12:30. These meetings are helpful, and the power of the Spirit is always manifest. You are welcome to them all. Come and bring your inquiring friends.

---

**NOTICE.**—We would like to secure the following numbers of **THOUGHT** and **UNITY** to complete our files. If you have any of these numbers, please address us, stating price desired:

**THOUGHT:** January and December, 1891; January, February and June, 1892; April, September and October, 1893; March, July, August and September, 1894; January, October, November and December 1895; January, February and March, 1896.

**UNITY:** October, 1891; August and September, 1892; July and October, 1893; February, 1894.

An excursion will be run from Kansas City to Seattle, Wash., to the Mental Science Convention which convenes in the latter city July 1st. Those interested are requested to address A. L. Clark, Independence, Kansas.

Emma Solomon, a graduate of the Emma Curtis Hopkins' Theological Seminary of Chicago, is teaching and healing in Garnett, Kan. She is a most conscientious, careful worker, and a credit to the cause of Christ. She always does good work. She will visit other towns in Kansas if there are calls in the next thirty days. Address her as above.

"The True History of Mental Science," by Julius A. Dresser, is a clear exposition of the facts concerning the discovery of Mental Healing, and shows conclusively that the doctrine and methods originated with Dr. P. P. Quimby. If you desire to be thoroughly posted in the history of the rise of "The New Thought," send us 20 cents for a copy of this book containing 63 pages.

The complete files of UNITY containing Mrs. Annie Rix Militz' twelve lessons upon the power of mind to heal the body, deliver one from poverty, and reveal the secret of the soul and its relation to God, besides much other select reading, may be secured for 50 cents. These lessons are also artistically cloth bound, with about three hundred Scripture references added; 184 pages; price, \$1.00.

Dr. T. Y. Kayne, of Chicago, will teach a Summer Class in Metaphysics at Williams Bay, Wis., on Lake Geneva, beginning Sunday, July 22d. Three lectures will be given weekly, the subjects of the first five lectures on Abstract Principles being: Deity or God, Spiritual Man, Necessity for Visible Structure, The Natural Man or Adam in the Garden, Spiritual Appropriation, including Soul Growth, Soul Ascension and Immaculate Conception. The remaining seven lectures are upon the application of principles. Lake Geneva is a summer resort, and to attend this course embraces a two-fold privilege. Dr. Kayne's address is 1419 Masonic Temple, Chicago.

#### AN IDEAL PREMIUM.

We are making a most generous premium offer, beginning with May 15th and continuing until July 15th, to every new or renewing subscriber to UNITY a set of "Scientific Lessons in Being," by Edith A. Martin, for the subscription price alone of UNITY, only \$1.00. These lessons are daintily bound in two booklets comprising an excellent course of instruction. They are clear-cut, logical and interesting. The author spiritually enlightens her readers on the following subjects: 1st Lesson, Statement of Being, or the Statement of What is True; 2d Lesson, The Denials, or the Rejection of all not in Accord with the Statement of Being; 3d Lesson, Identification or Affirmation; 4th Lesson, Faith; 5th Lesson, Works; 6th Lesson, Understanding.

This premium will only be given when the full subscription price of \$1.00 is sent, and not in any case will it be given when the subscription has been paid to agents to whom a regular commission is allowed.

H. Gestefeld has been succeeded as business manager of the Alliance Publishing Co., New York City, by E. Burt Beckwith.

UNITY is published on the 15th of the month. If it does not reach you by the 20th, then drop us a card. All subscriptions are continued until requested stopped, when all arrears should be paid. The yellow label shows date of expiration.

"Thoughts for the People," by Dr. Reuben Greene, is the result in book form of fifty-six years' professional experience and observation. It illustrates "man's real relation, physically, politically, socially and religiously, to the universe of God; with practical suggestions upon the origin and prevention of sickness, suffering," etc. It contains a great amount of good, wholesome, invigorating Truth. Cloth bound, gilt lettered, 272 pp. We have on hand a few copies of this book which we will send postpaid to any address at \$1.00 each.

"Beyond the Clouds," by Charles Brodie Patterson, editor of *Mind*. This is a pretty volume of 134 pages, consisting of a series of lectures on the Spiritual Science of Life. It advocates the primitive truths of Christianity. Cloth and gold, \$1.00.

"Seeking the Kingdom" is a fitting companion book to "Beyond the Clouds." This volume of 132 pages is composed of a series of Sunday evening talks on Spiritual Science. We recommend both of Mr. Patterson's books to our readers. Order through this office.

#### UNITY SUBSCRIPTIONS.

For \$1.25 we will send UNITY one year and "Wee Wisdom's Way," a booklet of fifty-nine pages, by Myrtle Filmore.

For \$1.50 we will send UNITY one year and WEE WISDOM, a monthly paper especially designed for teaching Practical Christianity to children.

For \$1.50 we will send UNITY one year and "Twelve Lessons in Truth (three booklets), by H. Emilie Cady.

For \$2.50 we will send UNITY one year and a Morocco bound Bible which sells regularly for \$3.00. Indexed, 25 cents extra.

#### "SOME EXPERIENCES,

By Wm. T. Stead, the great London critic, is the first chapter in a booklet of thirty pages containing an impartial review of the metaphysical movement in America, with personal interviews and testimonials of healing by Mark Twain, ex-Gov. St. John, Prof. Waite, W. D. Howells, B. O. Flowers, and others. It is the strongest kind of an endorsement by prominent people of Christian healing. Another able chapter is entitled, "Miracles and Laws of Nature," by Leo Virgo, followed by an exposition of "What is Practical Christianity." Healers are finding this booklet a great missionary help. It is excellent reading for the sick. Per copy, 10 cents; per dozen, 80 cents.



If you are in arrears on subscription or near the time for renewal, read our premium notice on second page and take advantage of the offer.

---

A Higher Thought Center has been established by our English friends at 115 Ebury Street, S. W., Belgravia, London. A reading room, correspondence bureau, register of healers and teachers, Noon Silence and other public meetings, have been established.

---

We doubt if there is any metaphysical booklet which has been so widely read, both in America and Europe, and continues to be in such popular demand, as "Wee Wisdom's Way," by Myrtle Fillmore, that delightful story of Love and Truth and Healing told in simple child language. One reader says: "It contains the whole gospel of healing and salvation in a nutshell." Another writes: "I prefer it to any full set of lessons I have ever read." Twelve chapters, 64 pages. A new and improved edition has just been issued from the press. Price, 25c.

---

#### TALKS ON TRUTH.

This booklet, by Leo Virgo, contains four logical and convincing lectures which are calculated to help and bless all who read them. The common belief that all diseases originate from germs called microbes is metaphysically discussed in the article "How Microbes are Made." The other chapters are "The I Am in Its Kingdom," "How Shall the Dead be Raised?" and "The Development of Divine Love." Single copy, 25 cents; discount given in quantities; 47 pages.

---

The Metaphysical Publishing Co., of New York City, announces the publication of new American editions of the Theosophical and Occult literature which heretofore has appeared in only cheap editions:

By Franz Hartmann, Magic Black and White, \$2.50; Paracelsus, \$2.50; The Life and Writings of Jacob Boehme, \$2.50; The Talking Image of Urur, \$1.50.

By Mabel Collins, The Idyll of the White Lotus, \$1.50; The Blossom and the Fruit, \$1.50; Light on the Path, 75c.

By E. D. Walker, Reincarnation, \$2.50.

By Jaccoliot, Occult Science in India, \$3.00.

By Edwd. Maitland and Anna B. Kingsford, The Perfect Way, \$2.50

Our readers may order any of these works through us.

---

"The healing of his seamless dress  
Is by our beds of pain;  
We touch him in life's throng and press,  
And we are whole again."

---

We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial. He most lives  
Who thinks most, feels the noblest, acts the best. —BAILEY.

## BOOK REVIEWS.

(Books in the metaphysical line are reviewed in *UNITY* as promptly and thoroughly as time and space will permit.)

"Glad Songs of Praise" is a new book of songs in the New Thought that has just been published by Prof. W. H. Watson and Miss Bertha M. Snow, of Washington, D. C. It contains thirty-one original hymns of beautiful words and music. These songs are stimulating and good.

"Truth and Destiny," by Uriel Buchanan, is an interesting booklet of 53 pages which deals with the hidden forces of mind and the influence of environment upon human life. It encourages one to awaken the dormant powers of the soul to attain the higher states of consciousness, and follow the divine promptings which lead us to the realization of noble ideals. This book contrasts the one who seeks light from without and the one who finds the true light within, which leads to the attainment of self-mastery and power. 25 cents. Universal Truth Pub. Co., Chicago.

"Living by the Spirit," by Horatio W. Dresser. In his preface to this book the author says: "The purpose of this little book is to simplify the problem of life. Its aim is also to increase the reader's knowledge of self, to add to his power of helpfulness, that through this added understanding of life and this greater power of service he may be the more ready to manifest the fullness and beauty of the spirit." This has been carried out faithfully in the eight chapters that follow, and whoever reads will be prepared to manifest that "fullness and beauty of the Spirit." The chapters are entitled, "The Foundation," "The Method," "The Secret," "The Discovery," "The Law," "The Spirit," "The Ideal," "The Life." The book is unique in its *petite* size, with wide margins, complete in a little box. Published by G. P. Putnam's Sons, New York.

## BOOKS RECEIVED.

"Philo-Sophia," a collection of poems by Anita Trueman. Alliance Publishing Co., New York, publishers.

"Voices of Freedom, and Studies in the Philosophy of Individuality," by Horatio W. Dresser. G. P. Putnam's Sons, New York, publishers

## A PAPER FOR THE CHILDREN.

Have you children in the family? You can not serve the cause of righteousness better than teaching them the elements of pure and practical christianity by having us send them *WEE WISDOM*, the only metaphysical paper for children published. One friend says: "I never found so much genuine science boiled down, refined and put in such sublime words anywhere in my search for Truth. It is the biggest Wisdom in the whole range of mind." It is only 30 cents a year. If you have no Wee Wisdoms of your own, you need not be restrained from making other little ones happy. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It should be in the home of every Science family.



# SUBSCRIPTION BLANK.

UNITY TRACT SOCIETY,

1315 McGee St., Kansas City, Mo.

Enclosed please find \$1.00 for which send UNITY for one year, beginning with

..... 189.....

Name.....

Street.....

Postoffice..... State.....

*Your Subscription has Expired.*

 The label shows date of expiration.



## Metaphysical Publications.

---

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 1315 McGee Street, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee Street, Kansas City, Mo.
- MIND.** Edited by Chas. Brodie Patterson. Monthly. \$2.00 a year. Life Building, 19 West 31st Street, New York City.
- THE COMING AGE.** Edited by B. O. Flower and Mrs. C. K. Reifsnider. Monthly. \$2.00 a year. Copley Square, Boston, Mass.
- THE HIGHER LAW.** Edited by Horatio W. Dresser. Monthly. \$1.00 a year. 272 Congress Street, Boston, Mass.
- UNIVERSAL TRUTH.** Edited by Cassius M. Loomis and Fanny M. Harley. Monthly. \$1.00 a year. 87 Washington St., Chicago, Ill.
- THE LIFE.** Edited by A. P. and C. Josephine Barton. Weekly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal.
- THE ABIDING TRUTH.** Edited by E. Elizabeth Russell. Monthly. 50 cents a year. 6 Park Street, Peabody, Mass.
- THE HEALER.** Edited by F. E. Mason. Monthly. \$1.00 a year. 424 Greene Ave., Brooklyn, N. Y.
- THE IDEAL REVIEW.** Edited by L. E. Whipple. Monthly. \$2.50 a year. 465 Fifth Ave., New York City.
- EXPRESSION.** Monthly. \$1.75 a year. 211 Edgeware Road, W., London, England.
- THE LIGHT.** Edited by D. L. Sullivan and T. B. H. Brown. Monthly. 50 cents a year. 3003 Locust Street, St. Louis, Mo.
- THE WORLD'S ADVANCE THOUGHT.** Edited by Lucy A. Mallory. 50 cents a year. Portland, Oregon.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents a year. Oaklyn, N. J.

---

### Metaphysical Libraries.

Unity Library, 1315 McGee Street, Kansas City, Mo.

Metaphysical Library, 1813 Polk Street, San Francisco, California.  
Books loaned at 10 cents per week; \$1.00 a quarter. Literature for sale. Orders filled from any part of the Pacific Coast.

Metaphysical Library, Room 4, 14 San Pablo Ave., Oakland, Cal.

Metaphysical Library, Scientor House, Devonport, Devon, England.

# Teachers' and Healers' Directory.

**ANNIE RIX MILITZ,**  
Christian Teacher and Healer.  
Permanent address:  
3184 Prairie Ave., Chicago, Ill.

**MRS. FRANCES PERRY,**  
Christian Teacher and Healer.  
Chicago Truth Center:  
3184 Prairie Ave., Chicago, Ill.

**C. A. SHAFER,**  
Christian Teacher and Healer.  
English and German Correspondence.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

**E. P. C. WEBSTER,**  
Teacher and Healer.  
6453 Lexington Ave., Chicago, Ill.

**MRS. THERESA B. H. BROWN,**  
Christian Teacher and Healer.  
3040 Washington Street, St. Louis, Mo.

**H. LOUISE BURPEE,**  
Teacher and Healer.  
2431 Prairie Ave., Chicago, Ill.

**R. C. DOUGLASS,**  
Christian Teacher and Healer.  
226 South 8th Street, La Crosse, Wis.

**MRS. SARAH E. GRISWOLD,**  
Christian Teacher and Healer.  
1004 Broadway, Oakland, Cal.

**LYDIA J. WOOTON,**  
Divine Healer.  
1930 Sherman Ave., Denver, Colo.

**D. L. SULLIVAN,**  
Christian Teacher and Healer.  
3003 Locust Street, St. Louis, Mo.

**A. E. LOTHROP,**  
Christian Teacher and Healer.  
192 Garden Street, Pawtucket, R. I.

**MRS. S. A. McMAHON,**  
Christian Teacher and Healer.  
129 Powell Ave., Chicago, Ill.

**THE NATIONAL CIRCLE OF DIVINE  
MINISTRY.**  
Geo. E. Ricker, Emma Gray,  
Florence Day,  
Christian Teachers and Healers.  
9th and F Streets, Washington, D. C.

**CHARLES AND MYRTLE FILLMORE,**  
Christian Teachers and Healers.  
UNITY HEADQUARTERS:  
1315 McGee Street, Kansas City, Mo.

**MRS. VIVIA A. LEEMAN,**  
Divine Truth Healer and Teacher.  
717 Kansas Ave., Holton, Kansas.

**MRS. HELEN PEARCE,**  
Teacher and Practitioner of Divine and  
Mental Science, which is efficacious  
where all else fails. Most unqualified  
success with absent patients.  
1816 Jefferson Place, Washington, D. C.

**HOME OF TRUTH,**  
Christian Teachers and Healers.  
1231 Pine Street, San Francisco, Cal.

**MARION AUSTIN,**  
Christian Teacher and Healer.  
6238 Madison Ave., Chicago, Ill.

**MRS. K. E. B. GILLESPIE,**  
Christian Teacher and Healer.  
From the Denver Home of Truth.  
133 West Third Ave., Denver, Colo.

**HOME COLLEGE OF DIVINE SCIENCE**  
3360 17th St., San Francisco, Cal.  
M. E. Cramer, Pres. C. L. Cramer, V. Pres.  
F. E. Cramer, Treas.

**TRACY GOULD,**  
Doctor of Divine Science.  
1914 13th St., N. W., Washington, D. C.  
Unity Literature on Sale.

**MISS JENNIE C. WAITE,**  
Teacher and Healer.  
243 West 135th Street, New York City.

**MISS ROSE GIFFORD,**  
Christian Teacher and Healer.  
85 Prospect Street, Ashtabula, Ohio.

**PRUDENCE L. GRISWOLD,**  
Christian Healer.  
Prospect Street, Ashtabula, Ohio.

**MRS. AMANDA E. HOBBS,**  
Christian Healer.  
277 Dixwell Ave., New Haven, Conn.

**MR. G. OSBOND,**  
Practical Metaphysician.  
Scientist House,  
Devonport, Devon, England.  
Agent for UNITY Publications.  
All Scientific Works Stocked.

**HOME OF TRUTH,**  
Center for Teaching and Healing.  
1327 Georgia Street, Los Angeles, Cal.  
Students and Patients can be accommodated with board.

**ANNA KIMBALL CHAINEY,**  
Christian Teacher and Healer.  
844 22d Street, San Diego, Cal.

**MRS. L. A. FORD,**  
Christian Healer.  
1315 McGee Street, Kansas City, Mo.

**THADDEUS M. MINARD,**  
Divine Truth Healer and Teacher.  
Absent patients taken.  
369 Thirteenth Street, Portland, Oregon.

**MRS. CARRA B. ROSS,**  
Christian Teacher and Healer.  
613 South Jackson St., Belleville, Ill.

**MRS. CHARLOTTE J. ROGERS,**  
Teacher and Healer.  
762 Tremont Street, Boston, Mass.

**COLLEGE OF MENTAL SCIENCE AND  
DIVINE HEALING.**  
JOHN T. CHASE, President.  
MARY A. BROOM, Secretary.  
Present or Absent Patients Successfully  
Treated. Nervousness a Specialty.  
402 S. Patterson Park Ave., Baltimore, Md.

**E ADELINE WILLIAMS,**  
Teacher of the Science of Being  
and Demonstrator of its Laws.  
(Absent treatments a specialty.)  
1618 Pine Street, Philadelphia, Pa.

**MRS. ELLEN F. PRATT,**  
Absent treatments and instruction  
through correspondence.  
116 Tenth Street, Racine, Wisconsin.

**MARY A. BROWN,**  
Teacher and Healer.  
918 New York Ave. NW., Washington, D. C.

**SCHOOL OF THE HIGHER LIFE,**  
Dr. and Mrs. J. Gilbert Murray,  
Present and Absent Teaching and Healing.  
26 Kenyon Street, Brockport, N. Y.

**HOME OF TRUTH,**  
Christ Teaching and Healing.  
2123 California Street, San Francisco, Cal.

**MRS. MAY C. COPE,**  
Divine Healing and Instruction.  
Absent Treatments and Correspondence.  
220 West 69th Street, New York City.

**MRS. ANNA MCGOWAN,**  
Christian Teacher and Healer,  
Author of "SUPPLY," \$1.50; "WRINKLES,  
THEIR CAUSE AND CURE," 50c.  
Los Angeles, Cal.

## Four Beautiful Mottoes.

There have been so few really good mottoes adapted to the New Thought that all Scientists will be glad that there have been especially designed in high art four beautiful silent messengers of truth by the Universal Truth Publishing Co., printed in colors, and suitable for any home, class-room or hall.

**Motto 1.** Welcome: Infinite Love Attends Thee.

**Motto 2.** Love is the Glory of thy Day; Peace is the Bounty of thy Night.

**Motto 3.** The Spoken Word is a Gift from God.

**Motto 4.** Silence is the Chamber of Eternal Truth.

They are printed on fine white bristle board, 7 x 22 inches in size, suitable for framing or to be used without frames.

These mottoes are for sale by us at 50 cents each. We have, however, made special arrangements whereby we will send the entire set of four and UNITY for \$1.30; or, we will send UNITY and UNIVERSAL TRUTH one year and set of the mottoes for only \$2.00

**UNITY TRACT SOCIETY,**  
1315 McGee Street, Kansas City, Mo.



# CLUB COMBINATIONS.

## A POPULAR \$1.50 COMBINATION.

Twelve Lessons in Truth (3 Booklets), by H. Emilie Cady.	\$0.75
Wee Wisdom's Way, by Myrtle Fillmore.	.25
Talks on Truth, by Leo Virgo	.25
Seek Wisdom, by Leo Virgo.	.15
Christ the Emancipator, by Rev. Chas. H. Parkhurst.	.15
Faith's Fruition, by A. P. Barton.	.15
What is Truth, by Vivian A. Leeman	.15
	<hr/>
	\$1.85

## A \$1.00 CADY COMBINATION.

Twelve Lessons in Truth (Three Booklets)	\$0.75
Finding the Christ in Ourselves.	.15
Oneness with God and Neither do I Condemn Thee.	.15
God's Hand, and Loose Him and Let Him Go.	.10
	<hr/>
	\$1.15

## A POPULAR 75c COMBINATION.

Scientific Lessons in Being, by Edith A. Martin.	\$0.50
Love: the Supreme Gift, by Henry Drummond.	.15
The Bible and Eternal Punishment, by A. P. Barton.	.15
Directions for Beginners, by Leo Virgo.	.10
Experiences in Christian Healing, by W. T. Stead.	.10
	<hr/>
	\$1.00

## A 50c LEO VIRGO COMBINATION.

Talks on Truth.	\$0.25
Seek Wisdom, by Leo Virgo.	.50
The Philosophy of Denial.	.15
The Church of Christ.	.10
Directions for Beginners.	.10
	<hr/>
	\$0.70

## ANOTHER POPULAR 50c COMBINATION.

Scientific Lessons in Being, by Edith A. Martin.	\$0.50
The Church of Christ.	.10
Experiences in Christian Healing, by W. T. Stead.	.10
	<hr/>
	\$0.70

## A 25c TRACT COMBINATION.

Overcoming the Poverty Idea, by Leo Virgo.	\$0.05
About Some Fallacies, by A. P. Barton.	.05
The Unreality of Matter, by Leo Virgo.	.05
Loose Him and Let Him Go, by Emilie Cady.	.05
Jesus Christ's Atonement, by Leo Virgo.	.05
Giving and Receiving, by Leo Virgo.	.05
None of These Things Move Me, by Annie Rix Militz.	.05
Flesh Eating Metaphysically Considered, by Leo Virgo.	.05
	<hr/>
	\$0.40

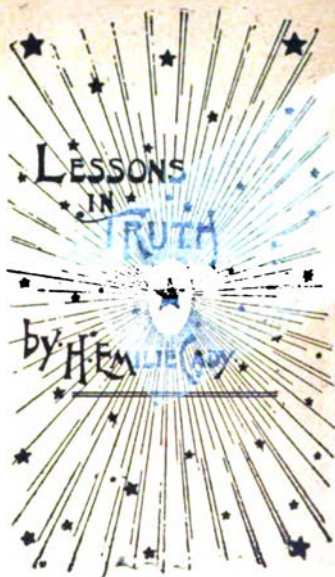
Any of the above booklets or tracts may be ordered separately at stated price.

**UNITY TRACT SOCIETY, Publishers,**  
1315 McGee Street, Kansas City, Mo.

# Our Standard Lessons.

These lessons are by the well known author of "Finding the Christ in Ourselves," "Trusting and Resting," and other widely sought booklets.

They constitute a full course of twelve lessons, and fully cover the subject of Mental Healing and Spiritual Unfoldment in a very simple and practical manner.



## CONTENTS:

- 1st Lesson — Statement of Being.
- 2d Lesson — Thinking.
- 3d Lesson — Denials.
- 4th Lesson — Affirmations.
- 5th Lesson — Faith.
- 6th Lesson — Definitions.
- 7th Lesson — Spiritual Understanding.
- 8th Lesson — Secret Place of the Most High.
- 9th Lesson — Finding the Secret Place.
- 10th Lesson — Spiritual Gifts.
- 11th Lesson — Unity of the Spirit.
- 12th Lesson — Bondage or Liberty — Which?

In three booklets, 75 cents for the full course.  
Cloth-bound, \$1.00

**UNITY TRACT SOCIETY, Publishers.**

1315 McGee Street, Kansas City, Mo.

Send for a sample copy of **UNITY** and **WISDOM**.

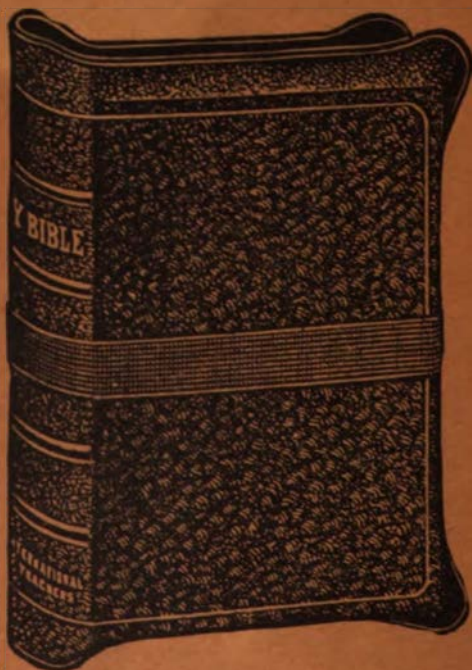
# Morocco Bound Bible

AND

## Unity Magazine

One Whole Year

FOR \$2.50; INDEXED, 25c EXTRA.



Long Primer type; size  $5\frac{1}{2} \times 8\frac{1}{2}$ .

### THE UNIVERSAL OPINION.

I have just received the Bible, and am indeed very much pleased with it, and do not see how the UNITY can afford to give such fine Bibles for so small a sum of money, but it is the unity of good that does it.— M. L. S.

### UNITY TRACT SOCIETY,

1315 MCGEE STREET,

KANSAS CITY, MO.









**This book is under no circumstances to be  
taken from the Building**

[illegible]

B'D NOV 20 1917

